

# Mark 1:1 .

.	Greek	Strong's	Origin
The beginning	Ἀρχὴ (archē)	746: beginning, origin	from archó
of the gospel	εὐαγγελίου (euangelíou)	2098: good news	from the same as euaggelizó
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
the Son		5207: a son	a prim. word
of God.		2316: God, a god	of uncertain origin

## KJV Lexicon

αρχη **noun - nominative singular feminine**

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

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.

ιησου **noun - genitive singular masculine**

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

χριστου **noun - genitive singular masculine**

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

**υιου noun - genitive singular masculine**

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

**του definite article - genitive singular masculine**

**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).

## Mark 1:2 .

.	Greek	Strong's	Origin
As it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
in Isaiah	Ἡσαΐα (ēsaia)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
the prophet:	προφήτη (prophētē)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
"BEHOLD,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I SEND	ἀποστέλλω (apostellō)	649: to send, send away	from apo and stellō
MY MESSENGER	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
AHEAD	πρὸ (pro)	4253: before	a prim. preposition
OF YOU, WHO	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
WILL PREPARE	κατασκευάσει (kataskeuasei)	2680: to prepare	from kata and skeuazō (to prepare, make ready)
YOUR WAY;	ὁδόν (odon)	3598: a way, road	a prim. word

## KJV Lexicon

ως **adverb**

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

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

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

εν **preposition**

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

τοις **definite article - dative plural masculine**

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

προφηταις **noun - dative plural masculine**

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

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

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

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

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

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

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

τον **definite article - accusative singular masculine**

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

αγγελον **noun - accusative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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

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

προ **preposition**

pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or

ever. In the comparative, it retains the same significations.

**προσώπου noun - genitive singular neuter**

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

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

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

**ος relative pronoun - nominative singular masculine**

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

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

**kataskeuwazo kat-ask-yoo-ad'-zo:** to prepare thoroughly; by implication, to construct, create - - build, make, ordain, prepare.

**την definite article - accusative singular feminine**

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

**οδον noun - accusative singular feminine**

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

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

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

**εμπροσθεν preposition**

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

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

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

## Mark 1:3 .

.	Greek	Strong's	Origin
THE VOICE	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
OF ONE CRYING	βοῶντος (boōntos)	994: to call out	from boē
IN THE WILDERNESS,	ἐρήμω (erēmō)	2048: solitary, desolate	a prim. word
'MAKE READY	ἐτοιμάσατε	2090: to prepare	from hetoimos



	(etoimasate)		
THE WAY	ὁδον (odon)	3598: a way, road	a prim. word
OF THE LORD,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
MAKE	ποιεῖτε (poieite)	4160: to make, do	a prim. word
HIS PATHS	τριβους (tribous)	5147: a beaten track, a path	from tribó (to rub, thresh out)
STRAIGHT."	εὐθείας (eutheias)	2117: straight, straightway	a prim. word used as an adjective or adverb

## KJV Lexicon

φωνη **noun - nominative singular feminine**

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

βοωντος **verb - present active participle - genitive singular masculine**

boao **bo-ah'-o**: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

εν **preposition**

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

τη **definite article - dative singular feminine**

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

ερημω **adjective - dative singular feminine**

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

ετοιμασατε **verb - aorist active middle - second person**

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

την **definite article - accusative singular feminine**

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

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

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

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

ποιειτε **verb - present active imperative - second person**  
**poieo poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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

τριβους **noun - accusative plural feminine**  
**tribos tree'-bos**: a rut or worn track -- path.

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

## Mark 1:4 .

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist	βαπτίζων (baptizōn)	907: to dip, sink	from baptó
appeared	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
in the wilderness	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
preaching	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
a baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó

of repentance	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoεό
for the forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
of sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanό

## KJV Lexicon

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

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

ΙΩΑΝΝΗΣ **noun - nominative singular masculine**

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

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

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

ΕΝ **preposition**

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

ΤΗ **definite article - dative singular feminine**

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

ΕΡΗΜΩ **adjective - dative singular feminine**

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

ΚΑΙ **conjunction**

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

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.

ΒΑΠΤΙΣΜΑ **noun - accusative singular neuter**

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

**μετανοιας** **noun - genitive singular feminine**

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

**εις** **preposition**

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

**αφεσις** **noun - accusative singular feminine**

**aphesis** **af'-es-is**: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

**αμαρτιων** **noun - genitive plural feminine**

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

## Mark 1:5 .

.	Greek	Strong's	Origin
And all	πάντα (pasa)	3956: all, every	a prim. word
the country	χώρα (chōra)	5561: a space, place, land	a prim. word
of Judea		2453: Jewish, a Jew, Judea	from Ioudas
was going	ἐξεπορεύετο (exeporeueto)	1607: to make to go forth, to go forth	from ek and poreuomai
out to him, and all	πάντες (pantes)	3956: all, every	a prim. word
the people of Jerusalem;	Ἱεροσολυμίται (ierosolumitai)	2415: an inhab. of Jer.	from Hierosoluma
and they were being baptized	ἐβαπτίζοντο (ebaptizonto)	907: to dip, sink	from baptó
by him in the Jordan	Ἰορδάνη (iordanē)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
River,	ποταμῷ (potamō)	4215: a river	from pinó
confessing	ἐξομολογούμενοι	1843: to agree, confess	from ek and homologeó

	(exomologoumenoi)		
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

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

### προς preposition

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

### αυτον personal pronoun - accusative singular masculine

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

### πασα adjective - nominative singular feminine

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

### η definite article - nominative singular feminine

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

### ιουδαια noun - nominative singular feminine

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

### χωρα noun - nominative singular feminine

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

### και conjunction

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

### οι definite article - nominative plural masculine

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

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

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ιεροσολυμιται **noun - nominative plural masculine**

Hierosolumites **hee-er-os-ol-oo-mee'-tace**: a Hierosolymite, i.e. inhabitant of Hierosolyma -- of Jerusalem.

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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

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εβαπτιζοντο **verb - imperfect passive indicative - third person**

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

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παντες **adjective - nominative plural masculine**

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

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εν **preposition**

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

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τω **definite article - dative singular masculine**

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

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ιορδανη **noun - dative singular masculine**

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

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ποταμω **noun - dative singular masculine**

potamos **pot-am-os'**: a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

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υπ **preposition**

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

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αυτου **personal pronoun - genitive singular masculine**

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

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εξομολογουμενοι **verb - present middle passive - nominative plural masculine**

exomologeo **ex-om-ol-og-eh'-o**: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

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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.

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αμαρτιας **noun - accusative plural feminine**

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

**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

## Mark 1:6 .

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
was clothed	ἐνδεδυμένος (endedumenos)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
with camel's	καμήλου (kamēlou)	2574: camel	of Hebrew origin gamal
hair	τρίχας (trichas)	2359: hair	a prim. word
and [wore] a leather	δερματίνην (dermatinēn)	1193: made of skin, leathern	from derma
belt	ζώνην (zōnēn)	2223: a belt	from zónnumi
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
his waist,	ὀσφύν (osphun)	3751: the loin	a prim. word
and his diet	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
was locusts	ἀκρίδας (akridas)	200: a locust	a prim. word
and wild	ἄγριον (agrion)	66: living in the fields, wild, savage, fierce	from agros
honey.	μέλι (meli)	3192: honey	a prim. word

## KJV Lexicon

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

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

δε **conjunction**

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

ο **definite article - nominative singular masculine**

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

ιωαννης **noun - nominative singular masculine**

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

ενδεδυμενος **verb - perfect middle passive - nominative singular masculine**

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

τριχας **noun - accusative plural feminine**

thrix **threeks**: hair -- hair.

καμηλου **noun - genitive singular masculine**

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

και **conjunction**

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

ζωνην **noun - accusative singular feminine**

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

δερματινην **adjective - accusative singular feminine**

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

περι **preposition**

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

την **definite article - accusative singular feminine**

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

οσφυν **noun - accusative singular feminine**

osphus **os-foos'**: the loin (externally), i.e. the hip; internally (by extension) procreative power -- loin.



<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>εσθιων</b> <b>verb - present active participle - nominative singular masculine</b> <b>esthio es-thee'-o:</b> to eat (usually literal) -- devour, eat, live.
<b>ακριδας</b> <b>noun - accusative plural feminine</b> <b>akris ak-rece':</b> a locust (as pointed, or as lighting on the top of vegetation) -- locust.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>μελι</b> <b>noun - accusative singular neuter</b> <b>meli mel'-ee:</b> honey -- honey.
<b>αγριον</b> <b>adjective - accusative singular neuter</b> <b>agrios ag'-ree-os:</b> wild (as pertaining to the country), literally (natural) or figuratively (fierce) -- wild, raging.

## Mark 1:7 .

.	Greek	Strong's	Origin
And he was preaching,	ἐκήρυσσεν (ekērussen)	2784: to be a herald, proclaim	of uncertain origin
and saying,	λέγων (legōn)	3004: to say	a prim. verb
"After	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
me One is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
who is mightier	ἰσχυρότερος (ischuroteros)	2478: strong, mighty	from ischuó
than I, and I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not fit	ἱκανός	2425: sufficient, fit	from hikneomai (to come, reach,

	(ikanos)		attain to)
to stoop down	κύψας (kupsas)	2955: to stoop down	probably from a prim. root kuph-
and untie	λῦσαι (lusai)	3089: to loose, to release, to dissolve	a prim. verb
the thong	ἱμάντα (imanta)	2438: a thong, strap	of uncertain origin
of His sandals.	ὑποδημάτων (upodēmatōn)	5266: a sole bound under (the foot), a sandal	from hupodeó

## 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

### εκηρυσσεν verb - imperfect active indicative - third person singular

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

### 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.

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

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

### ο definite article - nominative singular masculine

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

### ισχυροτερος adjective - nominative singular masculine - comparative or contracted

**ischuros is-khoo-ros':** forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

### μου personal pronoun - first person genitive singular

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

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**οπισω adverb**

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

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

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

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**ου relative pronoun - genitive singular masculine**

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

---

**ουκ particle - nominative**

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

---

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

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

---

**ικανος adjective - nominative singular masculine**

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

---

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

**kupto koop'-to:** to bend forward -- stoop (down).

---

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

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

---

**τον definite article - accusative singular masculine**

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

---

**ιμαντα noun - accusative singular masculine**

**himas hee-mas':** a strap, i.e. (specially) the tie (of a sandal) or the lash (of a scourge) -- latchet, thong.

---

**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.

---

**υποδηματων noun - genitive plural neuter**

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

---

**αυτου personal pronoun - genitive singular masculine**

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

---

# Mark 1:8 .

.	Greek	Strong's	Origin
"I baptized	ἐβάπτισα (ebaptisa)	907: to dip, sink	from baptó
you with water;	ὕδατι (udati)	5204: water	a prim. word
but He will baptize	βαπτίσει (baptisei)	907: to dip, sink	from baptó
you with the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit."	πνεύματι (pneumati)	4151: wind, spirit	from pneó

## KJV Lexicon

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

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

μεν **particle**

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

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

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

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

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

εν **preposition**

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

υδατι **noun - dative singular neuter**

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

αυτος **personal pronoun - nominative singular masculine**

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

δε **conjunction**

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

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

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

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.

πνευματι **noun - dative singular neuter**

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

αγιω **adjective - dative singular neuter**

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

## Mark 1:9 .

.	Greek	Strong's	Origin
In those	ἐκεῖναις (ekeinais)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days	ἡμέραις (ēmerais)	2250: day	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
from Nazareth	Ναζαρετ (nazaret)	3478: Nazareth, a city in Galilee	of uncertain derivation
in Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

and was baptized	ἐβαπτίσθη (ebaptisthē)	907: to dip, sink	from baptó
by John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
in the Jordan.	Ἰορδάνην (iordanēn)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden

## KJV Lexicon

### και conjunction

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

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

**ginomai ghin'-om-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.

### ΕΚΕΙΝΑΙΣ demonstrative pronoun - dative plural feminine

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

### ταις definite article - dative plural feminine

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

### ημεραις noun - dative plural feminine

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

### ηλθεν verb - second aorist active indicative - third person singular

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

### ιησους noun - nominative singular masculine

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

**απο preposition**

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

**ναζαρετ proper noun**

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

**της definite article - genitive singular feminine**

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

**γαλιλαιας noun - genitive singular feminine**

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

**και conjunction**

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

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

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

**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

**ιωαννου noun - genitive singular masculine**

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

**εις 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.

**ιορδανην noun - accusative singular masculine**

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

## Mark 1:10 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
coming	ἀναβαίνων	305: to go up, ascend	from ana and the same as basis

	(anabainōn)		
up out of the water,	ὕδατος (udatos)	5204: water	a prim. word
He saw		3708: to see, perceive, attend to	a prim. verb
the heavens	οὐρανοὺς (ouranous)	3772: heaven	a prim. word
opening,	σχιζομένους (schizomenous)	4977: to cleave, split	from a prim. root schid-
and the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a dove	περιστερὰν (peristeran)	4058: a dove	of uncertain origin
descending	καταβαῖνον (katabainon)	2597: to go down	from kata and the same as basis
upon Him;			

## KJV Lexicon

καὶ **conjunction**

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

εὐθεὼς **adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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

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



---

**απο preposition**

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

---

**του definite article - genitive singular neuter**

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

---

**υδατος noun - genitive singular neuter**

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

---

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

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

---

**σχιζομενους verb - present passive participle - accusative plural masculine**

**schizo skhid'-zo:** to split or sever -- break, divide, open, rend, make a rent.

---

**τους definite article - accusative plural masculine**

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

---

**ουρανους noun - accusative plural masculine**

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

---

**και conjunction**

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

---

**το definite article - accusative singular neuter**

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

---

**πνευμα noun - accusative singular neuter**

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

---

**ωσει adverb**

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

---

**περιστεραν noun - accusative singular feminine**

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

---

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

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

---

**επ preposition**

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

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

## Mark 1:11 .

.	Greek	Strong's	Origin
and a voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
out of the heavens:	οὐρανῶν (ouranōn)	3772: heaven	a prim. word
"You are My beloved	ἀγαπητός (agapētos)	27: beloved	from agapaó
Son,	υἱός (uios)	5207: a son	a prim. word
in You I am well-pleased."	εὐδόκησα (eudokēsa)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó

## 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

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

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

**ἐκ** **preposition**

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

---

**των definite article - genitive plural masculine**

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

---

**ουρανων noun - genitive plural masculine**

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

---

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

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

---

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

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

---

**ο definite article - nominative singular masculine**

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

---

**υιος noun - nominative singular masculine**

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

---

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

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

---

**ο definite article - nominative singular masculine**

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

---

**αγαπητος adjective - nominative singular masculine**

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

---

**εν preposition**

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

---

**ω relative pronoun - dative singular masculine**

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

---

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

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

## Mark 1:12 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
impelled	ἐκβάλλει (ekballei)	1544a: to go out	from ek and the same as basis
Him [to] [go] out into the wilderness.	ἔρημον (erēmon)	2048: solitary, desolate	a prim. word

## KJV Lexicon

### καί conjunction

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

### εὐθὺς adverb

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

### το definite article - nominative singular neuter

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

### πνεῦμα noun - nominative singular neuter

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

### αὐτον personal pronoun - accusative singular masculine

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

### ἐκβάλλει verb - present active indicative - third person singular

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

### εἰς preposition

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

την **definite article - accusative singular feminine**

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

ερημον **adjective - accusative singular feminine**

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

## Mark 1:13 .

.	Greek	Strong's	Origin
And He was in the wilderness	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
forty		5065b: forty	from tessares and a modified form of deka
days	ἡμέρας (ēmeras)	2250: day	a prim. word
being tempted	πειραζόμενος (peirazomenos)	3985: to make proof of, to attempt, test, tempt	from peira
by Satan;	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
and He was with the wild beasts,	θηρίων (thēriōn)	2342: a wild beast	dim. form of the same as théra
and the angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
were ministering	διηκόνουν (diēkonoun)	1247: to serve, minister	from diakonos
to Him.			

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

---

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

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

---

**ΕΚΕΙ adverb**

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

---

**εν preposition**

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

---

**τη definite article - dative singular feminine**

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

---

**ερημω adjective - dative singular feminine**

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

---

**ημερας noun - accusative plural feminine**

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

---

**τεσσαρακοντα numeral (adjective)**

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

---

**πειραζομενος verb - present passive participle - nominative singular masculine**

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

---

**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.

---

**σατανα noun - genitive singular masculine**

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

---

**και conjunction**

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

---

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

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

was(-t), were.

**μετά preposition**

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

**των definite article - genitive plural neuter**

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

**θηριων noun - genitive plural neuter**

**therion thay-ree'-on:** a dangerous animal -- (venomous, wild) beast.

**και conjunction**

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

**οι definite article - nominative plural masculine**

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

**αγγελοι noun - nominative plural masculine**

**aggelos ang'-el-os:** a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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

**diakoneo dee-ak-on-eh'-o:** to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

**αυτω personal pronoun - dative singular masculine**

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

## Mark 1:14 .

.	Greek	Strong's	Origin
Now after	μετὰ (meta)	3326: with, among, after	a prim. preposition
John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had been taken into custody,	παραδοθῆναι (paradothēnai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
into Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
preaching	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
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

### μετα **preposition**

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

### δε **conjunction**

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

### το **definite article - accusative singular neuter**

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

### παραδοθῆναι **verb - aorist passive middle or passive deponent**

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

### τον **definite article - accusative singular masculine**

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

### ιωαννην **noun - accusative singular masculine**

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

### ἔρχομαι **verb - second aorist active indicative - third person singular**

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



**ο definite article - nominative singular masculine**

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

---

**ιησους noun - nominative singular masculine**

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

---

**εις preposition**

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

---

**την definite article - accusative singular feminine**

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

---

**γαλιλαιαν noun - accusative singular feminine**

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

---

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

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

---

**το definite article - accusative singular neuter**

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

---

**ευαγγελιον noun - accusative singular neuter**

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

---

**της definite article - genitive singular feminine**

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

---

**βασιλειας noun - genitive singular feminine**

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

---

**του definite article - genitive singular masculine**

**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).

---

## Mark 1:15 .

.	Greek	Strong's	Origin
and saying,	λέγων (legōn)	3004: to say	a prim. verb
"The time	καιρὸς (kairos)	2540: time, season	a prim. word
is fulfilled,	πεπλήρωται (peplērōtai)	4137: to make full, to complete	from plérés
and the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is at hand;	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus
repent	μετανοεῖτε (metanoeite)	3340: to change one's mind or purpose	from meta and noeó
and believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
in the gospel."	εὐαγγελίῳ (euangeliō)	2098: good news	from the same as euaggelizó

## KJV Lexicon

### και conjunction

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

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

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

### οτι conjunction

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

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

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

---

ο **definite article - nominative singular masculine**

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

---

καιρος **noun - nominative singular masculine**

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

---

και **conjunction**

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

---

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

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

---

η **definite article - nominative singular feminine**

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

---

βασιλεια **noun - nominative singular feminine**

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

---

του **definite article - genitive singular masculine**

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).

---

μετανοειτε **verb - present active imperative - second person**

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

---

και **conjunction**

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

---

πιστευετε **verb - present active imperative - second person**

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

---

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.

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

## Mark 1:16 .

.	Greek	Strong's	Origin
As He was going along	παράγων (paragōn)	3855: to lead by, to pass by or away	from para and agó
by the Sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
He saw		3708: to see, perceive, attend to	a prim. verb
Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
and Andrew,	Ἀνδρέαν (andrean)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
the brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of Simon,	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
casting a net		293a: to throw around	from the same as amphoteroi and balló
in the sea;	θαλάσση (thalassē)	2281: the sea	of uncertain origin
for they were fishermen.	ἄλιεῖς (alieis)	231: a fisherman	from hals (the sea)

## KJV Lexicon

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

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

δε **conjunction**

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

παρα **preposition**

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

την **definite article - accusative singular feminine**

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

θαλασσαν **noun - accusative singular feminine**

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

της **definite article - genitive singular feminine**

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

γαλιλαιας **noun - genitive singular feminine**

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

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

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

σιμωνα **noun - accusative singular masculine**

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

και **conjunction**

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

ανδρεαν **noun - accusative singular masculine**

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

τον **definite article - accusative singular masculine**

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

αδελφον **noun - accusative singular masculine**

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

**αυτου** **personal pronoun - genitive singular masculine**

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

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

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

**σιμωνος** **noun - genitive singular masculine**

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

**βαλλοντας** **verb - present active participle - accusative plural masculine**

**ballo** **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**αμφιβληστρον** **noun - accusative singular neuter**

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

**εν** **preposition**

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

**τη** **definite article - dative singular feminine**

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

**θαλασση** **noun - dative singular feminine**

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

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

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

**γαρ** **conjunction**

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

**αλιεις** **noun - nominative plural masculine**

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

## Mark 1:17 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said		3004: to say	a prim. verb
to them, "Follow	δεῦτε (deute)	1205: come!	pl. of deuro
Me, and I will make	ποιήσω (poiēsō)	4160: to make, do	a prim. word
you become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
fishers	ἄλιεῖς (alieis)	231: a fisherman	from hals (the sea)
of men."	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

### καὶ conjunction

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

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

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

### αὐτοῖς personal pronoun - dative plural masculine

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

### ὁ definite article - nominative singular masculine

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

### ἰησοῦς noun - nominative singular masculine

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

### δεῦτε verb - adverbial imperative imperative - second person

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

<b>οπισω</b> <b>adverb</b> <b>opiso op-is'-o:</b> to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.
<b>μου</b> <b>personal pronoun - first person genitive singular</b> <b>mou moo:</b> of me -- I, me, mine (own), my.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ποιησω</b> <b>verb - future active indicative - first person singular</b> <b>poieo poy-eh'-o:</b> to make or do (in a very wide application, more or less direct)
<b>υμας</b> <b>personal pronoun - second person accusative plural</b> <b>humas hoo-mas':</b> you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).
<b>γενεσθαι</b> <b>verb - second aorist middle deponent middle or passive deponent</b> <b>ginomai ghin'-om-ahee:</b> to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)
<b>αλιεις</b> <b>noun - accusative plural masculine</b> <b>halieus hal-ee-yoos':</b> a sailor (as engaged on the salt water), i.e. (by implication) a fisher -- fisher(-man).
<b>ανθρωπων</b> <b>noun - genitive plural masculine</b> <b>anthropos anth'-ro-pos:</b> man-faced, i.e. a human being -- certain, man.

## Mark 1:18 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
they left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
their nets	δίκτυα (diktua)	1350: a net	from dikein (to cast)
and followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			



## KJV Lexicon

**και conjunction**

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

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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

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

**τα definite article - accusative plural neuter**

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

**δικτυα noun - accusative plural neuter**

**diktuon dik'-too-on:** a seine (for fishing) -- net.

**αυτων personal pronoun - genitive plural masculine**

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

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

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

**αυτω personal pronoun - dative singular masculine**

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

## Mark 1:19 .

.	Greek	Strong's	Origin
Going	προβάς (probas)	4260: to go forward	from pro and the same as basis
on a little	ὀλίγον	3641: few, little, small	a prim. word

	(oligon)		
farther,		4260: to go forward	from pro and the same as basis
He saw		3708: to see, perceive, attend to	a prim. verb
James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
the son of Zebedee,	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
his brother,	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
who	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
were also	Καὶ (kai)	2532: and, even, also	a prim. conjunction
in the boat	πλοίῳ (ploiō)	4143: a boat	from pleó
mending	καταρτίζοντας (katartizontas)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
the nets.	δίκτυα (diktua)	1350: a net	from dikein (to cast)

## 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

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

**probaino** **prob-ah'-ee-no**: to walk forward, i.e. advance (literally, or in years) -- + be of a great age, go farther (on), be well stricken.

---

**εκειθεν** **adverb**

**ekeithen** **ek-i'-then**: thence -- from that place, (from) thence, there.

---

**ολιγον** **adverb**

**oligos** **ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

---

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

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

---

**ιακωβον** **noun - accusative singular masculine**

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

---

**τον** **definite article - accusative singular masculine**

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

---

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

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

---

**ζεβεδαιου** **noun - genitive singular masculine**

**Zebedaios** **dzeb-ed-ah'-yos**: Zebedaeus, an Israelite -- Zebedee.

---

**και** **conjunction**

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

---

**ιωαννην** **noun - accusative singular masculine**

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

---

**τον** **definite article - accusative singular masculine**

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

---

**αδελφον** **noun - accusative singular masculine**

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

---

**αυτου** **personal pronoun - genitive singular masculine**

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

---

**και** **conjunction**

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

---

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

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

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

**πλοιω** **noun - dative singular neuter**  
**ploion ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

**καταρτιζοντας** **verb - present active participle - accusative plural masculine**  
**katartizo kat-ar-tid'-zo**: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

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

**δικτυα** **noun - accusative plural neuter**  
**diktuon dik'-too-on**: a seine (for fishing) -- net.

## Mark 1:20 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
He called	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
them; and they left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
their father	πατέρα (patera)	3962: a father	a prim. word
Zebedee	Ζεβεδαῖον (zebedaion)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
in the boat	πλοῖω (ploiō)	4143: a boat	from pleó
with the hired servants,	μισθωτῶν (misthōtōn)	3411: hired, a hired servant	from misthoó

and went away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
to follow	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Him.			

## KJV Lexicon

### και conjunction

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

### ευθεως adverb

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### εκαλεσεν verb - aorist active indicative - third person singular

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

### αυτους personal pronoun - accusative plural masculine

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

### και conjunction

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

### 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.

### τον definite article - accusative singular masculine

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.

<b>αὐτῶν</b> <b>personal pronoun - genitive plural masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ζεβεδαῖον</b> <b>noun - accusative singular masculine</b> <b>Zebedaïos dzeb-ed-ah'-yos:</b> Zebedaeus, an Israelite -- Zebedee.
<b>ἐν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>τῷ</b> <b>definite article - dative singular neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>πλοῖω</b> <b>noun - dative singular neuter</b> <b>plōion ploy'-on:</b> a sailer, i.e. vessel -- ship(-ing).
<b>μετά</b> <b>preposition</b> <b>meta met-ah':</b> denoting accompaniment; amid (local or causal);
<b>τῶν</b> <b>definite article - genitive plural masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>μισθῶτων</b> <b>noun - genitive plural masculine</b> <b>misthotos mis-tho-tos':</b> a wage-worker (good or bad) -- hired servant, hireling.
<b>ἀπηλθὼν</b> <b>verb - second aorist active indicative - third person</b> <b>aperchomai ap-erkh'-om-ahēe:</b> 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.
<b>ὀπίσω</b> <b>adverb</b> <b>opiso op-is'-o:</b> to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.
<b>αὐτοῦ</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 1:21 .

.	Greek	Strong's	Origin
They went	εἰσπορεύονται (eisporēuontai)	1531: lit. or fig. to enter	from eis and poreuomai
into Capernaum;		2746b: Capernaum, a city of	of Hebrew

		Galilee	origin kaphar and Nachum
and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
on the Sabbath	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
He entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and [began] to teach.	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)

## 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

**εισπορευονται verb - present middle or passive deponent indicative - third person**  
**eisporeuomai ice-por-yoo'-om-ahce:** to enter -- come (enter) in, go into.

### εις preposition

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

### καπερναουμ proper noun

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

### και conjunction

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

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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.

σαββασιν **noun - dative plural neuter**

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

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

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

εἰς **preposition**

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

την **definite article - accusative singular feminine**

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

συναγωγην **noun - accusative singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

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

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

## Mark 1:22 .

.	Greek	Strong's	Origin
They were amazed	ἐξεπλήσσοντο (exēplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and plēssó
at His teaching;	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó
for He was teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
them as [one] having	ἔχων (echōn)	2192: to have, hold	a prim. verb
authority,	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
and not as the scribes.	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma



## 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

εξεπλησσοντο **verb - imperfect passive indicative - third person**  
ekplesso **ek-place'-so**: to strike with astonishment -- amaze, astonish.

επι **preposition**

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

τη **definite article - dative singular feminine**

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

διδαχη **noun - dative singular feminine**

didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

αυτου **personal pronoun - genitive singular masculine**

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

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

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

γαρ **conjunction**

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

διδασκων **verb - present active participle - nominative singular masculine**  
didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

αυτους **personal pronoun - accusative plural masculine**

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

ως **adverb**

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

**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.

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

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

**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.

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

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

**γραμματεῖς** **noun - nominative plural masculine**  
**grammateus** **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

## Mark 1:23 .

.	Greek	Strong's	Origin
Just then	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
there was a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
in their synagogue	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
with an unclean	ἀκαθάρτῳ (akathartō)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit;	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and he cried	ἀνέκραξεν	349: to cry out	from ana and krazó

(anekraxen)

out,

## KJV Lexicon

και **conjunction**

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

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

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

εν **preposition**

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

τη **definite article - dative singular feminine**

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

συναγωγή **noun - dative singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

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

ανθρωπος **noun - nominative singular masculine**

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

εν **preposition**

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

πνευματι **noun - dative singular neuter**

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

ακαθαρτω **adjective - dative singular neuter**

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) --

foul, unclean.

**καί conjunction**

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

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

**anakrazo an-ak-rad'-zo:** to scream up (aloud) -- cry out.

## Mark 1:24 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
business do we have with each other, Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
of Nazareth?	Ναζαρηνέ (nazarēne)	3479: a Nazarene, an inhab. of Nazareth	probably from Nazara
Have You come	ἦλθες (ēlthes)	2064: to come, go	a prim. verb
to destroy	ἀπολέσαι (apolesai)	622: to destroy, destroy utterly	from apo and same as olethros
us? I know		3609a: to have seen or perceived, hence to know	perf. of eidon
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
You are -- the Holy One	ἅγιος (agios)	40: sacred, holy	from a prim. root
of God!"	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

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.

εα **interjection**

ea **eh'-ah**: let it be, i.e. (as interjection) aha! -- let alone.

τι **interrogative pronoun - nominative singular neuter**

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

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

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

και **conjunction**

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

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

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

ιησου **noun - vocative singular masculine**

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

ναζαρηνε **noun - vocative singular masculine**

Nazarenos **nad-zar-ay-nos'**: a Nazarene, i.e. inhabitant of Nazareth -- of Nazareth.

ηλθες **verb - second aorist active indicative - second person singular**

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

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

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

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

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

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

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

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

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

**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.

**αγιος adjective - nominative singular masculine**

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

**του definite article - genitive singular masculine**

**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).

## Mark 1:25 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Be quiet,	φिमώθητι (phimōthēti)	5392: to muzzle, to put to silence	from phimos (a muzzle)
and come	ἔξελε (exelthe)	1831: to go or come out of	from ek and erchomai
out of 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

### ΕΠΕΤΙΜΗΣΕΝ verb - aorist active indicative - third person singular

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

### αυτω personal pronoun - dative singular masculine

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

### ο definite article - nominative singular masculine

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

### ιησους noun - nominative singular masculine

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

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

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

### φιμωθητι verb - aorist passive imperative - second person singular

phimoo **fee-mo'-o**: to muzzle -- muzzle.

### και conjunction

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

### εξελθε verb - second aorist active middle - second person singular

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

### εκ preposition

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

### αυτου personal pronoun - genitive singular masculine

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

personal pronoun) of the other persons

## Mark 1:26 .

.	Greek	Strong's	Origin
Throwing him into convulsions,	σπαράξαν (sparaxan)	4682: to mangle, convulse	akin to spairó (to gasp)
the unclean	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
cried	φωνῆσαν (phōnēsan)	5455: to call out	from phóné
out with a loud	μεγάλῃ (megalē)	3173: great	a prim. word
voice	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
and came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out of him.			

### KJV Lexicon

καὶ **conjunction**

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

σπαράξαν **verb - aorist active participle - nominative singular neuter**  
**sparasso spar-as'-so:** to mangle, i.e. convulse with epilepsy -- rend, tear.

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



το <b>definite article - nominative singular neuter</b>	
ho	<b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πνευμα <b>noun - nominative singular neuter</b>	
pneuma	<b>pn̄yoo'-mah</b> : ghost, life, spirit(-ual, -ually), mind.
το <b>definite article - nominative singular neuter</b>	
ho	<b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ακαθαρτον <b>adjective - nominative singular neuter</b>	
akathartos	<b>ak-ath'-ar-tos</b> : impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.
και <b>conjunction</b>	
kai	<b>kahee</b> : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
κραξαν <b>verb - aorist active participle - nominative singular neuter</b>	
krazo	<b>krad'-zo</b> : to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).
φωνη <b>noun - dative singular feminine</b>	
phone	<b>fo-nay'</b> : a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.
μεγαλη <b>adjective - dative singular feminine</b>	
megas	<b>meg'-as</b> : big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.
εξηλθεν <b>verb - second aorist active indicative - third person singular</b>	
exerchomai	<b>ex-er'-khom-ahee</b> : to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.
εξ <b>preposition</b>	
ek	<b>ek</b> : a 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 <b>personal pronoun - genitive singular masculine</b>	
autos	<b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 1:27 .

.	Greek	Strong's	Origin
They were all	ᾧπαντες	537a: all, the whole	from alpha (as a cop. prefix)

	(apantes)		and pas
amazed,	ἐθαμβήθησαν (ethambēthēsan)	2284: to astonish	from thampos
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that they debated	συζητεῖν (suzētein)	4802: to examine together, hence to dispute	from sun and zéteó
among themselves,	αὐτῶ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
saying,	λέγοντας (legontas)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is this?		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
A new	καινὴ (kainē)	2537: new, fresh	a prim. word
teaching	διδαχὴ (didachē)	1322: doctrine, teaching	from didaskó
with authority!	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
He commands	ἐπιτάσσει (epitassei)	2004: to arrange upon, i.e. to command	from epi and tassó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the unclean	ἄκαθάρτοις (akathartois)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits,	πνεύμασιν (pneumasin)	4151: wind, spirit	from pneó
and they obey	ὑπακούουσιν (upakouousin)	5219: to listen, attend to	from hupo and akouó
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

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

thamdeo **tham-beh'-o**: to stupefy (with surprise), i.e. astound -- amaze, astonish.

παντες **adjective - nominative plural masculine**

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

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.

συζητειν **verb - present active infinitive**

suzeteo **sood-zay-teh'-o**: to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

προς **preposition**

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

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.

λεγοντας **verb - present active participle - accusative plural masculine**

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

τι **interrogative pronoun - nominative singular neuter**

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

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

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

τουτο **demonstrative pronoun - nominative singular neuter**

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

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**τις interrogative pronoun - nominative singular masculine**

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

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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.

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**διδάχη noun - nominative singular feminine**

**didache did-akh-ay':** instruction (the act or the matter) -- doctrine, hath been taught.

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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.

---

**καινη adjective - nominative singular feminine**

**kainos kahee-nos':** new (especially in freshness) -- new.

---

**αυτη demonstrative pronoun - nominative singular feminine**

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

---

**οτι conjunction**

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

---

**κατ preposition**

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

---

**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.

---

**και conjunction**

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

---

**τοις definite article - dative plural neuter**

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

---

**πνευμασιν noun - dative plural neuter**

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

---

**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.

---

**ακαθαροῖς** **adjective - dative plural neuter**  
**akathartos** **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

**ἐπιτάσσει** **verb - present active indicative - third person singular**  
**epitasso** **ep-ee-tas'-so**: to arrange upon, i.e. order -- charge, command, injoin.

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

**ὑπακούουσιν** **verb - present active indicative - third person**  
**hupakouo** **hoop-ak-oo'-o**: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

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

## Mark 1:28 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the news	ἀκοή (akoē)	189: hearing, the sense of hearing	from akouó
about Him spread	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
everywhere	πανταχοῦ (pantachou)	3837: everywhere	from a presumed derivation of pas
into all	ὅλην (olēn)	3650: whole, complete	a prim. word
the surrounding district	περίχωρον (perichōron)	4066: neighboring	from peri and chōra
of Galilee.	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

## KJV Lexicon

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

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

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.

ακοη **noun - nominative singular feminine**

**akoe ak-o-ay'**: hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

αυτου **personal pronoun - genitive singular masculine**

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

ευθως **adverb**

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

εις **preposition**

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

ολην **adjective - accusative singular feminine**

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

την **definite article - accusative singular feminine**

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

περιχωρον **adjective - accusative singular feminine**

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

της **definite article - genitive singular feminine**

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

γαλιλαιας **noun - genitive singular feminine**

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

## Mark 1:29 .

.	Greek	Strong's	Origin
And immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
after they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
out of the synagogue,	συναγωγῆς (sunagōgēs)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
they came		2064: to come, go	a prim. verb
into the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
of Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
and Andrew,	Ἀνδρέου (andreou)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
with James	Ἰάκωβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
and John.	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

## KJV Lexicon

και **conjunction**

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

ευθεως **adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**ἐκ preposition**

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

---

**της definite article - genitive singular feminine**

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

---

**συναγωγης noun - genitive singular feminine**

**sunagoge soon-ag-o-gay':** an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

---

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

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

---

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

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

---

**εἰς preposition**

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

---

**την definite article - accusative singular feminine**

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

---

**οἰκίαν noun - accusative singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**σιμωνος noun - genitive singular masculine**

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

---

**καί conjunction**

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

---

**ανδρου noun - genitive singular masculine**

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

---

**μετα preposition**

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

---

**ιακωβου noun - genitive singular masculine**



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

**καὶ conjunction**

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

**ἰωάννου noun - genitive singular masculine**

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

## Mark 1:30 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Simon's	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
mother-in-law	πενθερά (penthera)	3994: a mother-in-law	fem. of pentheros
was lying sick	κατέκειτο (katekeito)	2621: to lie down, recline	from kata and keimai
with a fever;	πυρέσσουσα (puresousa)	4445: to be on fire, to be ill of a fever	from pur
and immediately	εὐθύς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
they spoke	λέγουσιν (legousin)	3004: to say	a prim. verb
to Jesus about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
her.			

## 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).

πενθερα **noun - nominative singular feminine**

penthera **pen-ther-ah'**: a wife's mother -- mother in law, wife's mother.

σιμωνος **noun - genitive singular masculine**

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

κατεκειτο **verb - imperfect middle or passive deponent indicative - third person singular**

katakeimai **kat-ak'-i-mahee**: to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

πυρεσσουσα **verb - present active participle - nominative singular feminine**

puresso **poo-res'-so**: to be on fire, i.e. (specially), to have a fever -- be sick of a fever.

και **conjunction**

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

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

λεγουσιν **verb - present active indicative - third person**

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

αυτω **personal pronoun - dative singular masculine**

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

περι **preposition**

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

αυτης **personal pronoun - genitive singular feminine**

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

## Mark 1:31 .

▪			
.	Greek	Strong's	Origin

And He came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to her and raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
her up, taking	κρατήσας (kratēsas)	2902: to be strong, rule	from kratos
her by the hand,	χειρός (cheiros)	5495: the hand	a prim. word
and the fever	πυρετός (puretos)	4446: a fever	from pur
left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
her, and she waited	διηκόνει (diēkonei)	1247: to serve, minister	from diakonos
on 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

προσελθων **verb - second aorist active participle - nominative singular masculine**  
**proserchomai pros-er'-khom-ahee:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

ηγειρεν **verb - aorist active indicative - third person singular**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

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

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

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

---

**της definite article - genitive singular feminine**

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

---

**χειρος noun - genitive singular feminine**

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

---

**αυτης personal pronoun - genitive singular feminine**

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

---

**και conjunction**

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

---

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

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

---

**αυτην personal pronoun - accusative singular feminine**

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

---

**ο definite article - nominative singular masculine**

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

---

**πυρετος noun - nominative singular masculine**

**puretos poo-ret-os':** inflamed, i.e. (by implication) feverish (as noun, fever) -- fever.

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**και conjunction**

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

---

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

**diakoneo dee-ak-on-eh'-o:** to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

---

**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

## Mark 1:32 .

.	Greek	Strong's	Origin
When evening	Ὑψίας (opsias)	3798: evening	from opse
came,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
after	ὅτε (ote)	3753: when	from hos, and te
the sun	ἥλιος (ēlios)	2246: the sun	a prim. word
had set,	ἔδυσεν (edusen)	1416: to enter, to sink into	a form of duó (to sink)
they [began] bringing	ἔφερον (epheron)	5342: to bear, carry, bring forth	a prim. word
to Him all	πάντας (pantas)	3956: all, every	a prim. word
who were ill	ἔχοντας (echontas)	2192: to have, hold	a prim. verb
and those	ὁ (o)	3588: the	the def. art.
who were demon- possessed.	δαιμονιζομένους (daimonizomenous)	1139: to be possessed by a demon	from daimón

### KJV Lexicon

οψίας **adjective - genitive singular feminine**

**opsios** **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide)).

**δε conjunction**

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

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

**οτε adverb**

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

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

**duno doo'-no or:** (to sink) to go down -- set.

**ο definite article - nominative singular masculine**

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

**ηλιος noun - nominative singular masculine**

**helios hay'-lee-os:** the sun; by implication, light -- + east, sun.

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

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

**προς preposition**

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

**αυτον personal pronoun - accusative singular masculine**

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

**παντας adjective - accusative plural masculine**

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

**τους definite article - accusative plural masculine**

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

**κακως adverb**

**kakos kak-oc'e':** badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

**εχοντας verb - present active participle - accusative plural masculine**

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

**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.

**δαιμονιζομενους** **verb - present middle or passive deponent participle - accusative plural masculine**  
**daimonizomai dahee-mon-id'-zom-ahee:** to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

## Mark 1:33 .

.	Greek	Strong's	Origin
And the whole	ὅλη (olē)	3650: whole, complete	a prim. word
city	πόλις (polis)	4172: a city	a prim. word
had gathered	ἐπισυνηγμένη (episunēgmenē)	1996: to gather together	from epi and sunagó
at the door.	θύραν (thuran)	2374: a door	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

**η definite article - nominative singular feminine**

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

**πολις noun - nominative singular feminine**

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

**ολη adjective - nominative singular feminine**

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

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

**episunago ep-ee-soon-ag'-o:** to collect upon the same place -- gather (together).

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

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

προς **preposition**

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

την **definite article - accusative singular feminine**

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

θυραν **noun - accusative singular feminine**

thura **thoo'-rah:** a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

## Mark 1:34 .

.	Greek	Strong's	Origin
And He healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
many	πολλούς (pollous)	4183: much, many	a prim. word
who were ill	ἔχοντας (echontas)	2192: to have, hold	a prim. verb
with various	ποικίλαις (poikilais)	4164: many colored	a prim. word
diseases,	νόσοις (nosois)	3554: disease, sickness	a prim. word
and cast	ἐξέβαλεν (exebalen)	1544b: to expel, to drive, cast or send out	from ek and balló
out many	πολλὰ (polla)	4183: much, many	a prim. word
demons;	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
and He was not permitting	ἥφιεν (ēphien)	863: to send away, leave alone, permit	from apo and hiémi (to send)
the demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón



to speak,	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they knew		3609a: to have seen or perceived, hence to know	perf. of eidon
who He was.			

## 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

### εθεραπευσεν verb - aorist active indicative - third person singular

**therapeuo ther-ap-yoo'-o:** to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

### 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.

### κακως adverb

**kakos kak-oce':** badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

### εχοντας verb - present active participle - accusative plural masculine

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

### ποικιλαις adjective - dative plural feminine

**poikilos poy-kee'-los:** motley, i.e. various in character -- divers, manifold.

### νοσοις noun - dative plural feminine

**nosos nos'-os:** a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

### και conjunction

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

with other particles or small words

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

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.

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

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

και **conjunction**

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

ουκ **particle - nominative**

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

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

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

λαλειν **verb - present active infinitive**

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

τα **definite article - accusative plural neuter**

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

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

οτι **conjunction**

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

ηδειςαν **verb - pluperfect active indicative - third person**

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

αυτον **personal pronoun - accusative singular masculine**

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

## Mark 1:35 .

.	Greek	Strong's	Origin
In the early morning,	πρωῖ (prōi)	4404: early	adverb from pro
while	ἐννυχᾶ (ennucha)	1773: nightly, neut. as adv. by night	from en and nux
it was still	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
dark,		1773: nightly, neut. as adv. by night	from en and nux
Jesus got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histēmi
up, left [the house], and went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
to a secluded	ἐρημον (erēmon)	2048: solitary, desolate	a prim. word
place,	τόπον (topon)	5117: a place	a prim. word
and was praying	προσηύχετο (prosēucheto)	4336: to pray	from pros and euchomai
there.	κακεῖ (kakei)	2546: and there	from kai and ekei

## 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

**πρωι** **adverb**

**proi** **pro-ee'**: at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

**ἐννυχον** **adverb**

ennuchon **en'-noo-khon**: (adverbially) by night -- before day.

**λιαν** **adverb**

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

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

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

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

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

**και** **conjunction**

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

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

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

**εις** **preposition**

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

**ερημον** **adjective - accusative singular masculine**

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

**τοπον** **noun - accusative singular masculine**

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

**κακει** **adverb - contracted form**

akei **kak-i'**: likewise in that place -- and there, there (thither) also.

**προσηυχeto** **verb - imperfect middle or passive deponent indicative - third person singular**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

## Mark 1:36 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin

and his companions	οἱ (oi)	3588: the	the def. art.
searched	κατεδίωξεν (katediōxen)	2614: to pursue closely	from kata and dióko
for 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

### κατεδιωξαν verb - aorist active indicative - third person

**katadioko kat-ad-ee-o'-ko:** to hunt down, i.e. search for -- follow after.

### αυτον personal pronoun - accusative 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.

### σιμων noun - nominative singular masculine

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

### και conjunction

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

### οι definite article - nominative plural masculine

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

### μετ preposition

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

### αυτου personal pronoun - genitive singular masculine

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

personal pronoun) of the other persons

## Mark 1:37 .

.	Greek	Strong's	Origin
they found	εὑρον (euron)	2147: to find	a prim. verb
Him, and said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Everyone	πάντες (pantes)	3956: all, every	a prim. word
is looking	ζητοῦσιν (zētousin)	2212: to seek	of uncertain origin
for You."			

### KJV Lexicon

καὶ **conjunction**

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

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

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

αὐτον **personal pronoun - accusative singular masculine**

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

λέγουσιν **verb - present active indicative - third person**

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

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

οτι **conjunction**

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

παντες **adjective - nominative plural masculine**

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

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

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

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)

## Mark 1:38 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Let us go	ἄγωμεν (agōmen)	71: to lead, bring, carry	a prim. verb
somewhere else	ἄλλαχού (allachou)	237b: elsewhere	from allos
to the towns	κωμοπόλεις (kōmopoleis)	2969: a country town	from kómé and polis
nearby,	ἐχομένας (echomenas)	2192: to have, hold	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that I may preach	κηρύξω (kēruxō)	2784: to be a herald, proclaim	of uncertain origin
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
also;	καὶ (kai)	2532: and, even, also	a prim. conjunction
for that is what I came	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
for."			

## KJV Lexicon

### και conjunction

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

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

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

### αυτοις personal pronoun - dative plural masculine

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

### αγωμεν verb - present active subjunctive - first person

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

### εις preposition

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

### 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.

### εχομενας verb - present passive participle - accusative plural feminine

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

### κωμοπολεις noun - accusative plural feminine

komopolis **ko-mop'-ol-is**: an unwall'd city -- town.

### 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

### εκει adverb



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

**κηρυξω verb - aorist active subjunctive - first person singular**

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

**εις preposition**

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

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

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

**γαρ conjunction**

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

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

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

## Mark 1:39 .

.	Greek	Strong's	Origin
And He went	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
into their synagogues	συναγωγὰς (sunagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
throughout	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
all	ὅλην (olēn)	3650: whole, complete	a prim. word
Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
preaching	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
and casting	ἐκβάλλων (ekballōn)	1544b: to expel, to drive, cast or send out	from ek and balló

out the demons.

δαιμόνια  
(daimonia)

1140: an evil spirit, a demon from daimón

## KJV Lexicon

και **conjunction**

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

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

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

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.

εν **preposition**

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

ταις **definite article - dative plural feminine**

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

συναγωγαις **noun - dative plural feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

αυτων **personal pronoun - genitive plural masculine**

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

εις **preposition**

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

ολην **adjective - accusative singular feminine**

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

την **definite article - accusative singular feminine**

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

**γαλιλαιαν noun - accusative singular feminine**

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

**και conjunction**

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

**τα definite article - accusative plural neuter**

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

**δαιμονια noun - accusative plural neuter**

**daimonion dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

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

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

## Mark 1:40 .

.	Greek	Strong's	Origin
And a leper	λεπρὸς (lepros)	3015: scaly, leprous	from lepis
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to Jesus, beseeching	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him and falling on his knees before	γονυπετῶν (gonupetōn)	1120: to fall on the knees	from gonu and piptó
Him, and saying,	λέγων (legōn)	3004: to say	a prim. verb
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
You are willing,	θέλης (thelēs)	2309: to will, wish	a prim. verb
You can	δύνασαι	1410: to be able, to have	a prim. verb

	(dunasai)	power	
make me clean."	καθαρίσαι (katharisai)	2511: to cleanse	from katharos

## KJV Lexicon

και **conjunction**

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

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

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

προς **preposition**

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

αυτον **personal pronoun - accusative singular masculine**

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

λεπρος **adjective - nominative singular masculine**

lepros **lep-ros'**: scaly, i.e. leprous (a leper) -- leper.

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

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

αυτον **personal pronoun - accusative singular masculine**

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

και **conjunction**

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

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

gonupeteo **gon-oo-pet-eh'-o**: to fall on the knee -- bow the knee, kneel down.

αυτον **personal pronoun - accusative singular masculine**

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

**και conjunction**

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

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

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

**αυτω personal pronoun - dative singular masculine**

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

**οτι conjunction**

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

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

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

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

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

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

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

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

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

**katharizo kath-ar-id'-zo:** to cleanse -- (make) clean(-se), purge, purify.

## Mark 1:41 .

.	Greek	Strong's	Origin
Moved with compassion,	σπλαγχνισθεῖς (splanchnistheis)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon
Jesus stretched	ἐκτείνας (ekteinas)	1614: to extend	from ek and teinó (to stretch)
out His hand	χεῖρα	5495: the hand	a prim. word

	(cheira)		
and touched		681: to fasten to, lay hold of	from a prim. root haph-
him, and said	λέγει (legei)	3004: to say	a prim. verb
to him, "I am willing;	θέλω (thelō)	2309: to will, wish	a prim. verb
be cleansed."	καθαρίσθητι (katharisthēti)	2511: to cleanse	from katharos

## KJV Lexicon

### ο definite article - nominative singular masculine

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

### δε conjunction

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

### ιησους noun - nominative singular masculine

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

σπλαγχνισθεις **verb - aorist passive deponent participle - nominative singular masculine**  
**splagchnizomai splangkh-nid'-zom-ahee**: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

εκτεινας **verb - aorist active participle - nominative singular feminine**  
**ekteino ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

### την definite article - accusative singular feminine

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

### χειρα noun - accusative singular feminine

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

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

**haptomai hap'-tom-ahēe:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

**αυτου personal pronoun - genitive singular masculine**

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

**και conjunction**

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

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

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

**αυτω personal pronoun - dative singular masculine**

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

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

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

**καθαρισθητι verb - aorist passive imperative - second person singular**

**katharizo kath-ar-id'-zo:** to cleanse -- (make) clean(-se), purge, purify.

## Mark 1:42 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the leprosy	λέπρα (lepra)	3014: leprosy	from lepis
left	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
him and he was cleansed.	ἐκαθαρίσθη (ekatharisthē)	2511: to cleanse	from katharos

## KJV Lexicon

και **conjunction**

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

ειποντος **verb - second aorist active participle - genitive singular masculine**

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

αυτου **personal pronoun - genitive singular masculine**

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

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

απ **preposition**

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

αυτου **personal pronoun - genitive singular masculine**

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

η **definite article - nominative singular feminine**

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

λεπρα **noun - nominative singular feminine**

lepra **lep'-rah**: scaliness, i.e. leprosy -- leprosy.

και **conjunction**

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

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

katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

## Mark 1:43 .



.	Greek	Strong's	Origin
And He sternly warned	ἐμβριμησάμενος (embrimēsamenos)	1690: to be moved with anger, to admonish sternly	from en and brimaomai (to snort with anger)
him and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
sent him away,	ἐξέβαλεν (exebalen)	1544b: to expel, to drive, cast or send out	from ek and balló

## 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

ἐμβριμησάμενος **verb - aorist middle deponent participle - nominative singular masculine**  
**embrimaomai em-brim-ah'-om-ah-ee:** to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin -- straitly charge, groan, murmur against.

αὐτῷ **personal pronoun - dative singular masculine**

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

εὐθεὺς **adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

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

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

αὐτόν **personal pronoun - accusative singular masculine**

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

## Mark 1:44 .

.	Greek	Strong's	Origin
.			

and He said	λέγει (legei)	3004: to say	a prim. verb
to him, "See	ὄρα (ora)	3708: to see, perceive, attend to	a prim. verb
that you say		3004: to say	a prim. verb
nothing	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
to anyone;	μηδέν (mēden)	3367: no one, nothing	from méde and heis
but go,	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
show	δείξον (deixon)	1166: to show	from a prim. root deik-
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
to the priest	ἱερεῖ (ierei)	2409: a priest	from hieros
and offer	προσένεγκε (prosenenke)	4374: to bring to, i.e. to offer	from pros and pheró
for your cleansing	καθαρισμοῦ (katharismou)	2512: a cleansing	from katharizó
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
commanded,	προσέταξεν (prosetaxen)	4367: to place at, give a command	from pros and tassó
as a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
to them."			

## KJV Lexicon

και **conjunction**

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

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

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

αυτω **personal pronoun - dative singular masculine**

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

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

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

μηδενι **adjective - dative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

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.

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.

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.

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

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

σεαυτον **reflexive pronoun - second person accusative singular masculine**

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

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

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

---

**τω definite article - dative singular masculine**

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

---

**ιερει noun - dative singular masculine**

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

---

**και conjunction**

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

---

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

prosphero **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

---

**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.

---

**καθαρισμου noun - genitive singular masculine**

katharismos **kath-ar-is-mos'**: a washing off, i.e. (ceremonially) ablution, (morally) expiation -- cleansing, + purge, purification(-fying).

---

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

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

---

**α relative pronoun - accusative plural neuter**

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

---

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

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

---

**μωσης noun - nominative singular masculine**

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

---

**εις preposition**

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

---

**μαρτυριον noun - accusative singular neuter**

marturion **mar-too'-ree-on**: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

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

## Mark 1:45 .

.	Greek	Strong's	Origin
But he went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and began		757: to rule, to begin	a prim. verb
to proclaim	κηρύσσειν (kērussein)	2784: to be a herald, proclaim	of uncertain origin
it freely	πολλὰ (polla)	4183: much, many	a prim. word
and to spread	διαφημίζειν (diaphēmizein)	1310: to spread abroad	from dia and phémizō (to spread a report); from phémé
the news	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
around,		1310: to spread abroad	from dia and phémizō (to spread a report); from phémé
to such an extent	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that Jesus could	δύνασθαι (dunasthai)	1410: to be able, to have power	a prim. verb
no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
publicly	φανερῶς (phanerōs)	5320: manifestly, openly	adverb from phaneros
enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
a city,	πόλιν (polin)	4172: a city	a prim. word

but stayed		1510: I exist, I am	a prol. form of a prim. and defective verb
out in unpopulated	ἐρήμοις (erēmois)	2048: solitary, desolate	a prim. word
areas;	τόποις (topois)	5117: a place	a prim. word
and they were coming	ἔρχοντο (ērchonto)	2064: to come, go	a prim. verb
to Him from everywhere.	πάντοθεν (pantothēn)	3840: from all sides	adverb from pas

## 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).

### εξελθων verb - second aorist active participle - nominative singular masculine

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

### ηρξατο verb - aorist middle deponent indicative - third person singular

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

### κηρυσσειν verb - present active infinitive

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

### 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.

### και conjunction

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

with other particles or small words

---

**διαφημιζειν verb - present active infinitive**

**diaphemizo dee-af-ay-mid'-zo:** to report thoroughly, i.e. divulgate -- blaze abroad, commonly report, spread abroad, fame.

---

**τον definite article - accusative singular masculine**

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

---

**λογον noun - accusative singular masculine**

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

---

**ωστε conjunction**

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

---

**μηκετι adverb**

**meketi may-ket'-ee:** no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

---

**αυτον personal pronoun - accusative singular masculine**

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

---

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

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

---

**φανερως adverb**

**phaneros fan-er-oc'e':** plainly, i.e. clearly or publicly -- evidently, openly.

---

**εις preposition**

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

---

**πολιν noun - accusative singular feminine**

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

---

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

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

---

**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.

**εξω adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**εν preposition**

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

**ερημοις adjective - dative plural masculine**

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

**τοποις noun - dative plural masculine**

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

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

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

**και conjunction**

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

**ηρχοντο verb - imperfect middle or passive deponent indicative - third person**

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

**προς preposition**

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

**αυτον personal pronoun - accusative singular masculine**

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

**πανταχοθεν adverb**

**pantachothēn pan-takh-oth'-en:** from all directions -- from every quarter.

## Mark 2:1 .

.	Greek	Strong's	Origin
When He had come	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
back	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word



to Capernaum		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
several days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
afterward,	δι' (di)	1223: through, on account of, because of	a prim. preposition
it was heard	ἠκούσθη (ēkousthē)	191: to hear, listen	from a prim. word mean. hearing
that He was at home.	οἴκῳ (oikō)	3624: a house, a dwelling	a prim. word

## KJV Lexicon

και **conjunction**

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

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

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

παλιν **adverb**

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand -- again.

εις **preposition**

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

καπερναουμ **proper noun**

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

δι **preposition**

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

ημερων **noun - genitive plural feminine**

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

time, while, years.

**και conjunction**

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

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

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

**οτι conjunction**

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

**εις preposition**

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

**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.

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

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

## Mark 2:2 .

.	Greek	Strong's	Origin
And many	πολλοὶ (polloi)	4183: much, many	a prim. word
were gathered together,	συνήχθησαν (sunēchthēsan)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that there was no longer	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
room,	χωρεῖν (chōrein)	5562: to make room, advance, hold	from chóros (a definite space, place)
not even	μηδὲ (mēde)	3366: but not, and not	from mé and de
near	πρὸς	4314: advantageous for, at	a prim. preposition

	(pros)	(denotes local proximity), toward (denotes motion toward a place)	
the door;	θύραν (thuran)	2374: a door	a prim. word
and He was speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
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

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### συνηθησαν verb - aorist passive indicative - third person

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

### πολλοι adjective - nominative plural masculine

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

### ωστε conjunction

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

### μηκετι adverb

**meketi may-ket'-ee:** no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

χωρειν **verb - present active infinitive**

choreo **kho-reh'-o**: to be in (give) space, i.e. (intransitively) to pass, enter, or (transitively) to hold, admit

---

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

---

τα **definite article - accusative plural neuter**

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

---

προς **preposition**

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

---

την **definite article - accusative singular feminine**

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

---

θυραν **noun - accusative singular feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

---

και **conjunction**

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

---

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

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

---

αυτοις **personal pronoun - dative plural masculine**

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

---

τον **definite article - accusative singular masculine**

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

---

λογον **noun - accusative singular masculine**

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

## Mark 2:3 .

.	Greek	Strong's	Origin
And they came,	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
bringing	φέροντες (pherontes)	5342: to bear, carry, bring forth	a prim. word
to Him a paralytic,	παραλυτικὸν (paralutikon)	3885: paralytic	from paraluó
carried	αἰρόμενον (airomenon)	142: to raise, take up, lift	a prim. verb
by four men.	τεσσάρων (tessarōn)	5064: four	a prim. cardinal number

## 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

### ἐρχονται **verb - present middle or passive deponent indicative - third person**

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

### προς **preposition**

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

### αὐτον **personal pronoun - accusative singular masculine**

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

### παραλυτικον **adjective - accusative singular masculine**

**paralutikos par-al-oo-tee-kos':** as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

### φέροντες **verb - present active participle - nominative plural masculine**

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

### αἰρομενον **verb - present passive participle - accusative singular masculine**

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the

voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by  
Hebraism to expiate sin

**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

**τεσσαρων adjective - genitive plural masculine**  
**tessares tes'-sar-es:** four -- four.

## Mark 2:4 .

.	Greek	Strong's	Origin
Being unable	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
to get	προσενέγκαι (prosenenkai)	4374: to bring to, i.e. to offer	from pros and pheró
to Him because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
they removed	ἀπεστέγασαν (apestegasan)	648: to unroof	from apo and stegazó (to cover, roof a building)
the roof	στέγην (stegēn)	4721: a roof	from stegó
above	ὅπου (opou)	3699: where	from hos, and pou
Him; and when they had dug	ἐξορύξαντες (exoruxantes)	1846: to dig out or up	from ek and orussó
an opening, they let down	χαλῶσιν (chalōsin)	5465: to slacken	a prim. word
the pallet	κράβαττον (krabatton)	2895: a camp bed	of Macedonian origin
on which	ὅπου (opou)	3699: where	from hos, and pou
the paralytic	παραλυτικός	3885: paralytic	from paraluó

	(paralutikos)		
was lying.	ΚΑΤΕΚΕΙΤΟ (katekeito)	2621: to lie down, recline	from kata and keimai

## 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.

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

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

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

proseggizo **pros-eng-ghid'-zo**: to approach near -- come nigh.

αυτω **personal pronoun - dative singular masculine**

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

δια **preposition**

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

τον **definite article - accusative singular masculine**

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

οχλον **noun - accusative singular masculine**

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

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

apostegazo **ap-os-teg-ad'-zo**: to unroof -- uncover.

την **definite article - accusative singular feminine**

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

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

---

**στεγην noun - accusative singular feminine**

**stege steg'-ay:** a roof -- roof.

---

**οπου adverb**

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

---

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

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

---

**και conjunction**

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

---

**εξορυξαντες verb - aorist active participle - nominative plural masculine**

**exorusso ex-or-oos'-so:** to dig out, i.e. (by extension) to extract (an eye), remove (roofing) -- break up, pluck out.

---

**χαλωσιν verb - present active indicative - third person**

**chalao khal-ah'-o:** to lower (as into a void) -- let down, strike.

---

**τον definite article - accusative singular masculine**

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

---

**κραβατον noun - accusative singular masculine**

**krabbatos krab'-bat-os:** a mattress -- bed.

---

**εφ preposition**

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

---

**ω relative pronoun - dative singular 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.

---

**παραλυτικός adjective - nominative singular masculine**

**paralutikos par-al-oo-tee-kos':** as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

---

**κατεκειτο verb - imperfect middle or passive deponent indicative - third person singular**

**katakeimai kat-ak'-i-mahee:** to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).



# Mark 2:5 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
seeing		3708: to see, perceive, attend to	a prim. verb
their faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
said	λέγει (legei)	3004: to say	a prim. verb
to the paralytic,	παραλυτικῷ (paralutikō)	3885: paralytic	from paraluó
"Son,	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
are forgiven."	ἀφίενται (aphientai)	863: to send away, leave alone, permit	from apo and hiémi (to send)

## KJV Lexicon

ἰδὼν **verb - second aorist active participle - nominative singular masculine**  
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

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

ο **definite article - nominative singular masculine**

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

ιησους **noun - nominative singular masculine**

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

---

την **definite article - accusative singular feminine**

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

---

πιστιν **noun - accusative singular feminine**

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

---

αυτων **personal pronoun - genitive plural masculine**

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

---

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

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

---

τω **definite article - dative singular masculine**

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

---

παραλυτικω **adjective - dative singular masculine**

paralutikos **par-al-oo-tee-kos'**: as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

---

τεκνον **noun - vocative singular neuter**

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

---

αφεωνται **verb - perfect passive indicative - third person**

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

---

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

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

---

αι **definite article - nominative plural feminine**

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

---

αμαρτιαι **noun - nominative plural feminine**

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

---

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

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

---

## Mark 2:6 .

.	Greek	Strong's	Origin
But some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from grammar
were sitting	καθήμενοι (kathēmenoi)	2521: to be seated	from kata and hēmai (to sit)
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and reasoning	διαλογιζόμενοι (dialogizomenoi)	1260: to consider	from dia and logizomai
in their hearts,	καρδίαις (kardiais)	2588: heart	a prim. word

## KJV Lexicon

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

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

δε **conjunction**

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

τινες **indefinite pronoun - nominative plural masculine**

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

των **definite article - genitive plural masculine**

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

γραμματεων **noun - genitive plural masculine**

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

ἐκεῖ **adverb**

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

καθημενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

**και conjunction**

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

διαλογιζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
dialogizomai **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

**εν preposition**

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

**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

## Mark 2:7 .

.	Greek	Strong's	Origin
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
speak	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
that way?	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
He is blaspheming;	βλασφημεῖ (blasphēmei)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
forgive	ἀφιέναι (aphienai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
but God	θεός (theos)	2316: God, a god	of uncertain origin
alone?"	εἷς (eis)	1520: one	a primary number

## 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.

### 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.

### 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.

### λαλεῖ verb - present active indicative - third person singular

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

### βλασφημίας noun - accusative plural feminine

**blasphemia blas-fay-me'-ah:** vilification (especially against God) -- blasphemy, evil speaking, railing.

### τις interrogative pronoun - nominative singular masculine

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

**δυναται verb - present middle or passive deponent indicative - third person singular**  
**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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

**αμαρτιας noun - accusative plural feminine**  
**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

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

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

**εις adjective - nominative singular masculine**  
**heis hīce:** 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).

## Mark 2:8 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
aware	ἐπιγινούς (epignous)	1921: to know exactly, to recognize	from epi and ginóskó
in His spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
that they were reasoning	διαλογίζονται (dialogizontai)	1260: to consider	from dia and logizomai

that way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
themselves,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you reasoning	διαλογίζεσθε (dialogizesthe)	1260: to consider	from dia and logizomai
about these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
in your hearts?	καρδίαις (kardiais)	2588: heart	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

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### επιγινους verb - second aorist active participle - nominative singular masculine

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

### ο definite article - nominative singular masculine

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

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

---

**ἰησοῦς noun - nominative singular masculine**

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

---

**τῷ definite article - dative singular neuter**

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

---

**πνεύματι noun - dative singular neuter**

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

---

**αὐτοῦ personal pronoun - genitive singular masculine**

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

---

**ὅτι conjunction**

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

---

**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.

---

**αὐτοὶ 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

---

**διαλογίζονται verb - present middle or passive deponent indicative - third person**

**dialogizomai dee-al-og-id'-zom-ahee:** to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

---

**ἐν preposition**

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

---

**ἐαυτοῖς reflexive pronoun - third person dative plural masculine**

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

---

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

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

---

**αὐτοῖς personal pronoun - dative plural masculine**

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

---

**τί interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) --



every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**ταυτα demonstrative pronoun - accusative plural neuter**

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

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

**dialogizomai dee-al-og-id'-zom-ahee:** to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

**εν preposition**

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

**ταις definite article - dative plural feminine**

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

**καρδιας noun - dative plural feminine**

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

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

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

## Mark 2:9 .

.	Greek	Strong's	Origin
"Which	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is easier,	εὐκοπώτερον (eukopōteron)	2123: with easier labor	cptv. of eukopos (easy); from eu and kopos
to say		3004: to say	a prim. verb
to the paralytic,	παραλυτικῷ (paralutikō)	3885: paralytic	from paraluó
'Your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
are forgiven;	ἀφίενται (aphientai)	863: to send away, leave alone, permit	from apo and híemi (to send)

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to say,		3004: to say	a prim. verb
'Get	ἐγείρου (egeirou)	1453: to waken, to raise up	a prim. verb
up, and pick	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
up your pallet	κράβαττον (krabattou)	2895: a camp bed	of Macedonian origin
and walk'?	περιπάτει (peripatei)	4043: to walk	from peri and pateó

## 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.

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

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

ευκοπώτερον **adjective - nominative singular neuter - comparative or contracted**

**eukopoterous yoo-kop-o'-ter-os:** better for toil, i.e. more facile -- easier.

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

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

τω **definite article - dative singular masculine**

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

παράλυτικῳ **adjective - dative singular masculine**

**paralutikos par-al-oo-tee-kos':** as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

**αφεωνται verb - perfect passive indicative - third person**

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

---

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

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

---

**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).

---

**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.

---

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

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

---

**εγειραι verb - aorist middle imperative - second person singular**

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

---

**και conjunction**

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

---

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

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

---

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

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

---

**τον definite article - accusative singular masculine**

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

---

**κραββατον noun - accusative singular masculine**

**krabbatos krab'-bat-os:** a mattress -- bed.

---

**και conjunction**

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

---

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

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

## Mark 2:10 .

.	Greek	Strong's	Origin
"But so	ὥνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know		3609a: to have seen or perceived, hence to know	perf. of eidon
that the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
to forgive	ἀφιέναι (aphienai)	863: to send away, leave alone, permit	from apo and híemi (to send)
sins"--	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
He said	λέγει (legei)	3004: to say	a prim. verb
to the paralytic,	παρालυτικῷ (paralutikō)	3885: paralytic	from paraluó

## KJV Lexicon

### ἵνα **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### δε **conjunction**

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

### εἶδῃτε **verb - perfect active subjunctive - second person**

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

### ὅτι **conjunction**

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

### ἐξουσίαν **noun - accusative singular feminine**

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

### ἔχει **verb - present active indicative - third person singular**

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

### ὁ **definite article - nominative singular masculine**

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

### υἱός **noun - nominative singular masculine**

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

### του **definite article - genitive singular masculine**

**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.

### ἀφίεναι **verb - present active infinitive**

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

### 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.

### της **definite article - genitive singular feminine**

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

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

**γῆς noun - genitive singular feminine**

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

**αμαρτίας noun - accusative plural feminine**

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

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

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

**τω definite article - dative singular masculine**

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

**παραλυτικῳ adjective - dative singular masculine**

**paralutikos par-al-oo-tee-kos':** as if dissolved, i.e. paralytic -- that had (sick of) the palsy.

## Mark 2:11 .

.	Greek	Strong's	Origin
"I say	λέγω (legō)	3004: to say	a prim. verb
to you, get	ἐγειρε (egeire)	1453: to waken, to raise up	a prim. verb
up, pick	ἄρον (aron)	142: to raise, take up, lift	a prim. verb
up your pallet	κράβαττον (krabattōn)	2895: a camp bed	of Macedonian origin
and go	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
home."	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

## KJV Lexicon

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

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

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

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

εγειραι **verb - aorist middle imperative - second person singular**

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

και **conjunction**

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

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

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

τον **definite article - accusative singular masculine**

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

κραββατον **noun - accusative singular masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

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

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

και **conjunction**

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

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

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

εις **preposition**

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

τον **definite article - accusative singular masculine**

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

οικον **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a

family (more or less related, literally or figuratively) -- home, house(-hold), temple.

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

## Mark 2:12 .

.	Greek	Strong's	Origin
And he got	ἠγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
up and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
picked	ἄρας (aras)	142: to raise, take up, lift	a prim. verb
up the pallet	κράβαττον (krabattōn)	2895: a camp bed	of Macedonian origin
and went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out in the sight	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of everyone,	πάντων (pantōn)	3956: all, every	a prim. word
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that they were all	πάντας (pantas)	3956: all, every	a prim. word
amazed	ἐξίστασθαι (existasthai)	1839: to displace, to stand aside from	from ek and histēmi
and were glorifying	δοξάζειν (doxazein)	1392: to render or esteem glorious (in a wide application)	from doxa
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
saying,	λέγοντας (legontas)	3004: to say	a prim. verb



"We have never	οὐδέποτε	3763: never	from oude and pote
	(oudepote)		
seen		3708: to see, perceive, attend to	a prim. verb
anything like this."	οὕτως	3779: in this way, thus	adverb from houtos,
	(outōs)		

## 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

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

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

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

και **conjunction**

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

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

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

τον **definite article - accusative singular masculine**

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

κραββατον **noun - accusative singular masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

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

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

**ΕΝΑΝΤΙΟΝ adverb**

**enantion en-an-tee'-on:** (adverbially) in the presence (view) of -- before, in the presence of.

---

**ΠΑΝΤΩΝ adjective - genitive plural masculine**

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

---

**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.

---

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

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

---

**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

---

**ΔΟΞΑΖΕΙΝ verb - present active infinitive**

**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).

---

**ΛΕΓΟΝΤΑΣ verb - present active participle - accusative plural masculine**

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

---

**ΟΤΙ conjunction**

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

---

**ΟΥΔΕΠΟΤΕ adverb**

**oudepote oo-dep'-ot-eh:** not even at any time, i.e. never at all -- neither at any time, never,  
nothing at any time.

---

**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.

---

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

## Mark 2:13 .

.	Greek	Strong's	Origin
And He went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
by the seashore;	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
and all	πᾶς (pas)	3956: all, every	a prim. word
the people	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
were coming	ἤρχετο (ērcheto)	2064: to come, go	a prim. verb
to Him, and He was teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
them.			

## KJV Lexicon

**καὶ conjunction**

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

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

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

**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.

---

**παρα preposition**

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

---

**την definite article - accusative singular feminine**

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

---

**θαλασσαν noun - accusative singular feminine**

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

---

**και conjunction**

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

---

**πας adjective - nominative singular masculine**

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

---

**ο definite article - nominative singular masculine**

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

---

**οχλος noun - nominative singular masculine**

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

---

**ηρχετο verb - imperfect middle or passive deponent indicative - third person singular**

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

---

**προς preposition**

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

---

**αυτον personal pronoun - accusative singular masculine**

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

---

**και conjunction**

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

---

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

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

---

**αυτους personal pronoun - accusative plural masculine**

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

# Mark 2:14 .

.	Greek	Strong's	Origin
As He passed	παράγων (paragōn)	3855: to lead by, to pass by or away	from para and agó
by, He saw		3708: to see, perceive, attend to	a prim. verb
Levi		3017: Levi, the name of several Isr.	of Hebrew origin Levi
the [son] of Alphaeus	Αλφαίου (alphaiou)	256b: Alphaeus, the name of the fathers of two disciples	of Syrian origin
sitting	καθήμενον (kathēmenon)	2521: to be seated	from kata and hēmai (to sit)
in the tax booth,	τελώνιον (telōnion)	5058: a place of (collecting) toll	from telónés
and He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me!" And he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histēmi
up and followed	ἠκολούθησεν (ēkolouthēsen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

## KJV Lexicon

καὶ **conjunction**

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

with other particles or small words

---

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

**parago par-ag'-o:** to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

---

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

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

---

**Λεὺιν noun - accusative singular masculine**

**Leuis lyoo-is':** Lewis (i.e. Levi), a Christian -- Levi.

---

**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.

---

**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.

---

**αλφαιου noun - genitive singular masculine**

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

---

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

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

---

**ἐπὶ preposition**

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

---

**τοῦ definite article - accusative singular neuter**

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

---

**τελωνιον noun - accusative singular neuter**

**telonion tel-o'-nee-on:** a tax-gatherer's place of business -- receipt of custom.

---

**καὶ conjunction**

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

---

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

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

---

**αὐτω personal pronoun - dative singular masculine**

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

---

ακολουθεῖ **verb - present active imperative - second person singular**  
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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

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

αναστας **verb - second aorist active participle - nominative singular masculine**  
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ηκολουθησεν **verb - aorist active indicative - third person singular**  
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

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

## Mark 2:15 .

.	Greek	Strong's	Origin
And it happened	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
that He was reclining	κατακεῖσθαι (katakeisthai)	2621: to lie down, recline	from kata and keimai
[at the table] in his house,	οἰκία (oikia)	3614: a house, dwelling	from oikos
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
tax collectors	τελώναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó
were dining	συνανέκειντο (sunanekeinto)	4873: to recline with (at table)	from sun and anakeimai
with Jesus	Ἰησοῦ	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsou)	name of the Messiah, also three other Isr.	
and His disciples;	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
for there were many	πολλοὶ (polloi)	4183: much, many	a prim. word
of them, and they were following	ἠκολούθουν (ēkolouthoun)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

## KJV Lexicon

### καὶ conjunction

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

### ἐΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

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

### 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.

### κατακεισθαι verb - present middle or passive deponent infinitive

**katakeimai kat-ak'-i-mahēe:** to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

### αὐτον personal pronoun - accusative singular masculine

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

### ἐν preposition

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



**τη definite article - dative singular feminine**

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

---

**οικια noun - dative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**αυτου personal pronoun - genitive singular masculine**

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

---

**και conjunction**

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

---

**πολλοι adjective - nominative plural masculine**

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

---

**τελωναι noun - nominative plural masculine**

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

---

**και conjunction**

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

---

**αμαρτωλοι adjective - nominative plural masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

---

**συνανεκειντο verb - imperfect middle or passive deponent indicative - third person**

sunanakeimai **soon-an-ak'-i-mahee**: to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

---

**τω definite article - dative singular masculine**

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

---

**ιησου noun - dative singular masculine**

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

---

**και conjunction**

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

---

**τοις definite article - dative plural masculine**

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

---

μαθηταις **noun - dative plural masculine**  
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ησαν **verb - imperfect indicative - third person**  
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**  
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πολλοι **adjective - nominative plural masculine**  
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκολουθησαν **verb - aorist active indicative - third person**  
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 2:16 .

.	Greek	Strong's	Origin
When the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
of the Pharisees	Φαρισαίων (pharisaîōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
saw		3708: to see, perceive, attend to	a prim. verb
that He was eating	ἐσθίει (esthieî)	2068: to eat	akin to edó (to eat)
with the sinners	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó

and tax	τελωνῶν (telōnōn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
collectors,	τελωνῶν (telōnōn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
they said	ἔλεγον (elegon)	3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"Why		5101: who? which? what?	an interrog. pronoun related to tis
is He eating	ἐσθίει (esthieí)	2068: to eat	akin to edó (to eat)
and drinking		4095: to drink	a prim. word
with tax collectors		5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and sinners?"	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οἱ definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γραμματεῖς noun - nominative plural masculine

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φarisαιοι noun - nominative plural masculine**

**Pharisaios far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

---

**ιδοντες verb - second aorist active participle - nominative plural masculine**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εσθιοντα verb - present active participle - accusative singular masculine**

**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τελωνων noun - genitive plural masculine**

**telones tel-o'-nace:** a tax-farmer, i.e. collector of public revenue -- publican.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αμαρτωνων adjective - genitive plural masculine**

**hamartolos ham-ar-to-los':** sinful, i.e. a sinner -- sinful, sinner.

---

**ελεγον verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηταις noun - dative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τι interrogative pronoun - nominative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τελωνων noun - genitive plural masculine**

**telones tel-o'-nace:** a tax-farmer, i.e. collector of public revenue -- publican.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αμαρτωνων adjective - genitive plural masculine**

**hamartolos ham-ar-to-los':** sinful, i.e. a sinner -- sinful, sinner.

**εσθιει verb - present active indicative - third person singular**

**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**πινει verb - present active indicative - third person singular**

**pino pee'-no:** to imbibe -- drink.

## Mark 2:17 .

.	Greek	Strong's	Origin
And hearing	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said	λέγει (legei)	3004: to say	a prim. verb
to them, "[It is] not those	ὅ (o)	3588: the	the def. art.
who are healthy	ἰσχύοντες (ischuontes)	2480: to be strong, have power	from ischus
who need	χρείαν (chreian)	5532: need, business	akin to chraomai
a physician,	ἱατροῦ (iatrou)	2395: a physician	from iaomai
but those	οἱ (oi)	3588: the	the def. art.
who are sick;	κακῶς (kakōs)	2560: badly	adverb from kakos
I did not come	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to call	καλέσαι (kalesai)	2564: to call	a prim. word
the righteous,	δίκαιους (dikaious)	1342: correct, righteous, by impl. innocent	from diké
but sinners."	ἁμαρτωλούς (amartōlous)	268: sinful	from hamartanó

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ακουσας verb - aorist active participle - nominative singular masculine

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

χρειαν **noun - accusative singular feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

---

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ισχυοντες **verb - present active participle - nominative plural masculine**

ischuo **is-khoo'-o**: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

---

ιατρον **noun - genitive singular masculine**

iatros **ee-at-ros'**: a physician -- physician.

---

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κακως **adverb**

kakos **kak-oce'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

---

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**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.

ἔρχομαι **verb - second aorist active indicative - first person singular**  
erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

καλεσαι **verb - aorist active middle or passive deponent**  
kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

δικαιους **adjective - accusative plural masculine**  
dikaios **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

αλλα **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

αμαρτωλους **adjective - accusative plural masculine**  
hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μετανοιαν **noun - accusative singular feminine**  
metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

## Mark 2:18 .

.	Greek	Strong's	Origin
John's	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
were fasting;	νηστεύοντες	3522: to fast	from néstis



	(nēsteuontes)		
and they came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
and said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do John's	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
and the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
of the Pharisees	Φαρισαίων (pharisaiōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
fast,	νηστεύουσιν (nēsteuousin)	3522: to fast	from nēstis
but Your disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
do not fast?"	νηστεύουσιν (nēsteuousin)	3522: to fast	from nēstis

## 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

**ἦσαν verb - imperfect indicative - third person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

**οἱ definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μαθηται **noun - nominative plural masculine**  
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

ιωαννου **noun - genitive singular masculine**  
Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

οι **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

των **definite article - genitive plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

φarisaiων **noun - genitive plural masculine**  
Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

---

νηστευοντες **verb - present active participle - nominative plural masculine**  
nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ερχονται **verb - present middle or passive deponent indicative - third person**  
erchomai **er'-khom-ahce**: 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

---

λεγουσιν **verb - present active indicative - third person**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

αυτω **personal pronoun - dative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

δια **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηται noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**ιωαννου noun - genitive singular masculine**

**Ioannes ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φαραισιων noun - genitive plural masculine**

**Pharisaios far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

---

**νηστεουσιν verb - present active indicative - third person**

**nesteuo nace-tyoo'-o:** to abstain from food (religiously) -- fast.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**σοι possessive pronoun - second person nominative plural masculine**

**sos sos:** thine -- thine (own), thy (friend).

---

**μαθηται noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

νηστευουσιν **verb - present active indicative - third person**  
nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

## Mark 2:19 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "While	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the bridegroom	νυμφίος (numphios)	3566: a bridegroom	from numphé
is with them, the attendants	υἱοὶ (uioi)	5207: a son	a prim. word
of the bridegroom	νυμφῶνος (numphōnos)	3567: the bridechamber	from numphé
cannot	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
fast,	νηστεύειν (nēsteuein)	3522: to fast	from nēstis
can they? So	ὅσον (oson)	3745: how much, how many	from hos,
long	χρόνον (chronon)	5550: time	a prim. word
as they have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
the bridegroom	νυμφίον (numphion)	3566: a bridegroom	from numphé
with them, they cannot	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb

fast.

νηστεύειν  
(nēsteuein)

3522: to fast

from nēstis

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυνανται **verb - present middle or passive deponent indicative - third person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοι **noun - nominative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νυμφωνος noun - genitive singular masculine**  
**numphon noom-fohn':** the bridal room -- bridechamber.

---

**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.

---

**ο definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νυμφιος noun - nominative singular masculine**  
**numphios noom-fee'-os:** a bride-groom -- bridegroom.

---

**μετ preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**αυτων personal pronoun - genitive plural masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εστιν verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**νηστευειν verb - present active infinitive**  
**nesteuo nace-tyoo'-o:** to abstain from food (religiously) -- fast.

---

**οσον 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.

---

**μεθ preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**εαυτων reflexive pronoun - third person genitive plural masculine**  
**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

---

**εχουσιν verb - present active indicative - third person**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νυμφιον noun - accusative singular masculine**

**numphios noom-fee'-os:** a bride-groom -- bridegroom.

**ου 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-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**νηστευειν verb - present active infinitive**

**nesteuo nace-tyoo'-o:** to abstain from food (religiously) -- fast.

## Mark 2:20 .

.	Greek	Strong's	Origin
"But the days	ἡμέραι (ēmerai)	2250: day	a prim. word
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
when	ὅταν (otan)	3752: whenever	from hote and an
the bridegroom	νυμφίος (numphios)	3566: a bridegroom	from numphé
is taken away	ἀπαρθῇ (aparthē)	522: to lift off	from apo and airó
from them, and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they will fast	νηστεύσουσιν (nēsteusousin)	3522: to fast	from nēstis
in that day.	ἡμέρα (ēmera)	2250: day	a prim. word

## KJV Lexicon

ελευσονται **verb - future middle deponent indicative - third person**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημεραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

απαρθη **verb - aorist passive subjunctive - third person singular**

apairo **ap-ah'-ee-ro**: to lift off, i.e. remove -- take (away).

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυμφιος **noun - nominative singular masculine**

numphios **noom-fee'-os**: a bride-groom -- bridegroom.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

νηστεουσιν **verb - future active indicative - third person**



**nesteuo nace-tyoo'-o:** to abstain from food (religiously) -- fast.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**εκειναις demonstrative pronoun - dative plural feminine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

**ταις definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ημεραις noun - dative plural feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

## Mark 2:21 .

.	Greek	Strong's	Origin
"No one	Οὐδείς (oudeis)	3762: no one, none	from oude and heis
sews	ἐπιράπτει (epiraptei)	1976: to sew upon	from epi and the same as rhapsis
a patch	ἐπίβλημα (epiblēma)	1915: that which is put on, i.e. a patch	from epiballó
of unshrunk	ἀγνάφου (agnaphou)	46: uncarded, undressed	from alpha (as a neg. prefix) and the same as gnaphheus
cloth	ράκους (rakous)	4470: a rag	a prim. word
on an old	παλαιόν (palaion)	3820: old, ancient	from palai
garment;	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
otherwise		1490b: but if not	from ei, de, and mé (sometimes with ge added)
the patch	πλήρωμα (plērōma)	4138: fullness, a filling up	from pléroó
pulls away	αἶρει	142: to raise, take up, lift	a prim. verb

	(airei)		
from it, the new	καινὸν (kainon)	2537: new, fresh	a prim. word
from the old,	παλαιῶ (palaiau)	3820: old, ancient	from palai
and a worse	χεῖρον (cheiron)	5501: worse	from a prim. root cher-, used as cptv. of kakos
tear	σχίσμα (schisma)	4978: a split, fig. division	from schizó
results.	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ουδεις adjective - nominative singular masculine

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

### επιβλημα noun - accusative singular neuter

**epiblema ep-ib'-lay-mah:** a patch -- piece.

### ρακους noun - genitive singular neuter

**rhakos hrak'-os:** a rag, i.e. piece of cloth -- cloth.

### αγναφου adjective - genitive singular neuter

**agnaphos ag'-naf-os:** unfulled, i.e. (by implication) new (cloth) -- new.

### επιρραπτει verb - present active indicative - third person singular

**epirrhapto ep-ir-hrap'-to:** to stitch upon, i.e. fasten with the needle -- sew on.

### επι preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

---

ἱματιῷ **noun - dative singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

---

παλαιῷ **adjective - dative singular neuter**

palaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

---

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).

---

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

αἶρει **verb - present active indicative - third person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πληρωμα **noun - nominative singular neuter**

pleroma **play'-ro-mah**: repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

---

αυτου **personal pronoun - genitive singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

καινον **adjective - accusative singular neuter**

kainos **kahee-nos'**: new (especially in freshness) -- new.

---

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.

---

παλαιου **adjective - genitive singular neuter**

palaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**χειρον adjective - nominative singular neuter**

**cheiron khi'-rone:** from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

**σχισμα noun - nominative singular neuter**

**schisma skhis'-mah:** a split or gap (schism), literally or figuratively -- division, rent, schism.

**γινεται verb - present middle or passive deponent indicative - third person singular**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Mark 2:22 .

.	Greek	Strong's	Origin
"No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
puts	βάλλει (ballei)	906: to throw, cast	a prim. word
new	νέον (neon)	3501b: young, new	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
into old	παλαιούς (palaious)	3820: old, ancient	from palai
wineskins;	ἀσκούς (askous)	779: a leather bottle, wineskin	a prim. word
otherwise		1490b: but if not	from ei, de, and mé (sometimes with ge added)
the wine	οἶνος (oinos)	3631: wine	a prim. word
will burst	ρήξει (rēxei)	4486: to break apart, by ext. to throw down	prol. verb from a prim. root rég-
the skins,	ἀσκούς (askous)	779: a leather bottle, wineskin	a prim. word

and the wine	οἶνος (oinos)	3631: wine	a prim. word
is lost	ἀπόλλυται (apollutai)	622: to destroy, destroy utterly	from apo and same as olethros
and the skins	ἄσκοί (askoi)	779: a leather bottle, wineskin	a prim. word
[as well]; but [one puts] new	νέον (neon)	3501b: young, new	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
into fresh	καινούς (kainous)	2537: new, fresh	a prim. word
wineskins."	ἄσκοὺς (askous)	779: a leather bottle, wineskin	a prim. word

## 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

### 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.

### βαλλει verb - present active indicative - third person singular

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

### οἶνον noun - accusative singular masculine

**oinos oy'-nos:** wine -- wine.

### νεον adjective - accusative singular masculine

**neos neh'-os:** new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**ασκους noun - accusative plural masculine**

**askos as-kos':** a leathern (or skin) bag used as a bottle -- bottle.

---

**παλαιους adjective - accusative plural masculine**

**palaios pal-ah-yos':** antique, i.e. not recent, worn out -- old.

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**ρησσει verb - present active indicative - third person singular**

**rheguni hrayg'-noo-mee:** by implication, to convulse (with spasms) figuratively, to give vent to joyful emotions -- break (forth), burst, rend, tear.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οινος noun - nominative singular masculine**

**oinos oy'-nos:** wine -- wine.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νεος adjective - nominative singular masculine**

**neos neh'-os:** new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ασκους noun - accusative plural masculine**

**askos as-kos':** a leathern (or skin) bag used as a bottle -- bottle.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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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.

---

οινος **noun - nominative singular masculine**

oinos **oy'-nos**: wine -- wine.

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εκχεται **verb - present passive indicative - third person singular**

ekcheo **ek-kheh'-o**, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ασκοι **noun - nominative plural masculine**

askos **as-kos'**: a leathern (or skin) bag used as a bottle -- bottle.

---

απολουνται **verb - future middle indicative - third person**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

---

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

οινον **noun - accusative singular masculine**

oinos **oy'-nos**: wine -- wine.

---

νεον **adjective - accusative singular masculine**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

ασκους **noun - accusative plural masculine**

askos **as-kos'**: a leathern (or skin) bag used as a bottle -- bottle.

---

καινους **adjective - accusative plural masculine**

kainos **kahee-nos'**: new (especially in freshness) -- new.

---

βλητεον **adjective - nominative singular neuter**

bleteos **blay-teh'-os**: fit to be cast (i.e. applied) -- must be put.

---

# Mark 2:23 .

.	Greek	Strong's	Origin
And it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that He was passing	διαπορεύεσθαι (diaporeuesthai)	3899: to go beside or past	from para and poreuomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the grainfields	σπορίμων (sporimōn)	4702: sown, i.e. a sown field	from speiró
on the Sabbath,	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
began		757: to rule, to begin	a prim. verb
to make	ποιεῖν (poiein)	4160: to make, do	a prim. word
their way	ὁδὸν (odon)	3598: a way, road	a prim. word
along while picking	τίλλοντες (tillontes)	5089: to pluck, to pluck off	a prim. word
the heads	στάχυας (stachuas)	4719: a head of grain	a prim. word
[of grain].			



## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παραπορευεσθαι verb - present middle or passive deponent infinitive

parapoeruomai **par-ap-or-yoo'-om-ahee**: to travel near -- go, pass (by).

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

σαββασιν noun - dative plural neuter

sabbaton **sab'-bat-on**: sabbath (day), week.

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σποριμων adjective - genitive plural masculine

sporimos **spor'-ee-mos**: sown, i.e. (neuter plural) a planted field -- corn(-field).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρξαντο verb - aorist middle deponent indicative - third person

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>οδον</b> <b>noun - accusative singular feminine</b> <b>hodos hod-os':</b> a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.
<b>ποιειν</b> <b>verb - present active infinitive</b> <b>poieo poy-eh'-o:</b> to make or do (in a very wide application, more or less direct)
<b>τιλλοντες</b> <b>verb - present active participle - nominative plural masculine</b> <b>tillo til'-lo:</b> to pull off -- pluck.
<b>τους</b> <b>definite article - accusative plural masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>σταχυας</b> <b>noun - accusative plural masculine</b> <b>stachus stakh'-oos:</b> a head of grain (as standing out from the stalk) -- ear (of corn).

## Mark 2:24 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to Him, "Look,		2396: see! behold!	from eidon, used as an interj.
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are they doing	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi

on the Sabbath?"

σάββασιν  
(sabbasin)

4521: the Sabbath, i.e. the  
seventh day (of the week)

of Hebrew origin shabbath

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαραισαιοι **noun - nominative plural masculine**

**Pharisaios far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ελεγον **verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιδε **verb - aorist active middle - second person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

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.

ποιουσιν **verb - present active indicative - third person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

τοις **definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββασιον **noun - dative plural neuter**  
sabbaton **sab'-bat-on**: sabbath (day), week.

ο **relative pronoun - accusative singular neuter**  
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εξεστιν **verb - present impersonal active indicative - third person singular**  
exesti **ex'-es-tee**: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

## Mark 2:25 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Have you never	οὐδέποτε (oudepote)	3763: never	from oude and pote
read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskó
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
David		1160b: David, king of Isr.	of Hebrew origin David
did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
he was in need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
and he and his companions	οἱ (oi)	3588: the	the def. art.
became hungry;	ἐπείνασεν (epeinasen)	3983: to hunger, be hungry	from peina (hunger)

## 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

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

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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

ουδεποτε **adverb**

oudepote **oo-dep'-ot-eh**: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

ανεγνωτε **verb - second aorist active indicative - second person**

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

χρεια **noun - accusative singular feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

ΕΣΧΕΝ **verb - second aorist active indicative - third person singular**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΕΙΝΑΣΕΝ **verb - aorist active indicative - third person singular**  
peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

ΑΥΤΟΣ **personal pronoun - nominative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΙ **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΕΤ **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

ΑΥΤΟΥ **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 2:26 .

.	Greek	Strong's	Origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he entered	εἰσῆλθεν (eiselthen)	1525: to go in (to), enter	from eis and erchomai
the house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in the time	ἐπὶ (epi)	1909: on, upon	a prim. preposition

of Abiathar	Ἀβιαθάρ (abiathar)	8: Abiathar, an Isr.	of Hebrew origin Ebyathar
[the] high priest,	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierous
and ate		2068: to eat	akin to edó (to eat)
the consecrated	προθέσεως (protheseōs)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
bread,	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
which	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
for [anyone] to eat		2068: to eat	akin to edó (to eat)
except		1508: if not	from ei and mé
the priests,	ἱερεῖς (iereis)	2409: a priest	from hieros
and he also	καὶ (kai)	2532: and, even, also	a prim. conjunction
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to those	τοὺς (ton)	3588: the	the def. art.
who were with him?"			

## KJV Lexicon

### πῶς **adverb**

**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

### εἰσηλθεν **verb - second aorist active indicative - third person singular**

**eiserchomai ice-er'-khom-ahce:** to enter -- arise, come (in, into), enter in(-to), go in (through).

### εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### τοῦ **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### οἶκον **noun - accusative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

### 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).

### 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.

### αβιαθαρ **proper noun**

**Abiathar ab-ee-ath'-ar:** Abiathar, an Israelite -- Abiathar.

### ἀρχιερεως **noun - genitive singular masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

### καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τοὺς **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

---

**αρτους** noun - accusative plural masculine

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

---

**της** definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προθεσεως** noun - genitive singular feminine

**prothesis proth'-es-is:** a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

---

**εφαγεν** verb - second aorist active indicative - third person singular

**phago fag'-o:** to eat -- eat, meat.

---

**ους** relative pronoun - accusative plural masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ουκ** particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**εξεστιν** verb - present impersonal active indicative - third person singular

**exesti ex'-es-tee:** so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

---

**φαγειν** verb - second aorist active middle or passive deponent

**phago fag'-o:** to eat -- eat, meat.

---

**ει** conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**μη** particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**τοις** definite article - dative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιερευσιν** noun - dative plural masculine

**hiereus hee-er-yooce':** a priest -- (high) priest.

---

**και** conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εδωκεν** verb - aorist active indicative - third person singular

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τοῖς definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συν preposition**

**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

**αὐτῷ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**οὖσιν verb - present participle - dative plural masculine**

**on oan:** being -- be, come, have.

## Mark 2:27 .

.	Greek	Strong's	Origin
Jesus said	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "The Sabbath	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
was made	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
for man,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
and not man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
for the Sabbath.	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατον **noun - nominative singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

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.

ανθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ουχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

δια **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**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.

**σαββατον** **noun - accusative singular neuter**

**sabbaton** **sab'-bat-on**: sabbath (day), week.

## Mark 2:28 .

.	Greek	Strong's	Origin
"So	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
of the Sabbath."	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

## KJV Lexicon

**ὥστε** **conjunction**

**hoste** **hose'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

**κύριος** **noun - nominative singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**ἐστιν** **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υιος noun - nominative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανθρωπου noun - genitive singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σαββατου noun - genitive singular neuter**

**sabbaton sab'-bat-on:** sabbath (day), week.

## Mark 3:1 .

.	Greek	Strong's	Origin
He entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
into a synagogue;	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
whose hand	χειρᾶ	5495: the hand	a prim. word

(cheira)  
was withered. **ἐξηραμμένην** 3583: to dry up, waste away from **χέρος**  
(exērammenēn)

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εισηλθεν verb - second aorist active indicative - third person singular**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

**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

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συναγωγην noun - accusative singular feminine**

**sunagoge soon-ag-o-gay':** an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

**εκει adverb**

**ekei ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ανθρωπος **noun - nominative singular masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ξηραμμένην **verb - perfect passive participle - accusative singular feminine**  
xeraino **xay-rah'-ee-no**: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

εχων **verb - present active participle - nominative singular masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα **noun - accusative singular feminine**  
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

## Mark 3:2 .

.	Greek	Strong's	Origin
They were watching	παρετήρουν (paretēroun)	3906: to watch closely, to observe scrupulously	from para and téreo
Him [to see] if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
He would heal	θεραπεύσει (therapeusei)	2323: to serve, cure	from therapón
him on the Sabbath,	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they might accuse	κατηγορήσωσιν (katēgorēsōsin)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
Him.			

## 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

παρετηρουν **verb - imperfect active indicative - third person**

paratereo **par-at-ay-reh'-o**: to inspect alongside, i.e. note insidiously or scrupulously -- observe, watch.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββασιν **noun - dative plural neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

θεραπευσει **verb - future active indicative - third person singular**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

κατηγορησωσιν **verb - aorist active subjunctive - third person**

katagoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons



# Mark 3:3 .

.	Greek	Strong's	Origin
He said	λέγει (legei)	3004: to say	a prim. verb
to the man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
with the withered	ξηράν (xēran)	3584: dry	a prim. word
hand,	χεῖρα (cheira)	5495: the hand	a prim. word
"Get	ἐγειρε (egeire)	1453: to waken, to raise up	a prim. verb
up and come forward!"	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λέγει **verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ἀνθρώπῳ **noun - dative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

τῷ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ξηραμμενην **verb - perfect passive participle - accusative singular feminine**  
xeraino **xay-rah'-ee-no**: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

εχοντι **verb - present active participle - dative 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.

χειρα **noun - accusative singular feminine**  
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

εγειραι **verb - aorist middle imperative - second person singular**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεσον **adjective - accusative singular neuter**  
mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

## Mark 3:4 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Is it lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
to do		4160: to make, do	a prim. word
good	ἀγαθοποιῆσαι (agathopoiēsai)	18: good	of uncertain origin

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to do harm	κακοποιῆσαι (kakopoiēsai)	2554: to do evil	from kakos and poieó
on the Sabbath,	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
a life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to kill?"	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
But they kept silent.	ἐσιώπων (esiōpōn)	4623: to be silent	from siópé (silence)

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἐξεστιν verb - present impersonal active indicative - third person singular

**exesti ex'-es-tee:** so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

τοῖς **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββασιν **noun - dative plural neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

ἀγαθοποιῆσαι **verb - aorist active middle or passive deponent**

agathopoieo **ag-ath-op-oy-eh'-o**: to be a well-doer (as a favor or a duty) -- (when) do good (well).

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.

κακοποιῆσαι **verb - aorist active middle or passive deponent**

kakopoieo **kak-op-oy-eh'-o**: to be a bad-doer, i.e. (objectively) to injure, or (genitive) to sin -- do(ing) evil.

ψυχὴν **noun - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

σώσαι **verb - aorist active middle or passive deponent**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

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.

ἀποκτείνειν **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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).

ἑσιώπων **verb - imperfect active indicative - third person**

siopao **see-o-pah'-o**: silence, i.e. a hush; dumb, (hold) peace.

## Mark 3:5 .

.	Greek	Strong's	Origin
After looking	περιβλεψάμενος	4017: to look around	from peri and blepó

around	(periblepsamenos)		
at them with anger,	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
grieved	συλλυπούμενος (sullupoumenos)	4818: to be moved to grief with (pass.)	from sun and lupeó
at their hardness	πωρώσει (pōrōsei)	4457: a covering with a callous, fig. blindness	from póroó
of heart,	καρδίας (kardias)	2588: heart	a prim. word
He said	λέγει (legei)	3004: to say	a prim. verb
to the man,	ἄνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
"Stretch	ἔκτεινον (ekteinon)	1614: to extend	from ek and teinó (to stretch)
out your hand."	χεῖρα (cheira)	5495: the hand	a prim. word
And he stretched	ἐξέτεινεν (exeteinen)	1614: to extend	from ek and teinó (to stretch)
it out, and his hand	χεῖρ (cheir)	5495: the hand	a prim. word
was restored.	ἀπεκατεστάθη (apekatestathē)	600: to restore, give back	from apo and kathistémi

## 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

---

περιβλεψαμενος **verb - aorist middle passive - nominative singular masculine**  
**periblepo per-ee-blep'-o:** to look all around -- look (round) about (on).

---

**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

---

**μετ** **preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**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

---

**συλλυπουμενος** **verb - present middle or passive deponent participle - nominative singular masculine**  
**sullupeo sool-loop-eh'-o:** to afflict jointly, i.e. (passive) sorrow at (on account of) someone -- be grieved.

---

**επι** **preposition**  
**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**τη** **definite article - dative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πωρωσει** **noun - dative singular feminine**  
**porosis po'-ro-sis:** stupidity or callousness -- blindness, hardness.

---

**της** **definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καρδιας** **noun - genitive singular feminine**  
**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**αυτων** **personal pronoun - genitive plural masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**λεγει** **verb - present active indicative - third person singular**  
**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**τω** **definite article - dative singular masculine**  
**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.

---

ΕΚΤΕΙΝΩΝ **verb - aorist active middle - second person singular**  
ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

---

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

χειρα **noun - accusative singular feminine**  
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

σου **personal pronoun - second person genitive singular**  
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ΕΞΕΤΕΙΝΕΝ **verb - aorist active indicative - third person singular**  
ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ΑΠΟΚΑΤΕΣΤΑΘΗ **verb - aorist passive indicative - third person singular**  
apokathistemi **ap-ok-ath-is'-tay-mee**: to reconstitute (in health, home or organization) -- restore (again).

---

η **definite article - nominative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

χειρ **noun - nominative singular feminine**  
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

υγιης **adjective - nominative singular feminine**  
hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

---

ως **adverb**  
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

---

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.

ἄλλη **adjective - nominative singular feminine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

## Mark 3:6 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
[began] conspiring	συμβούλιον (sumboulion)	4824: counsel, by impl. a council	from sumboulos
with the Herodians	Ἡρωδιανῶν (ērōdianōn)	2265: Herodians, partisans of Herod	from Héródés
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Him, [as] [to] how	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
they might destroy	ἀπολέσωσιν (apolesōsin)	622: to destroy, destroy utterly	from apo and same as olethros
Him.			



**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξελθοντες verb - second aorist active participle - nominative plural masculine**  
**exerchomai ex-er'-khom-ah-ee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**οι definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φarisαιοι noun - nominative plural masculine**  
**Pharisaioi far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

---

**ευθεως adverb**  
**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**μετα preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**των definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ηρωδιανων noun - genitive plural masculine**  
**Herodianoι hay-ro-dee-an-oy':** Herodians, i.e. partisans of Herod -- Herodians.

---

**συμβουλιον noun - accusative singular neuter**  
**sumboulion soom-boo'-lee-on:** advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

---

**εποιοουν verb - imperfect active indicative - third person**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**κατ preposition**  
**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**οπως adverb**  
**hopos hop'-oce:** what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

---

**αυτον personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

**απολεσωσιν** **verb - aorist active subjunctive - third person**  
**apollumi** **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

## Mark 3:7 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
withdrew	ἀνεχώρησεν (anechōrēsen)	402: to go back, withdraw	from ana and chóreó
to the sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
with His disciples;	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
and a great	πολὺ (polu)	4183: much, many	a prim. word
multitude	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
from Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
followed;	ἠκολούθησεν (ēkolouthēsen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
and [also] from Judea,		2453: Jewish, a Jew, Judea	from Ioudas

## KJV Lexicon

**καὶ** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

ανεχωρησεν **verb - aorist active indicative - third person singular**

anachoreo **an-akh-o-reh'-o**: to retire -- depart, give place, go (turn) aside, withdraw self.

---

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

---

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θαλασσαν **noun - accusative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

πολυ **adjective - nominative singular neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

πληθος **noun - nominative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

---

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

ηκολουθησαν **verb - aorist active indicative - third person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

Ioudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

## Mark 3:8 .

.	Greek	Strong's	Origin
and from Jerusalem,	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and from Idumea,	Ἰδουμαίας (idoumaias)	2401: Idumea, a region S. of Judea	of Hebrew origin edom
and beyond	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the Jordan,	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
and the vicinity	περὶ	4012: about, concerning,	a prim. preposition

	(peri)	around (denotes place, cause or subject)	
of Tyre	Τύρον (turon)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
and Sidon,	Σιδῶνα (sidōna)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon
a great	πολὺ (polu)	4183: much, many	a prim. word
number of people	πληθος (plēthos)	4128: a great number	from plēthó (to be full)
heard	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
of all	ὅσα (osa)	3745: how much, how many	from hos,
that He was doing	ποιεῖ (poiei)	4160: to make, do	a prim. word
and came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to 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

### απο preposition

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### ιεροσολυμων noun - genitive plural neuter

**Hierosoluma hee-er-os-ol'-oo-mah:** Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -  
- Jerusalem.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιδουμαιας noun - genitive singular feminine**

**Idoumaia id-oo-mah'-yah:** Idumaea (i.e. Edom), a region East (and South) of Palestine -- Idumaea.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**περαν adverb**

**peran per'-an:** through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιορδανου noun - genitive singular masculine**

**Iordanes ee-or-dan'-ace:** the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

---

**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.

---

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**τυρον noun - accusative singular feminine**

**Turos too'-ros:** Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

<b>σιδωνα</b> <b>noun - accusative singular feminine</b> <b>Sidon</b> <b>sid-one'</b> : Sidon (i.e. Tsidon), a place in Palestine -- Sidon.
<b>πληθος</b> <b>noun - nominative singular neuter</b> <b>plethos</b> <b>play'-thos</b> : a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.
<b>πολυ</b> <b>adjective - nominative singular neuter</b> <b>polus</b> <b>pol-oos'</b> : abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.
<b>ακουσαντες</b> <b>verb - aorist active participle - nominative plural masculine</b> <b>akouo</b> <b>ak-oo'-o</b> : to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
<b>οσα</b> <b>correlative pronoun - accusative plural neuter</b> <b>hosos</b> <b>hos'-os</b> : as (much, great, long, etc.) as
<b>εποiei</b> <b>verb - imperfect active indicative - third person singular</b> <b>poieo</b> <b>poy-eh'-o</b> : to make or do (in a very wide application, more or less direct)
<b>ηλθον</b> <b>verb - second aorist active indicative - third person</b> <b>erchomai</b> <b>er'-khom-ahee</b> : accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
<b>προς</b> <b>preposition</b> <b>pros</b> <b>pros</b> : a preposition of direction; forward to, i.e. toward
<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 3:9 .

.	Greek	Strong's	Origin
And He told		3004: to say	a prim. verb
His disciples	μαθηταις (mathētais)	3101: a disciple	from manthanó
that a boat	πλοiάριον (ploiarion)	4142: a little boat	dim. of ploion
should stand ready	προσκαρτερῇ (proskarterē)	4342: to attend constantly	from pros and kartereó

for Him because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the crowd,	θλίβωσιν (thlibōsin)	2346: to press, afflict	a prim. verb
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they would not crowd		2346: to press, afflict	a prim. verb
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

### ειπεν verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### τοις definite article - dative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μαθηταις noun - dative plural masculine

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### 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.

### πλοιαριον noun - nominative singular neuter

**plouiarion ploy-ar'-ee-on:** a boat -- boat, little (small) ship.



**προσκαρτερῇ** **verb - present active subjunctive - third person singular**  
**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)

**αὐτῷ** **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**διὰ** **preposition**  
**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

**τοῦ** **definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ὄχλον** **noun - accusative singular masculine**  
**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

**ἵνα** **conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**μη** **particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**θλιβῶσιν** **verb - present active subjunctive - third person**  
**thlibo thlee'-bo:** to crowd -- afflict, narrow, throng, suffer tribulation, trouble.

**αὐτον** **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 3:10 .

.	Greek	Strong's	Origin
for He had healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
many,	πολλοὺς (pollous)	4183: much, many	a prim. word
with the result	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te

that all those who	ὅσοι (osoi)	3745: how much, how many	from hos,
had	εἶχον (eichon)	2192: to have, hold	a prim. verb
afflictions	μάστιγας (mastigas)	3148: a whip, scourge	of uncertain origin
pressed around	ἐπιπίπτειν (epipiptein)	1968: to fall upon	from epi and piptó
Him in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to touch		681: to fasten to, lay hold of	from a prim. root haph-
Him.			

## KJV Lexicon

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.

γὰρ **conjunction**

**gar gar'**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εθεραπευσεν **verb - aorist active indicative - third person singular**

**therapeuo ther-ap-yoo'-o'**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

ὥστε **conjunction**

**hoste hoc'-teh'**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ἐπιπίπτειν **verb - present active infinitive**

**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.

<b>αὐτῷ</b> <b>personal pronoun - dative singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ἵνα</b> <b>conjunction</b> <b>hina hin'-ah:</b> in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.
<b>αὐτοῦ</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ἅψωνται</b> <b>verb - aorist middle subjunctive - third person</b> <b>haptomai hap'-tom-ahēe:</b> to attach oneself to, i.e. to touch (in many implied relations) -- touch.
<b>ὅσοι</b> <b>correlative pronoun - nominative plural masculine</b> <b>hosos hos'-os:</b> as (much, great, long, etc.) as
<b>εἶχον</b> <b>verb - imperfect active indicative - third person</b> <b>echo ekh'-o:</b> (used in certain tenses only) a primary verb; to hold
<b>μαστιγὰς</b> <b>noun - accusative plural feminine</b> <b>mastix mas'-tix:</b> a whip (literally, the Roman flagellum for criminals; figuratively, a disease) -- plague, scourging.

## Mark 3:11 .

.	Greek	Strong's	Origin
Whenever	ὅταν (otan)	3752: whenever	from hote and an
the unclean	ἀκάθαρτα (akatharta)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó
saw	ἐθεώρουν (etheōroun)	2334: to look at, gaze	from theóros (an envoy, spectator)
Him, they would fall down before	προσέπιπτον (prosepipton)	4363: to fall upon, fall prostrate before	from pros and piptó
Him and shout,	ἔκραζον (ekrazon)	2896: to scream, cry out	from a prim. root krag-

"You are the Son	υἱός (uios)	5207: a son	a prim. word
of God!"	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

### πνευματα noun - nominative plural neuter

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

### 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.

### ακαθαρτα adjective - nominative plural neuter

**akathartos ak-ath'-ar-tos:** impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

### 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.

### αυτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### εθεωρει verb - imperfect active indicative - third person singular

**theoreo theh-o-reh'-o:** to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

### προσπεπιπτεν verb - imperfect active indicative - third person singular

**prospipto pros-pip'-to:** to fall towards, i.e. (gently) prostrate oneself (in supplication or

homage), or (violently) to rush upon (in storm) -- beat upon, fall (down) at (before).

**αὐτῷ** **personal pronoun - dative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**καί** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐκραζεν** **verb - imperfect active indicative - third person singular**

**krazo** **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

**λεγοντα** **verb - present active participle - nominative plural neuter**

**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**ὅτι** **conjunction**

**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**σύ** **personal pronoun - second person nominative singular**

**su** **soo**: the person pronoun of the second person singular thou -- thou.

**εἶ** **verb - present indicative - second person singular**

**ei** **i**: thou art -- art, be.

**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.

**υἱος** **noun - nominative singular masculine**

**huios** **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

**τοῦ** **definite article - genitive singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεοῦ** **noun - genitive singular masculine**

**theos** **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 3:12 .

.	Greek	Strong's	Origin
And He earnestly	πολλὰ	4183: much, many	a prim. word

	(polla)		
warned	ἐπετίμα (epetima)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
them not to tell	φανερὸν (phaneron)	5318: visible, manifest	from phainó
who	αὐτοῖς (autois)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
He was.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### πολλὰ 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.

### ἐπετίμα verb - imperfect active indicative - third person singular

**epitimaio ep-ee-tee-mah'-o:** to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἵνα conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### φανερὸν adjective - accusative singular masculine

phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

**αυτον** **personal pronoun - accusative singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ποιησωσιν** **verb - aorist active subjunctive - third person**  
**poieo** **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

## Mark 3:13 .

.	Greek	Strong's	Origin
And He went	ἀναβαίνει (anabainei)	305: to go up, ascend	from ana and the same as basis
up on the mountain	ὄρος (oros)	3735: a mountain	a prim. word
and summoned	προσκαλεῖται (proskaleitai)	4341: to call to	from pros and kaleó
those whom	οὓς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
wanted,	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
and they came	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
to Him.			

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**αναβαινει verb - present active indicative - third person singular**  
**anabaino an-ab-ah'-ee-no:** to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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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

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**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ορος noun - accusative singular neuter**  
**oros or'-os:** a mountain (as lifting itself above the plain): -hill, mount(-ain).

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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

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**προσκαλειται verb - present middle or passive deponent indicative - third person singular**  
**proskaleomai pros-kal-eh'-om-ahee:** to call toward oneself, i.e. summon, invite -- call (for, to, unto).

---

**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.

---

**ηθελεν verb - imperfect active indicative - third person singular**  
**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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**αυτος personal pronoun - nominative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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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

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**απηλθον verb - second aorist active indicative - third person**  
**aperchomai ap-erkh'-om-ahee:** to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

---

**προς preposition**  
**pros pros:** a preposition of direction; forward to, i.e. toward



**αυτον** **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 3:14 .

.	Greek	Strong's	Origin
And He appointed	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they would be with Him and that He [could] send	ἀποστέλλῃ (apostellē)	649: to send, send away	from apo and stellō
them out to preach,	κηρύσσειν (kērussein)	2784: to be a herald, proclaim	of uncertain origin

## KJV Lexicon

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εποίησεν** **verb - aorist active indicative - third person singular**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**δωδεκα** **numeral (adjective)**  
**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

**ινα** **conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**ωσιν** **verb - present subjunctive - third person**

- ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

**μετ preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**αυτου personal pronoun - genitive 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

**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.

**αποστελλη verb - present active subjunctive - third person singular**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

**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

**κηρυσσειν verb - present active infinitive**

**kerusso kay-roos'-so:** to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish

## Mark 3:15 .

.	Greek	Strong's	Origin
and to have	ἔχειν (echein)	2192: to have, hold	a prim. verb
authority	ἐξουσιαν (exousian)	1849: power to act, authority	from exesti
to cast	ἐκβάλλειν (ekballein)	1544b: to expel, to drive, cast or send out	from ek and balló
out the demons.	δαίμόνια (daimonia)	1140: an evil spirit, a demon	from daimón

## 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

εχειν **verb - present active infinitive**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εξουσιαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

θεραπευειν **verb - present active infinitive**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νοσους **noun - accusative plural feminine**

nosos **nos'-os**: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκβαλλειν **verb - present active infinitive**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

## Mark 3:16 .

■			
.	Greek	Strong's	Origin

And He appointed		4160: to make, do	a prim. word
the twelve:		1427: two and ten, i.e. twelve	from duo and deka
Simon	Σίμωνι (simōni)	4613: Simon, the name of several Isr.	of uncertain origin
(to whom He gave	ἐπέθηκεν (epethēken)	2007: to lay upon, to place upon	from epi and tithēmi
the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Peter),	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

## 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

### επεθηκεν verb - aorist active indicative - third person singular

**epitithemi ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

### τω definite article - dative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### σιμωνι noun - dative singular masculine

**Simon see'-mone:** Simon (i.e. Shimon), the name of nine Israelites -- Simon.

### ονομα noun - accusative singular neuter

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

### πετρον noun - accusative singular masculine

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

# Mark 3:17 .

.	Greek	Strong's	Origin
and James,	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
the [son] of Zebedee,	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of James	Ἰάκωβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
(to them He gave	ἐπέθηκεν (epethēken)	2007: to lay upon, to place upon	from epi and tithēmi
the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Boanerges,	βοανηργές (boanērges)	993: Boanerges, an epithet applied to the two sons of Zebedee	of Aramaic origin ben and regaz
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
means,		1510: I exist, I am	a prol. form of a prim. and defective verb
"Sons	υἱοὶ (uioi)	5207: a son	a prim. word
of Thunder");	βροντῆς (brontēs)	1027: thunder	akin to bremó (to roar)

## 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

ιακωβον noun - accusative singular masculine

Iakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζεβεδαιου noun - genitive singular masculine

Zebedaios **dzeb-ed-ah'-yos**: Zebedaeus, an Israelite -- Zebedee.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην noun - accusative singular masculine

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adephos **ad-el-fos'**: a brother near or remote -- brother.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιακωβου noun - genitive singular masculine

Iakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιθηκεν verb - aorist active indicative - third person singular

epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

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

ονοματα **noun - accusative plural neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

βοανεργες **proper noun**

Boanerges **bo-an-erg-es'**: sons of commotion; Boanerges, an epithet of two of the apostles -  
- Boanerges.

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --  
one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

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.

βροντης **noun - genitive singular feminine**

bronte **bron-tay'**: thunder -- thunder(-ing).

## Mark 3:18 .

.	Greek	Strong's	Origin
and Andrew,	Ἀνδρέαν (andreas)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
and Philip,	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
and Bartholomew,	Βαρθολομαῖον (bartholomaion)	918: "son of Tolmai," Bartholomew, one of the twelve apostles	of Aramaic origin bar and Talmay
and Matthew,		3102b: Matthew, one of the twelve apostles	of Hebrew origin
and Thomas,	Θωμᾶν (thōman)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
and James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
the son of Alphaeus,	Ἀλφαίου (alphaiou)	256b: Alphaeus, the name of the fathers of two disciples	of Syrian origin

and Thaddaeus,	Θαδδαῖον (thaddaion)	2280b: Thaddeus, one of the twelve apostles	of Aramaic origin
and Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
the Zealot;	Καναναῖον (kananaion)	2581: Cananaean, Aramaic for Zealot, surname of one of the twelve apostles	of Aramaic 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

### ἀνδρεαν noun - accusative singular masculine

**Andreas an-dreh'-as:** manly; Andreas, an Israelite -- Andrew.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### φιλιππον noun - accusative singular masculine

**Philippos fil'-ip-pos:** fond of horses; Philippus, the name of four Israelites -- Philip.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### βαρθολομαιον noun - accusative singular masculine

**Bartholomaios bar-thol-om-ah'-yos:** son of Tolmai; Bar-tholomoeus, a Christian apostle -- Bartholomeus.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ματθαιον noun - accusative singular masculine

**Matthaios mat-thah'-yos:** Matthaëus (i.e. Matthitjah), an Israelite and a Christian -- Matthew.

### καὶ conjunction



**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**θωμαν noun - accusative singular masculine**

**Thomas tho-mas':** the twin; Thomas, a Christian -- Thomas.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ιακωβον noun - accusative singular masculine**

**Iakobos ee-ak'-o-bos:** Jacobus, the name of three Israelites -- James.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αλφαιου noun - genitive singular masculine**

**Alphaios al-fah'-yos:** Alpheus, an Israelite -- Alpheus.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**θαδδαιον noun - accusative singular masculine**

**Thaddaios thad-dah'-yos:** Thaddaeus, one of the Apostles -- Thaddaeus.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**σιμωνα noun - accusative singular masculine**

**Simon see'-mone:** Simon (i.e. Shimon), the name of nine Israelites -- Simon.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κανανιτην noun - accusative singular masculine**

**Kananites kan-an-ee'-tace:** zealous

## Mark 3:19 .

■			
.	Greek	Strong's	Origin

and Judas	Ἰούδαν (ioudan)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
Iscariot,	Ἰσκαριώθ (iskariōth)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
betrayed	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἰουδαν noun - accusative singular masculine

**ioudas ee-oo-das':** Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

### ἰσκαριωτην noun - accusative singular masculine

**Iskariotes is-kar-ee-o'-tace:** inhabitant of Kerioth; Iscariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

### 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.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παρέδωκεν verb - aorist active indicative - third person singular

**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

<b>αὐτον</b> <b>personal pronoun - accusative singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>καί</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ερχονται</b> <b>verb - present middle or passive deponent indicative - third person</b> <b>erchomai er'-khom-ahee:</b> accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
<b>εις</b> <b>preposition</b> <b>eis ice:</b> to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
<b>οικον</b> <b>noun - accusative singular masculine</b> <b>oikos oy'-kos:</b> a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

## Mark 3:20 .

.	Greek	Strong's	Origin
And He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
home,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
and the crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
gathered	συνέρεται (sunerchetai)	4905: to come together, by ext. to accompany	from sun and erchomai
again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to such an extent	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that they could	δύνασθαι (dunasthai)	1410: to be able, to have power	a prim. verb
not even	μηδὲ (mēde)	3366: but not, and not	from mé and de

eat

2068: to eat

akin to edó (to eat)

a meal.

ἄρτον  
(arton)

740: bread, a loaf

of uncertain origin

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνερχεται **verb - present middle or passive deponent indicative - third person singular**  
**sunerchomai soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

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.

οχλος **noun - nominative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυνασθαι **verb - present middle or passive deponent infinitive**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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

μητε **conjunction**

**mete may'-teh:** not too, i.e. (in continued negation) neither or nor; also, not even -- neither,

(n-)or, so as much.

**αρτον** **noun - accusative singular masculine**  
**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

**φαγειν** **verb - second aorist active middle or passive deponent**  
**phago fag'-o:** to eat -- eat, meat.

## Mark 3:21 .

.	Greek	Strong's	Origin
When His own people heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[of] [this], they went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out to take custody	κρατῆσαι (kratēsai)	2902: to be strong, rule	from kratos
of Him; for they were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He has lost His senses."	ἐξέστη (exestē)	1839: to displace, to stand aside from	from ek and histēmi

## 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

**ακούσαντες** **verb - aorist active participle - nominative plural masculine**  
**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**οἱ** **definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παρ** **preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εξηλθον verb - second aorist active indicative - third person**

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

**κρατησαι verb - aorist active middle or passive deponent**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ελεγον verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**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.

**εξεστη verb - second aorist active indicative - third person singular**

**existemi ex-is'-tay-mee:** to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

## Mark 3:22 .

.	Greek	Strong's	Origin
The scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
who came down	καταβάντες (katabantes)	2597: to go down	from kata and the same as basis
from Jerusalem	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He is possessed	ἔχει (echei)	2192: to have, hold	a prim. verb
by Beelzebul,"	Βεελζεβούλ (beelzeboul)	954: Beelzebul, a name of Satan	of uncertain origin, cf. Baal
and "He casts	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out the demons	δαμονίων (daimoniōn)	1140: an evil spirit, a demon	from daimón
by the ruler	ἄρχοντι (archonti)	758: ruler, chief	pres. part. of archó
of the demons."	δαμόνια (daimonia)	1140: an evil spirit, a demon	from daimón

## 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

### 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.

### γραμματεῖς noun - nominative plural masculine

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

### 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.

### ἀπο preposition

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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**ιεροσολυμων** **noun - genitive plural neuter**  
**Hierosoluma** **hee-er-os-ol'-oo-mah:** Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -  
- Jerusalem.

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**καταβαντες** **verb - second aorist active participle - nominative plural masculine**  
**katabaino** **kat-ab-ah'-ee-no:** to descend -- come (get, go, step) down, fall (down).

---

**ελεγον** **verb - imperfect active indicative - third person**  
**lego** **leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,  
speak, tell, utter.

---

**οτι** **conjunction**  
**hoti** **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as  
concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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**βεελζεβουλ** **proper noun**  
**Beelzeboul** **beh-el-zeb-ool':** dung-god; Beelzebul, a name of Satan -- Beelzebub.

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**εχει** **verb - present active indicative - third person singular**  
**echo** **ekh'-o:** (used in certain tenses only) a primary verb; to hold

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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

---

**οτι** **conjunction**  
**hoti** **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as  
concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**εν** **preposition**  
**en** **en:** in, at, (up-)on, by, etc.

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**τω** **definite article - dative singular masculine**  
**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

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**αρχοντι** **noun - dative singular masculine**  
**archon** **ar'-khone:** a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

---

**των** **definite article - genitive plural neuter**  
**ho** **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

---

**δαιμονιων** **noun - genitive plural neuter**  
**daimonion** **dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

---

**εκβαλλει** **verb - present active indicative - third person singular**  
**ekballo** **ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck  
(pull, take, thrust) out, put forth (out), send away (forth, out).

---



**τα** **definite article - accusative plural neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δαιμονια** **noun - accusative plural neuter**  
**daimonion dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

## Mark 3:23 .

.	Greek	Strong's	Origin
And He called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
them to Himself and began speaking	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them in parables,	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraboló
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
cast	ἐκβάλλειν (ekballein)	1544b: to expel, to drive, cast or send out	from ek and balló
out Satan?	σατανᾶν (satanan)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan

## KJV Lexicon

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**  
proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

αυτους **personal pronoun - accusative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

παραβολαις **noun - dative plural feminine**  
parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ελεγεν **verb - imperfect active indicative - third person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πως **adverb - interrogative**  
pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυναται **verb - present middle or passive deponent indicative - third person singular**  
dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σατανας **noun - nominative singular masculine**  
Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

σαταναν **noun - accusative singular masculine**  
Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

εκβαλλειν **verb - present active infinitive**  
ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

## Mark 3:24 .

.	Greek	Strong's	Origin
"If	ἐάν	1437: if (a conditional particle	contr. from ei and an

	(ean)	used like NG1487, but usually with the Gr. subjunctive mood)	
a kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
is divided	μερισθῆ (meristhē)	3307: to divide	from meros
against	ἐφ' (eph)	1909: on, upon	a prim. preposition
itself,	ἐαυτήν (eautēn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
stand.	σταθῆναι (stathēnai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εαν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### βασιλεια noun - nominative singular feminine

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

### εφ preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

εαυτην **reflexive pronoun - third person accusative singular feminine**  
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

μερισθη **verb - aorist passive subjunctive - 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

ου **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται **verb - present middle or passive deponent indicative - third person singular**  
dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σταθηναι **verb - aorist passive middle or passive deponent**  
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

η **definite article - nominative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια **noun - nominative singular feminine**  
basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

εκεινη **demonstrative pronoun - nominative singular feminine**  
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

## Mark 3:25 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a house	οἰκία (oikia)	3614: a house, dwelling	from oikos
is divided	μερισθῇ (meristhē)	3307: to divide	from meros
against	ἐφ'	1909: on, upon	a prim. preposition

	(eph)		
itself,	ἐαυτὴν (eautēn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that house	οἰκία (oikia)	3614: a house, dwelling	from oikos
will not be able	δυνήσεται (dunēsetai)	1410: to be able, to have power	a prim. verb
to stand.	στήναι (stēnai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εαν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### οικια noun - nominative singular feminine

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

### εφ preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### εαυτην reflexive pronoun - third person accusative singular feminine

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### μερισθη verb - aorist passive subjunctive - 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

### ου particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**δυναται verb - present middle or passive deponent indicative - third person singular**  
**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**σταθηναι verb - aorist passive middle or passive deponent**  
**histemi his'-tay-mee:** to stand (transitively or intransitively), used in various applications

**η definite article - nominative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οικια noun - nominative singular feminine**  
**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

**εκεινη demonstrative pronoun - nominative singular feminine**  
**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

## Mark 3:26 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
has risen	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
up against	ἐφ' (eph)	1909: on, upon	a prim. preposition
himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and is divided,	ἐμερίσθη (emeristhē)	3307: to divide	from meros
he cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb

stand,	στῆναι (stēnai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
but he is finished!	τέλος (telos)	5056: an end, a toll	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

### ει conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### σατανας noun - nominative singular masculine

**Satanas sat-an-as':** the accuser, i.e. the devil -- Satan.

### ανεστη verb - second aorist active indicative - third person singular

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

### εφ preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### εαυτον reflexive pronoun - third person accusative singular masculine

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### μεμερισται verb - perfect passive indicative - third person singular

**merizo mer-id'-zo:** to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle

<b>ου</b> <b>oo</b> : no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
<b>δυναται</b> <b>verb - present middle or passive deponent indicative - third person singular</b> <b>dunamai</b> <b>doo'-nam-ahēe</b> : to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.
<b>σταθηναι</b> <b>verb - aorist passive middle or passive deponent</b> <b>histemi</b> <b>his'-tay-mee</b> : to stand (transitively or intransitively), used in various applications
<b>αλλα</b> <b>conjunction</b> <b>alla</b> <b>al-lah'</b> : other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.
<b>τελος</b> <b>noun - accusative singular neuter</b> <b>telos</b> <b>tel'-os</b> : continual, custom, end(-ing), finally, uttermost.
<b>εχει</b> <b>verb - present active indicative - third person singular</b> <b>echo</b> <b>ekh'-o</b> : (used in certain tenses only) a primary verb; to hold

## Mark 3:27 .

.	Greek	Strong's	Origin
"But no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
enter	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the strong	ἰσχυροῦ (ischurou)	2478: strong, mighty	from ischuó
man's	ἰσχυρὸν (ischuron)	2478: strong, mighty	from ischuó
house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
and plunder	διαρπάσαι (diarpasai)	1283: to plunder	from dia and harpazó
his property	σκεύη (skeuē)	4632: a vessel, implement, pl. goods	a prim. word



unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he first		4413: first, chief	contr. superl. of pro
binds	δήση (dēsē)	1210: to tie, bind	a prim. verb
the strong man,		2478: strong, mighty	from ischuó
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
he will plunder	διαρπάσει (diarpasei)	1283: to plunder	from dia and harpazó
his house.	οἰκίαν (oikian)	3614: a house, dwelling	from oikos

## KJV Lexicon

οὐδεις **adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δυναται **verb - present middle or passive deponent indicative - third person singular**  
**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

τα **definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, 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.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ισχυρου adjective - genitive singular masculine**

**ischuros is-khoo-ros':** forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

**εισελθων verb - second aorist active participle - nominative singular masculine**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οικιαν noun - accusative singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

**διαρπασαι verb - aorist active middle or passive deponent**

**diarpazo dee-ar-pad'-zo:** to seize asunder, i.e. plunder -- spoil.

**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.

**πρωτον adverb**

**proton pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ισχυρον adjective - accusative singular masculine**

**ischuros is-khoo-ros':** forcible -- boisterous, mighty(-ier), powerful, strong(-er, man),

valiant.

**δηση verb - aorist active subjunctive - third person singular**

**deo deh'-o:** to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τοτε adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οικιαν noun - accusative singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**διαρπαση verb - aorist active subjunctive - third person singular**

**diarpazo dee-ar-pad'-zo:** to seize asunder, i.e. plunder -- spoil.

## Mark 3:28 .

■			
.	Greek	Strong's	Origin
"Truly	Ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, all	πάντα (panta)	3956: all, every	a prim. word
sins	ἁμαρτήματα (amartēmata)	265: a sin	from hamartanó
shall be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
the sons	υἱοῖς	5207: a son	a prim. word

	(uiois)		
of men,	ἄνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and whatever	ὅσα (osa)	3745: how much, how many	from hos,
blasphemies	βλασφημίαι (blasphēmiai)	988: slander	from blasphēmos
they utter;	βλασφημήσωσιν (blasphēmēsōsin)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos

## KJV Lexicon

### αμην **hebrew transliterated word**

**amen** **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

### λεγω **verb - present active indicative - first person singular**

**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### υμιν **personal pronoun - second person dative plural**

**humin** **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

### οτι **conjunction**

**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### παντα **adjective - nominative plural neuter**

**pas** **pas**: apparently a primary word; all, any, every, the whole

### αφεθησεται **verb - future passive indicative - third person singular**

**aphiemi** **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

### 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.

αμαρτηματα **noun - nominative plural neuter**  
hamartema **ham-ar'-tay-mah**: a sin (properly concrete) -- sin.

τοις **definite article - dative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοις **noun - dative plural masculine**  
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

των **definite article - genitive plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βλασφημιαι **noun - nominative plural feminine**  
blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

οσας **correlative pronoun - accusative plural feminine**  
hosos **hos'-os**: as (much, great, long, etc.) as

αν **particle**  
an **an**: denoting a supposition, wish, possibility or uncertainty

βλασφημησωσιν **verb - aorist active subjunctive - third person**  
blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

## Mark 3:29 .

.	Greek	Strong's	Origin
but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
blasphemes	βλασφημίη (blasphēmēsē)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
against	εἰς	1519: to or into (indicating the	a prim. preposition

	(eis)	point reached or entered, of place, time, fig. purpose, result)	
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
never	οὐκ (ouk)	3756: not, no	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb
forgiveness,	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
but is guilty	ἔνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
of an eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
sin"--	ἁμαρτήματος (amartēmatos)	265: a sin	from hamartanó

## 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.

δ **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν **particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

βλασφημηση **verb - aorist active subjunctive - 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.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευμα noun - accusative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγιον adjective - accusative singular neuter**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**εχει verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

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**αφεσις noun - accusative singular feminine**

**aphesis af'-es-is:** freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιωνα noun - accusative singular masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

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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.

---

**ενοχος adjective - nominative singular masculine**

**enochos en'-okh-os:** liable to (a condition, penalty or imputation) -- in danger of, guilty of,

subject to.

**ΕΣΤΙΝ** **verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

**αιωνιου** **adjective - genitive singular feminine**

**aionios ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

**κρισεως** **noun - genitive singular feminine**

**krisis kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

## Mark 3:30 .

.	Greek	Strong's	Origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He has	ἔχει (echei)	2192: to have, hold	a prim. verb
an unclean	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairō
spirit."	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## 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.

**ελεγον** **verb - imperfect active indicative - third person**

**lego leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.



πνευμα **noun - accusative singular neuter**  
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ακαθαρτον **adjective - accusative singular neuter**  
akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) --  
foul, unclean.

ΕΧΕΙ **verb - present active indicative - third person singular**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

## Mark 3:31 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
His mother	μήτηρ (mētēr)	3384: mother	a prim. word
and His brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
arrived,	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
and standing	στήκοντες (stēkontes)	4739: to stand, spec. stand firm	from the perf. tense of histēmi
outside	ἔξω (exō)	1854: outside, without	from ek
they sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
[word] to Him and called	καλοῦντες (kalountes)	2564: to call	a prim. word
Him.			

## KJV Lexicon

ερχονται **verb - present middle or passive deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

αὐτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ἐστωτες **verb - perfect active participle - nominative plural masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

ἀπεστείλαν **verb - aorist active indicative - third person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**φωνουντες verb - present active participle - nominative plural masculine**

**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 3:32 .

.	Greek	Strong's	Origin
A crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him, and they said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Your mother	μήτηρ (mētēr)	3384: mother	a prim. word
and Your brothers	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
are outside	ἔξω (exō)	1854: outside, without	from ek
looking	ζητοῦσιν (zētousin)	2212: to seek	of uncertain origin
for You."			

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκαθητο **verb - imperfect middle or passive deponent indicative - third person singular**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αδελφοι noun - nominative plural masculine**

**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.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αι definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αδελφαι noun - nominative plural feminine**

**adelphe ad-el-fay':** a sister (naturally or ecclesiastically) -- sister.

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

**εξω adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**ζητουσιν verb - present active indicative - third person**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

**σε personal pronoun - second person accusative singular**

**se seh:** thee -- thee, thou, thy house.

## Mark 3:33 .

.	Greek	Strong's	Origin
Answering	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
them, He said,	λέγει (legei)	3004: to say	a prim. verb
"Who	τίς	5101: who? which? what?	an interrog. pronoun related to tis

	(tis)		
are My mother	μήτηρ (mētēr)	3384: mother	a prim. word
and My brothers?"	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## 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

### απεκριθη verb - aorist middle deponent indicative - third person singular

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### 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.

### τις interrogative pronoun - nominative singular masculine

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### εστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### η definite article - nominative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μητηρ noun - nominative singular feminine

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

### μου personal pronoun - first person genitive singular

**mou moo:** of me -- I, me, mine (own), my.

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αδελφοι noun - nominative plural masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

## Mark 3:34 .

.	Greek	Strong's	Origin
Looking about	περιβλεψάμενος (periblepsamenos)	4017: to look around	from peri and blepó
at those	τούς (tous)	3588: the	the def. art.
who were sitting	καθημένους (kathēmenous)	2521: to be seated	from kata and hémai (to sit)
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him, He said,	λέγει (legei)	3004: to say	a prim. verb
"Behold		2396: see! behold!	from eidon, used as an interj.
My mother	μήτηρ (mētēr)	3384: mother	a prim. word
and My brothers!	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## 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

περιβλεψαμενος verb - aorist middle passive - nominative singular masculine  
periblepo **per-ee-blep'-o**: to look all around -- look (round) about (on).

κυκλω noun - dative singular masculine  
kukloi **koo'-klo**: i.e. in a circle; i.e. (adverbially) all around -- round about.

τους definite article - accusative plural masculine  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι preposition  
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτον personal pronoun - accusative singular masculine  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καθημενους verb - present middle or passive deponent participle - accusative plural masculine  
kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

λεγει verb - present active indicative - third person singular  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ιδε verb - aorist active middle - second person singular  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

η definite article - nominative singular feminine  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ noun - nominative singular feminine  
meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

μου personal pronoun - first person genitive singular  
mou **moo**: of me -- I, me, mine (own), my.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words



οι **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι **noun - nominative plural masculine**  
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.

## Mark 3:35 .

.	Greek	Strong's	Origin
"For whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does	ποιήσῃ (poiēsē)	4160: to make, do	a prim. word
the will	θέλημα (thelēma)	2307: will	from theló
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
he is My brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and sister	ἀδελφὴ (adelphē)	79: sister	fem. from adelphos
and mother."	μήτηρ (mētēr)	3384: mother	a prim. word

## KJV Lexicon

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.

---

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

---

**ποιηση verb - aorist active subjunctive - third person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θελημα noun - accusative singular neuter**

**thelema thel'-ay-mah:** a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ουτος demonstrative pronoun - nominative singular masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**αδελφος noun - nominative singular masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αδελφη noun - nominative singular feminine**

**adelphe ad-el-fay':** a sister (naturally or ecclesiastically) -- sister.

---

**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

**μητηρ** **noun - nominative singular feminine**  
**meter** **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

**ΕΣΤΙΝ** **verb - present indicative - third person singular**  
**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

## Mark 4:1 .

.	Greek	Strong's	Origin
He began		757: to rule, to begin	a prim. verb
to teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
by the sea.	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
And such a very large		4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
gathered	συνάγεται (sunagetai)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
to Him that He got	ἐμβάντα (embanta)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into a boat	πλοῖον (ploion)	4143: a boat	from pleó
in the sea	θαλάσση (thalassē)	2281: the sea	of uncertain origin
and sat down;	καθῆσθαι (kathēsthai)	2521: to be seated	from kata and hémai (to sit)
and the whole	πᾶς (pas)	3956: all, every	a prim. word

crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was by the sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
on the land.	γῆς (gēs)	1093: the earth, land	a prim. word

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

### ηρξατο verb - aorist middle deponent indicative - third person singular

**archomai ar'-khom-ahee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

### διδασκειν verb - present active infinitive

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

### παρα preposition

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

### την definite article - accusative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θαλασσαν noun - accusative singular feminine

**thalassa thal'-as-sah:** the sea (genitive case or specially) -- sea.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### συνηχθη verb - aorist passive indicative - third person singular

**sunago soon-ag'-o:** to lead together, i.e. collect or convene; specially, to entertain (hospitably)

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οχλος noun - nominative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**πολυς adjective - nominative singular masculine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**ωστε conjunction**

**hoste hoc'e-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εμβαντα verb - second aorist active participle - accusative singular masculine**

**embaino em-ba'-hee-no:** to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πλοιον noun - accusative singular neuter**

**ploion ploy'-on:** a sailer, i.e. vessel -- ship(-ing).

---

**καθησθαι verb - present middle or passive deponent infinitive**

**kathemai kath'-ay-mahee:** figuratively, to remain, reside -- dwell, sit (by, down).

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θαλασση **noun - dative singular feminine**  
thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

πας **adjective - nominative singular masculine**  
pas **pas**: apparently a primary word; all, any, every, the whole

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

οχλος **noun - nominative singular masculine**  
ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

---

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θαλασσαν **noun - accusative singular feminine**  
thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

---

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.

---

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.

---

## Mark 4:2 .

.	Greek	Strong's	Origin
And He was teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
them many things	πολλὰ (polla)	4183: much, many	a prim. word
in parables,	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó
and was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them in His teaching,	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó

## KJV Lexicon

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐδίδασκεν verb - imperfect active indicative - third person singular**  
**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

**αὐτοὺς personal pronoun - accusative plural masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ἐν preposition**  
**en en:** in, at, (up-)on, by, etc.

**παραβολαῖς noun - dative plural feminine**  
**parabole par-ab-ol-ay':** a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

**πολλὰ 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.

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ελεγεν verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**διδαχη noun - dative singular feminine**

**didache did-akh-ay':** instruction (the act or the matter) -- doctrine, hath been taught.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 4:3 .

.	Greek	Strong's	Origin
"Listen	Ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
[to this]! Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the sower	σπειρών (speirōn)	4687: to sow (seed)	a prim. verb
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out to sow;	σπειραῖ (speirai)	4687: to sow (seed)	a prim. verb



## KJV Lexicon

**ακουετε verb - present active imperative - second person**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**ιδου verb - second aorist active middle - second person singular**

**idou id-oo':** used as imperative lo!; -- behold, lo, see.

**εξηλθεν verb - second aorist active indicative - third person singular**

**exerchomai ex-er'-khom-ahēe:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σπειρων verb - present active participle - nominative singular masculine**

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σπειραι verb - aorist active middle or passive deponent**

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

## Mark 4:4 .

.	Greek	Strong's	Origin
as he was sowing,	σπείρειν (speirein)	4687: to sow (seed)	a prim. verb
some	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[seed] fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
beside	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the road,	ὁδόν (odon)	3598: a way, road	a prim. word

and the birds	πετεινὰ (peteina)	4071: winged	from peteinos; from petomai
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and ate	κατέφαγεν (katephagen)	2719: to eat up	from kata and esthió
it up.			

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐγένετο verb - second aorist middle deponent indicative - third person singular

**ginomai ghin'-om-ahē:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### ἐν preposition

**en en:** in, at, (up-)on, by, etc.

### 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.

### σπείρειν verb - present active infinitive

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

### ὁ 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.

### μέν particle

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### ἐπεσεν verb - second aorist active indicative - third person singular

**pipto pip'-to, :** to fall -- fail, fall (down), light on.

**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.

**οδον noun - accusative singular feminine**

**hodos hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ηλθεν verb - second aorist active indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**τα definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πτετεινα noun - nominative plural neuter**

**peteinon pet-i-non':** a flying animal, i.e. bird -- bird, fowl.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κατεφαγεν verb - second aorist active indicative - third person singular**

**katesthio kat-es-thee'-o:** to eat down, i.e. devour -- devour.

**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

## Mark 4:5 .

.	Greek	Strong's	Origin
"Other	ἄλλο (allo)	243: other, another	a prim. word
[seed] fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet

on the rocky	πετρῶδες (petrōdes)	4075: rock-like	from petra and -ódēs (suff. denoting similarity)
[ground] where	ὅπου (opou)	3699: where	from hos, and pou
it did not have	εἶχεν (eichen)	2192: to have, hold	a prim. verb
much	πολλήν (pollēn)	4183: much, many	a prim. word
soil;	γῆν (gēn)	1093: the earth, land	a prim. word
and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
it sprang	ἐξανέτειλεν (exaneteilen)	1816: to spring up	from ek and anatelló
up because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
it had	ἔχειν (echein)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
depth	βάθος (bathos)	899: depth	from bathus
of soil.	γῆς (gēs)	1093: the earth, land	a prim. word

## KJV Lexicon

αλλο **adjective - nominative singular neuter**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**εΠΕΣΕΝ verb - second aorist active indicative - third person singular**  
**pipto pip'-to**, : to fall -- fail, fall (down), light on.

---

**εΠΙ preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**το definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πετρωδες adjective - accusative singular neuter**  
**petrodes pet-ro'-dace**: rock-like, i.e. rocky -- stony.

---

**οπου adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

**ουκ particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ειχεν verb - imperfect active indicative - third person singular**  
**echo ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

**γην noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

---

**πολλην adjective - accusative singular feminine**

polus **pol-oo's**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ευθεως adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**εξανειλεν verb - aorist active indicative - third person singular**  
**exanatello ex-an-at-el'-lo**: to start up out of the ground, i.e. germinate -- spring up.

---

**δια preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μη particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**εχειν verb - present active infinitive**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**βαθος noun - accusative singular neuter**  
**bathos bath'-os:** profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

**γης noun - genitive singular feminine**  
**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

## Mark 4:6 .

.	Greek	Strong's	Origin
"And after	ὅτε (ote)	3753: when	from hos, and te
the sun	ἥλιος (ēlios)	2246: the sun	a prim. word
had risen,	ἀνέτειλεν (aneteilen)	393: to cause to rise, to rise	from ana and telló (to make to arise)
it was scorched;	ἐκαυματίσθη (ekaumatisthē)	2739: to burn up	from kauma
and because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
it had	ἔχειν (echein)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
root,	ρίζαν (rizan)	4491: a root	a prim. word
it withered away.	ἐξηράνθη	3583: to dry up, waste away	from xéros

(exēranthē)

## KJV Lexicon

ηλιου **noun - genitive singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αναιελαντος **verb - aorist active participle - genitive singular masculine**

anatello **an-at-el'-lo**: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

εκαυματισθη **verb - aorist passive indicative - third person singular**

kaumatizo **kow-mat-id'-zo**: to burn -- scorch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχειν **verb - present active infinitive**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ριζαν **noun - accusative singular feminine**

rhiza **hrid'-zah**: a root -- root.

ξηρανθη **verb - aorist passive indicative - third person singular**

xeraino **xay-rah'-ee-no**: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

# Mark 4:7 .

.	Greek	Strong's	Origin
"Other	ἄλλο (allo)	243: other, another	a prim. word
[seed] fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the thorns,	ἀκάνθας (akanthas)	173: a prickly plant, thorn	from aké (a point, edge)
and the thorns	ἄκανθαι (akanthai)	173: a prickly plant, thorn	from aké (a point, edge)
came	ἀνέβησαν (anebēsan)	305: to go up, ascend	from ana and the same as basis
up and choked	συνέπνιξαν (sunepnixan)	4846: to choke	from sun and pnigó
it, and it yielded	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
no	οὐκ (ouk)	3756: not, no	a prim. word
crop.	καρπὸν (karpon)	2590: fruit	a prim. word

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words



**αλλο adjective - nominative singular neuter**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

**επεσεν verb - second aorist active indicative - third person singular**

**pipto pip'-to, :** to fall -- fail, fall (down), light on.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ακανθας noun - accusative plural feminine**

**akantha ak'-an-thah:** a thorn -- thorn.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ανεβησαν verb - second aorist active indicative - third person**

**anabaino an-ab-ah'-ee-no:** to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

---

**αι definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ακανθαι noun - nominative plural feminine**

**akantha ak'-an-thah:** a thorn -- thorn.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**συνεπιξαν verb - aorist active indicative - third person**

**sumpnigo soom-pnee'-go:** to strangle completely, i.e. (literally) to drown, or (figuratively) to crowd -- choke, throng.

---

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**καρπον noun - accusative singular masculine**

**karpos** **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

**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.

**ἔδωκεν** **verb - aorist active indicative - third person singular**

**didomi** **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

## Mark 4:8 .

.	Greek	Strong's	Origin
"Other	ἄλλα (alla)	243: other, another	a prim. word
[seeds] fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
into the good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
soil,	γῆν (gēn)	1093: the earth, land	a prim. word
and as they grew	ἀναβαίνοντα (anabainonta)	305: to go up, ascend	from ana and the same as basis
up and increased,	αὐξανόμενα (auxanomēna)	837: to make to grow, to grow	a prol. form of a prim. verb
they yielded	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a crop	καρπὸν (karpon)	2590: fruit	a prim. word
and produced	ἔφερεν (epheren)	5342: to bear, carry, bring forth	a prim. word
thirty,	τριάκοντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
sixty,	ἑξήκοντα (exēkonta)	1835: sixty	cardinal number from hex and a modified form of deka
and a hundredfold."	ἐκατόν (ekaton)	1540: a hundred	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

αλλο **adjective - nominative singular neuter**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

επεσεν **verb - second aorist active indicative - third person singular**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλην **adjective - accusative singular feminine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδιδου **verb - imperfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

αναβαινοντα **verb - present active participle - accusative singular masculine**  
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυξανοντα **verb - present active participle - accusative singular masculine**  
auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφερεν **verb - imperfect 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 **adjective - nominative singular neuter**  
en **en**: in, at, (up-)on, by, etc.

τριακοντα **numeral (adjective)**  
triakonta **tree-ak'-on-tah**: thirty -- thirty.

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **adjective - nominative singular neuter**  
en **en**: in, at, (up-)on, by, etc.

εξηκοντα **numeral (adjective)**  
hexekonta **hex-ay'-kon-tah**: sixty -- sixty(-fold), threescore.

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **adjective - nominative singular neuter**  
en **en**: in, at, (up-)on, by, etc.

εκατον **numeral (adjective)**  
hekaton **hek-at-on'**: a hundred -- hundred.

## Mark 4:9 .

.	Greek	Strong's	Origin
And He was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"He who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has	ἔχει (echei)	2192: to have, hold	a prim. verb
ears	ὠτα (ōta)	3775: the ear	a prim. word
to hear,	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
let him hear."	ἀκουέτω (akouetō)	191: to hear, listen	from a prim. word mean. hearing

## 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

### ελεγεν verb - imperfect active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εχων verb - present active participle - nominative singular masculine

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

### ωτα noun - accusative plural neuter

**ous ooce:** the ear (physically or mentally) -- ear.

### ακουειν verb - present active infinitive

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**ΑΚΟΥΕΤΩ verb - present active imperative - third person singular**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

## Mark 4:10 .

.	Greek	Strong's	Origin
As soon	ὅτε (ote)	3753: when	from hos, and te
as He was alone,	μόνας (monas)	3441: alone	a prim. word
His followers,	οἱ (oi)	3588: the	the def. art.
along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
[began] asking	ἠρώτων (ērōtōn)	2065: to ask, question	akin to eromai (to ask)
Him [about] the parables.	παροβολάς (parabolas)	3850b: a placing beside, a comparison	from paraballō

## KJV Lexicon

**οτε adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**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.)

<b>καταμονας</b> <b>adverb</b>			
<b>katamonas</b> <b>kat-am-on'-as</b> : according to sole places, i.e. (adverbially) separately -- alone.			
<b>ηρωτησαν</b> <b>verb - aorist active indicative - third person</b>			
<b>erotao</b> <b>er-o-tah'-o</b> : to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.			
<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b>			
<b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons			
<b>οι</b> <b>definite article - nominative plural masculine</b>			
<b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
<b>περι</b> <b>preposition</b>			
<b>peri</b> <b>per-ee'</b> : through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time			
<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b>			
<b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons			
<b>συν</b> <b>preposition</b>			
<b>sun</b> <b>soon</b> : with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.			
<b>τοις</b> <b>definite article - dative plural masculine</b>			
<b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
<b>δωδεκα</b> <b>numeral (adjective)</b>			
<b>dodeka</b> <b>do'-dek-ah</b> : two and ten, i.e. a dozen -- twelve.			
<b>την</b> <b>definite article - accusative singular feminine</b>			
<b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
<b>παραβολην</b> <b>noun - accusative singular feminine</b>			
<b>parabole</b> <b>par-ab-ol-ay'</b> : a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.			

## Mark 4:11 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν	3004: to say	a prim. verb

	(elegen)		
to them, "To you has been given	δέδοται (dedotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the mystery	μυστήριον (mustērion)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
but those	ἐκεῖνοις (ekeinois)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
who are outside	ἔξω (exō)	1854: outside, without	from ek
get	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
everything	πάντα (panta)	3956: all, every	a prim. word
in parables,	παροβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ελεγεν verb - imperfect active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### 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



---

**υμιν personal pronoun - second person dative plural**  
**humim hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**δεδοται verb - perfect passive indicative - third person singular**  
**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**γινωαι verb - second aorist active middle or passive deponent**  
**ginosko ghin-oc'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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.

---

**της definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βασιλειας noun - genitive singular feminine**  
**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

**του definite article - genitive singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**  
**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**εκεινοις demonstrative pronoun - dative plural masculine**  
**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

---

**δε conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**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.

---

**εξω adverb**  
**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**παραβολαῖς** **noun - dative plural feminine**  
**parabole par-ab-ol-ay':** a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

**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

**γίνεται** **verb - present middle or passive deponent indicative - third person singular**  
**ginomai ghin'-om-ahce:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Mark 4:12 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that WHILE SEEING,	βλέποντες (blepontes)	991: to look (at)	a prim. verb
THEY MAY SEE	βλέπωσιν (blepōsin)	991: to look (at)	a prim. verb
AND NOT PERCEIVE,		3708: to see, perceive, attend to	a prim. verb
AND WHILE HEARING,	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
THEY MAY HEAR	ἀκούωσιν (akouōsin)	191: to hear, listen	from a prim. word mean. hearing
AND NOT UNDERSTAND,	συνιῶσιν (suniōsin)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
OTHERWISE	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
THEY MIGHT	ἐπιστρέψωσιν	1994: to turn, to return	from epi and strephó

RETURN	(epistrepsōsin)		
AND BE FORGIVEN."	ἀφεθῇ (aphethē)	863: to send away, leave alone, permit	from apo and hiēmi (to send)

## 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.

### βλεποντες verb - present active participle - nominative plural masculine

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

### βλεπωσιν verb - present active subjunctive - third person

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

### 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.

### ιδωσιν verb - second aorist active subjunctive - third person

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ακουοντες verb - present active participle - nominative plural masculine

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

### ακουωσιν verb - present active subjunctive - third person

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**συνιωσιν verb - present active subjunctive - third person**

**suniami soon-ee'-ay-mee:** to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

**μηποτε adverb**

**mepote may'-pot-eh or:** not ever; also if (or lest) ever (or perhaps) -- if peradventure, lest (at any time, haply), not at all, whether or not.

**επιστρεψωσιν verb - aorist active subjunctive - third person**

**epistrepho ep-ee-stref'-o:** to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αφεθη verb - aorist passive subjunctive - third person singular**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τα definite article - 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.

**αμαρτηματα noun - nominative plural neuter**

**hamartema ham-ar'-tay-mah:** a sin (properly concrete) -- sin.

## Mark 4:13 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb

to them, "Do you not understand		3609a: to have seen or perceived, hence to know	perf. of eidon
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
parable?	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will you understand	γνώσεσθε (gnōsesthe)	1097: to come to know, recognize, perceive	from a prim. root gnó-
all	πάσας (pasas)	3956: all, every	a prim. word
the parables?	παραβολὰς (parabolas)	3850b: a placing beside, a comparison	from paraballō

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### οὐκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οἶδατε verb - perfect active indicative - second person

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολην **noun - accusative singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

πασας **adjective - accusative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολας **noun - accusative plural feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

γνωσεσθε **verb - future middle deponent indicative - second person**

ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

## Mark 4:14 .

.	Greek	Strong's	Origin
"The sower	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb
sows	σπείρει (speirei)	4687: to sow (seed)	a prim. verb

the word.

λόγον  
(logon)

3056: a word (as embodying  
an idea), a statement, a  
speech from legó

## 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.

σπειρων **verb - present active participle - nominative singular masculine**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

**logos log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

σπειρει **verb - present active indicative - third person singular**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

## Mark 4:15 .

.	Greek	Strong's	Origin
"These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are the ones who	οἱ (oi)	3588: the	the def. art.
are beside	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition

the road	ὁδόν (odon)	3598: a way, road	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
is sown;	σπείρεται (speiretai)	4687: to sow (seed)	a prim. verb
and when	ὅταν (otan)	3752: whenever	from hote and an
they hear,	ἀκούσωσιν (akousōsin)	191: to hear, listen	from a prim. word mean. hearing
immediately	εὐθύς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and takes away	αἶρει (airei)	142: to raise, take up, lift	a prim. verb
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
which has been sown  in them.	ἐσπαρμένον (esparmenon)	4687: to sow (seed)	a prim. verb



**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.

---

**ΔΕ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ΕΙΣΙΝ verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

---

**ΟΙ definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΠΑΡΑ preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

---

**ΤΗΝ definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΟΔΟΝ noun - accusative singular feminine**

**hodos hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

---

**ΟΠΟΥ adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

**ΟΠΕΙΡΕΤΑΙ verb - present passive indicative - third person singular**

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

---

**Ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΛΟΓΟΣ noun - nominative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**ΚΑΙ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ΟΤΑΝ conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**ακουσωσιν verb - aorist active subjunctive - third person**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**ερχεται verb - present middle or passive deponent indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σατανας noun - nominative singular masculine**

**Satanas sat-an-as':** the accuser, i.e. the devil -- Satan.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αιρει verb - present active indicative - third person singular**

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εσπαρμενον verb - perfect passive participle - accusative singular masculine**

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

**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

## Mark 4:16 .

.	Greek	Strong's	Origin
"In a similar way	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are the ones on whom seed was sown	σπειρόμενοι (speiromenoi)	4687: to sow (seed)	a prim. verb
on the rocky	πετρώδη (petrōdē)	4075: rock-like	from petra and -ódēs (suff. denoting similarity)
[places], who,	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
when	ὅταν (otan)	3752: whenever	from hote and an
they hear	ἀκούσωσιν (akousōsin)	191: to hear, listen	from a prim. word mean. hearing
the word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb

receive	λαμβάνουσιν (lambanousin)	2983: to take, receive	from a prim. root lab-
it with joy;	χαρᾶς (charas)	5479: joy, delight	from chairó

## 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

### 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.

### ομοιως adverb

**homoios hom-oy'-oce:** similarly -- likewise, so.

### οι definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### επι preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### τα definite article - accusative plural neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πετρωδη adjective - accusative plural neuter

**petrodes pet-ro'-dace:** rock-like, i.e. rocky -- stony.

### σπειρομενοι verb - present passive participle - nominative plural masculine

**speiro spi'-ro:** to scatter, i.e. sow -- sow(-er), receive seed.

### 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.

**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.

**ακουωσιν verb - aorist active subjunctive - third person**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**χαρας noun - genitive singular feminine**

**chara khar-ah':** cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

**λαμβάνουσιν verb - present active indicative - third person**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 4:17 .

.			
.	Greek	Strong's	Origin
and they have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb

no	οὐκ (ouk)	3756: not, no	a prim. word
[firm] root	ρίζαν (rizan)	4491: a root	a prim. word
in themselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but are [only] temporary;	πρόσκαιροι (proskairoi)	4340: in season, i.e. temporary	from pros and kairos
then,	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
when affliction	θλίψεως (thlipseōs)	2347: tribulation	from thlibó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
persecution	διωγμοῦ (diōgmou)	1375: persecution	from diókó
arises	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
they fall away.	σκανδαλίζονται (skandalizontai)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### εχουσιν verb - present active indicative - third person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

### ριζαν noun - accusative singular feminine

rhiza **hrid'-zah**: a root -- root.

### 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.

### 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.

### προσκαιροι adjective - nominative plural masculine

proskairos **pros'-kahee-ros**: for the occasion only, i.e. temporary -- dur-(eth) for awhile, endure for a time, for a season, temporal.

### εισιν verb - present indicative - third person

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

### ειτα adverb

eita **i'-tah**: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

### γενομενης verb - second aorist middle deponent participle - genitive singular feminine

ginomai **ghin'-om-ahée**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### θλιψεως noun - genitive singular feminine

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

### η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

### διωγμου noun - genitive singular masculine

diogmos **dee-ogue-mos'**: persecution -- persecution.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os'**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ευθεως **adverb**

eutheos **yoo-theh'-oce'**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

σκανδαλιζονται **verb - present passive indicative - third person**

skandalizo **skan-dal-id'-zo'**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

## Mark 4:18 .

.	Greek	Strong's	Origin
"And others	ἄλλοι (alloi)	243: other, another	a prim. word
are the ones on whom seed was sown	σπειρόμενοι (speiromenoi)	4687: to sow (seed)	a prim. verb
among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the thorns;	ἀκάνθας (akanthas)	173: a prickly plant, thorn	from aké (a point, edge)
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are the ones who have heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing



the word,

λόγον  
(logon)

3056: a word (as embodying  
an idea), a statement, a  
speech

## KJV Lexicon

και conjunction

και **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.

εισιν verb - present indicative - third person

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας definite article - accusative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακανθας noun - accusative plural feminine

akantha **ak'-an-thah**: a thorn -- thorn.

σπειρομενοι verb - present passive participle - nominative plural masculine

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**ακουοντες verb - present active participle - nominative plural masculine**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

## Mark 4:19 .

.	Greek	Strong's	Origin
but the worries	μέριμναι (merimnai)	3308: care, anxiety	of uncertain origin
of the world,	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and the deceitfulness	ἀπάτη (apatē)	539: deceit	of uncertain origin
of riches,	πλούτου (ploutou)	4149: wealth	probably from pleó in an early sense of to flow, abound
and the desires	ἐπιθυμίαι (epithumiai)	1939: desire, passionate longing, lust	from epithumeó
for other things	λοιπὰ (loipa)	3062: the rest, the remaining	from leipó
enter	εἰσπορευόμεναι (eisporeuomenai)	1531: lit. or fig. to enter	from eis and poreuomai
in and choke	συμπνίγουσιν (sumpnigousin)	4846: to choke	from sun and pnigó
the word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
and it becomes	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
unfruitful.	ἄκαρπος	175: unfruitful	from alpha (as a neg. prefix)

(akarpōs)

and karpōs

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αι definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μεριμναι noun - nominative plural feminine**

**merimna mer'-im-nah:** solicitude -- care.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αιωνος noun - genitive singular masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

**τουτου demonstrative pronoun - genitive singular masculine**

**toutou too'-too:** of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**απατη noun - nominative singular feminine**

**apate ap-at'-ay:** delusion -- deceit(-ful, -fulness), deceivableness(-ving).

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πλουτου noun - genitive singular masculine**

**ploutos** **ploo'-tos**: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

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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

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**αι definite article - nominative plural feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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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

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**τα definite article - accusative plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λοιπα adjective - accusative plural neuter**

**loipoy** **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

---

**επιθυμια noun - nominative plural feminine**

**epithumia** **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

---

**εισπορευομεναι verb - present middle or passive deponent participle - nominative plural feminine**  
**eisporeuomai** **ice-por-yoo'-om-ah-ee**: to enter -- come (enter) in, go into.

---

**συμπνιγουσιν verb - present active indicative - third person**

**sumpnigo** **soom-pnee'-go**: to strangle completely, i.e. (literally) to drown, or (figuratively) to crowd -- choke, throng.

---

**τον definite article - accusative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογον noun - accusative singular masculine**

**logos** **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**και conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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ακαρπος **adjective - nominative singular masculine**  
**akarpōs ak'-ar-pos:** barren -- without fruit, unfruitful.

γίνεται **verb - present middle or passive deponent indicative - third person singular**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Mark 4:20 .

.	Greek	Strong's	Origin
"And those	ἐκεῖνοι (ekeinoi)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
are the ones on whom seed was sown	σπαρέντες (sparentes)	4687: to sow (seed)	a prim. verb
on the good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
soil;	γῆν (gēn)	1093: the earth, land	a prim. word
and they hear	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
and accept	παράδεχονται (paradechontai)	3858: to receive, admit	from para and dechomai
it and bear fruit,	καρποφοροῦσιν (karpophorousin)	2592: to bear fruit	from karpophoros
thirty,	τριάκοντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
sixty,	ἑξήκοντα (exēkonta)	1835: sixty	cardinal number from hex and a modified form of deka
and a hundredfold."	ἐκατόν (ekaton)	1540: a hundred	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

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.

εισι **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλην **adjective - accusative singular feminine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

σπαρεντες **verb - second aorist passive participle - nominative plural masculine**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ακουουσιν **verb - present active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**παραδεχονται verb - present middle or passive deponent indicative - third person**

**paradechomai par-ad-ekh'-om-ahee:** to accept near, i.e. admit or (by implication) delight in - receive.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**καρποφορουσιν verb - present active indicative - third person**

**karpophoreo kar-pof-or-eh'-o:** to be fertile -- be (bear, bring forth) fruit(-ful).

---

**εν adjective - nominative singular neuter**

**en en:** in, at, (up-)on, by, etc.

---

**τριακοντα numeral (adjective)**

**triakonta tree-ak'-on-tah:** thirty -- thirty.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν adjective - nominative singular neuter**

**en en:** in, at, (up-)on, by, etc.

---

**εξηκοντα numeral (adjective)**

**hexekonta hex-ay'-kon-tah:** sixty -- sixty(-fold), threescore.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν adjective - nominative singular neuter**

en **en**: in, at, (up-)on, by, etc.

εκατον **numeral (adjective)**  
hekaton **hek-at-on'**: a hundred -- hundred.

## Mark 4:21 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "A lamp	λύχνος (luchnos)	3088: a (portable) lamp	a prim. word
is not brought	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to be put	τεθῆ (tethē)	5087: to place, lay, set	from a prim. root the-
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
a basket,	μόδιον (modion)	3426: modius, a dry measure of one peck	of Latin origin
is it, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
a bed?	κλίνην (klinēn)	2825b: a couch	from klinó
Is it not [brought] to be put	τεθῆ (tethē)	5087: to place, lay, set	from a prim. root the-
on the lampstand?	λυχνίαν (luchnian)	3087: a lampstand	from luchnos



## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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

μητι **particle - interrogative**

meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυχνος **noun - nominative singular masculine**

luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μοδιον **noun - accusative singular masculine**

modios **mod'-ee-os**: a modius, i.e. certain measure for things dry (the quantity or the utensil) -- bushel.

τεθη **verb - aorist passive subjunctive - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

**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.

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κλινην noun - accusative singular feminine**

**kline klee'-nay:** a couch (for sleep, sickness, sitting or eating) -- bed, table.

**ουχ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λυχνιαν noun - accusative singular feminine**

**luchnia lookh-nee'-ah:** a lamp-stand -- candlestick.

**επιτεθη verb - aorist passive subjunctive - third person singular**

**epitithemi ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

## Mark 4:22 .

	Greek	Strong's	Origin
"For nothing	Οὐ (ou)	3756: not, no	a prim. word

is hidden,	κρυπτόν (krupton)	2927: hidden	from kruptó
except	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
to be revealed;	φανερῶθῃ (phanerōthē)	5319: to make visible, make clear	from phaneros
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
has [anything] been	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
secret,	ἀπόκρυφον (apokruphon)	614: hidden	from apokruptó
but that it would come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to light.	φανερὸν (phaneron)	5318: visible, manifest	from phainó

## KJV Lexicon

### οὐ particle - nominative

**οὐ oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### γὰρ conjunction

**γὰρ gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ἐστί verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### τι indefinite pronoun - nominative singular neuter

**tis tis:** some or any person or object

### κρυπτον adjective - nominative singular neuter

**kruptos kroop-tos':** concealed, i.e. private -- hid(-den), inward(-ly), secret.

---

**ο relative pronoun - nominative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**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.

---

**φανερωθη verb - aorist passive subjunctive - third person singular**

**phaneroo fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

---

**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.

---

**εγενετο verb - second aorist middle deponent indicative - third person singular**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**αποκρυφον adjective - nominative singular neuter**

**apokruphos ap-ok'-roo-fos:** secret; by implication, treasured -- hid, kept secret.

---

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**φανερων adjective - accusative singular masculine**

**phaneros fan-er-os':** shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

---

**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.

# Mark 4:23 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
has	ἔχει (echei)	2192: to have, hold	a prim. verb
ears	ὠτα (ōta)	3775: the ear	a prim. word
to hear,	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
let him hear."	ἀκουέτω (akouetō)	191: to hear, listen	from a prim. word mean. hearing

## KJV Lexicon

### εἰ conditional

**ei** **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### τις indefinite pronoun - nominative singular masculine

**tis** **tis**: some or any person or object

### ἐχει verb - present active indicative - third person singular

**echo** **ekh'-o**: (used in certain tenses only) a primary verb; to hold

### ὠτα noun - accusative plural neuter

**ous** **ooc**: the ear (physically or mentally) -- ear.

### ἀκούειν 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.

### ἀκουέτω verb - present active imperative - third person singular

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

## Mark 4:24 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Take care	βλέπετε (blepete)	991: to look (at)	a prim. verb
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you listen	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
to. By your standard	μέτρῳ (metrō)	3358: a measure	a prim. word
of measure	μετρεῖτε (metreite)	3354: to measure, measure out	from metron
it will be measured	μετρηθήσεται (metrēthēsetai)	3354: to measure, measure out	from metron
to you; and more will be given you besides.	προστεθήσεται (prostethēsetai)	4369: to put to, add	from pros and tithēmi

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ελεγεν verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**αὐτοῖς personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**βλέπετε verb - present active imperative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

**τί interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**ἀκούετε verb - present active indicative - second person**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, 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.

---

**μέτρον noun - dative singular neuter**

**metron met'-ron:** a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

---

**μέτρετε verb - present active indicative - second person**

**metreo met-reh'-o:** to measure (i.e. ascertain in size by a fixed standard); by implication, to admeasure (i.e. allot by rule) -- figuratively, to estimate -- measure, mete.

---

**μετρηθήσεται verb - future passive indicative - third person singular**

**metreo met-reh'-o:** to measure (i.e. ascertain in size by a fixed standard); by implication, to admeasure (i.e. allot by rule) -- figuratively, to estimate -- measure, mete.

---

**ὑμῖν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**προσθεθήσεται verb - future passive indicative - third person singular**

**prostithemi pros-tith'-ay-mee:** to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

---

**ὑμῖν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

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.

ἀκούουσιν **verb - present active participle - dative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

## Mark 4:25 .

.	Greek	Strong's	Origin
"For whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has,	ἔχει (echei)	2192: to have, hold	a prim. verb
to him [more] shall be given;	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not have,	ἔχει (echei)	2192: to have, hold	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he has	ἔχει (echei)	2192: to have, hold	a prim. verb
shall be taken away	ἀρθήσεται (arthēsetai)	142: to raise, take up, lift	a prim. verb
from him."			



## KJV Lexicon

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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

εχη **verb - present active subjunctive - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

δοθησεται **verb - future passive indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**ΕΧΕΙ** **verb - present active indicative - third person singular**  
**echo** **ekh'-o:** (used in certain tenses only) a primary verb; to hold

**αρθησεται** **verb - future passive indicative - third person singular**  
**airo** **ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

**απ** **preposition**  
**apo** **apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

**αυτου** **personal pronoun - genitive singular masculine**  
**autos** **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 4:26 .

.	Greek	Strong's	Origin
And He was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is like	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
who casts	βάλῃ (balē)	906: to throw, cast	a prim. word
seed	σπόρον (sporon)	4703: a sowing, i.e. seed (sown)	from speiró
upon the soil;	γῆς (gēs)	1093: the earth, land	a prim. word

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ως **adverb**

hos **hoco**: 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).

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

βαλη **verb - second aorist active subjunctive - third person singular**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**τοῦ definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σπορόν noun - accusative singular masculine**

**sporos spro'-os:** a scattering (of seed), i.e. (concretely) seed (as sown) -- seed (sown).

**ἐπὶ preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**τῆς definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γῆς noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

## Mark 4:27 .

.	Greek	Strong's	Origin
and he goes to bed	καθεύδῃ (katheudē)	2518: to sleep	from kata and heudó (to sleep)
at night	νύκτα (nukta)	3571: night, by night	a prim. word
and gets	ἐγείρεται (egeirētai)	1453: to waken, to raise up	a prim. verb
up by day,	ἡμέραν (ēmeran)	2250: day	a prim. word
and the seed	σπόρος (sporos)	4703: a sowing, i.e. seed (sown)	from speiró
sprouts	βλαστᾷ (blasta)	985: to sprout, produce	from a prim. root blast-
and grows--	μηκύνεται (mēkunētai)	3373: to lengthen, grow	from mékos
how,	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
he himself	αὐτός	846: (1) self (emphatic) (2) he,	an intensive pronoun, a prim.

(autos)	she, it (used for the third pers. word pron.) (3) the same
does not know.	3609a: to have seen or perceived, hence to know
	perf. of eidon

## 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

### καθευδῃ verb - present active subjunctive - third person singular

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εγειρηται verb - present passive subjunctive - third person singular

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

### νυκτα noun - accusative singular feminine

nux **noox**: night -- (mid-)night.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ημεραν noun - accusative singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

### 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.

### σπορος noun - nominative singular masculine

**sporos spro'-os:** a scattering (of seed), i.e. (concretely) seed (as sown) -- seed (sown).

**βλαστανη verb - present active subjunctive - third person singular**

**blastano blas-tan'-o:** to germinate; by implication, to yield fruit -- bring forth, bud, spring (up).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**μηκυνηται verb - present passive subjunctive - third person singular**

**mekuno may-koo'-no:** to lengthen, i.e. (middle voice) to enlarge -- grow up.

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**οιδεν verb - perfect active indicative - third person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**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

## Mark 4:28 .

.	Greek	Strong's	Origin
"The soil	γῆ (gē)	1093: the earth, land	a prim. word
produces crops	καρποφορεῖ (karpophorei)	2592: to bear fruit	from karpophoros
by itself;	αὐτομάτη (automatē)	844: acting of one's own will, of its own accord	from autos and perhaps a suff. mat-
first		4413: first, chief	contr. superl. of pro
the blade,	χόρτον (chorton)	5528: a feeding place, food, grass	a prim. word
then		1535b: then	Ionic and Hellenistic for eita

the head,	στάχυν (stachun)	4719: a head of grain	a prim. word
then		1535b: then	Ionic and Hellenistic for eita
the mature	πλήρη (plērē)	4134: full	from a derivation of plēthó (to be full)
grain	σίτον (siton)	4621: grain	a prim. word
in the head.	στάχυι (stachui)	4719: a head of grain	a prim. word

## KJV Lexicon

αυτοματη **adjective - nominative singular feminine**

**automatos** **ow-tom'-at-os**: self-moved (automatic), i.e. spontaneous -- of own accord, of self.

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.

γη **noun - nominative singular feminine**

**ge ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

καρποφορει **verb - present active indicative - third person singular**

**karpophoreo** **kar-pof-or-eh'-o**: to be fertile -- be (bear, bring forth) fruit(-ful).

πρωτον **adverb**

**proton** **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

χορτον **noun - accusative singular masculine**

**chortos** **khor'-tos**: a court or garden, i.e. (by implication, of pasture) herbage or vegetation

-- blade, grass, hay.

**εἰτα** **adverb**

**eita i'-tah:** a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

**στάχυ** **noun - accusative singular masculine**

**stachus stakh'-oos:** a head of grain (as standing out from the stalk) -- ear (of corn).

**εἰτα** **adverb**

**eita i'-tah:** a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

**πληρῇ** **adjective - accusative singular masculine**

**pleres play'-race:** replete, or covered over; by analogy, complete -- full.

**σίτον** **noun - accusative singular masculine**

**sitos see'-tos:** grain, especially wheat -- corn, wheat.

**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.

**στάχυι** **noun - dative singular masculine**

**stachus stakh'-oos:** a head of grain (as standing out from the stalk) -- ear (of corn).

## Mark 4:29 .

.	Greek	Strong's	Origin
"But when	ὅταν (otan)	3752: whenever	from hote and an
the crop	καρπός (karpos)	2590: fruit	a prim. word
permits,	παρὰδοῖ (paradoi)	3860: to hand over, to give or deliver over, to betray	from para and didómi
he immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
puts	ἀποστέλλει (apostellei)	649: to send, send away	from apo and stelló
in the sickle,	δρέπανον	1407: a sickle, a pruning hook	from drepó (to pluck)



	(drepanon)		
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
the harvest	θερισμός (therismos)	2326: harvest	from therizó
has come."	παρέστηκεν (parestēken)	3936: to place beside, to present, stand by, appear	from para and histēmi

## KJV Lexicon

### οταν conjunction

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### παραδω verb - second aorist active subjunctive - third person singular

**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καρπος noun - nominative singular masculine

**karpos kar-pos':** fruit (as plucked), literally or figuratively -- fruit.

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### αποστελλει verb - present active indicative - third person singular

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**δρεπανον noun - accusative singular neuter**

**drepanon drep'-an-on:** a gathering hook (especially for harvesting) -- sickle.

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**παρεστηκεν verb - perfect active indicative - third person singular**

**paristemi par-is'-tay-mee:** assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θερισμος noun - nominative singular masculine**

**therismos ther-is-mos':** reaping, i.e. the crop -- harvest.

## Mark 4:30 .

.	Greek	Strong's	Origin
And He said,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
shall we picture	ὁμοιώσωμεν (omoiōsōmen)	3666: to make like	from homoios
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
by what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
parable	παροβολῇ (parabolē)	3850b: a placing beside, a comparison	from paraballó
shall we present	θῶμεν	5087: to place, lay, set	from a prim. root the-

(thōmen)

it?

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τινι **interrogative pronoun - dative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ομοιωσωμεν **verb - aorist active subjunctive - first person**

homoioo **hom-oy-o'-o**: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

**ποια interrogative pronoun - dative singular feminine**

**poios poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

**παραβολη noun - dative singular feminine**

**parabole par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

**παραβαλωμεν verb - second aorist active subjunctive - first person**

**paraballo par-ab-al'-lo**: to throw alongside, i.e. (reflexively) to reach a place, or (figuratively) to liken -- arrive, compare.

**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

## Mark 4:31 .

.	Greek	Strong's	Origin
"[It is] like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a mustard	σινάπεως (sinapeōs)	4615: mustard (a plant)	of Eg. origin
seed,	κόκκῳ (kokkō)	2848: a grain	a prim. word
which,	ὃς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
when	ὅταν (otan)	3752: whenever	from hote and an
sown	σπαρῇ (sparē)	4687: to sow (seed)	a prim. verb
upon the soil,	γῆς (gēs)	1093: the earth, land	a prim. word
though it is smaller	μικρότερον	3398: small, little	a prim. word

	(mikroteron)		
than all	πάντων (pantōn)	3956: all, every	a prim. word
the seeds	σπερμάτων (spermatōn)	4690: that which is sown, i.e. seed	from speiró
that are upon the soil,	γῆς (gēs)	1093: the earth, land	a prim. word

## KJV Lexicon

ως **adverb**

**hos** **hose**: which how, i.e. in that manner (very variously used, as follows)

κοκκον **noun - accusative singular masculine**

**kokkos** **kok'-kos**: a kernel of seed -- corn, grain.

σινάπεως **noun - genitive singular neuter**

**sinapi** **sin'-ap-ee**: mustard (the plant) -- mustard.

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.

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.

σπαρη **verb - second aorist passive subjunctive - third person singular**

**speiro** **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

επι **preposition**

**epi** **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

μικροτερος **adjective - nominative singular masculine - comparative or contracted**

**mikros mik-ros':** small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

παντων **adjective - genitive plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

των **definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπερματων **noun - genitive plural neuter**

**sperma sper'-mah:** something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

εστιν **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

των **definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επι **preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

## Mark 4:32 .

.	Greek	Strong's	Origin
yet	καὶ (kai)	2532: and, even, also	a prim. conjunction

when	ὅταν (otan)	3752: whenever	from hote and an
it is sown,	σπαρῇ (sparē)	4687: to sow (seed)	a prim. verb
it grows	ἀναβαίνει (anabainei)	305: to go up, ascend	from ana and the same as basis
up and becomes	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
larger	μεῖζον (meizon)	3173: great	a prim. word
than all	πάντων (pantōn)	3956: all, every	a prim. word
the garden plants	λαχάνων (lachanōn)	3001: a garden herb, a vegetable	from lachainó (to dig)
and forms	ποιεῖ (poiei)	4160: to make, do	a prim. word
large	μεγάλους (megalous)	3173: great	a prim. word
branches;	κλάδους (kladous)	2798: a branch	from klaó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that THE BIRDS	πετεινὰ (peteina)	4071: winged	from peteinos; from petomai
OF THE AIR	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
can	δύνασθαι (dunasthai)	1410: to be able, to have power	a prim. verb
NEST	κατασκηνοῦν (kataskēnoun)	2681: to pitch one's tent, encamp, dwell	from kata and skénoó
UNDER	ὑπὸ (upo)	5259: by, under	a prim. preposition

ITS SHADE."

σκιά  
(skian)

4639: shadow

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

οταν conjunction

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

σπαρη verb - second aorist passive subjunctive - third person singular  
speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

αναβαινει verb - present active indicative - third person singular  
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γινεται verb - present middle or passive deponent indicative - third person singular  
ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παντων adjective - genitive plural neuter  
pas **pas**: apparently a primary word; all, any, every, the whole

των definite article - genitive plural neuter  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαχανων noun - genitive plural neuter  
lachanon **lakh'-an-on**: a vegetable -- herb.

μειζων adjective - nominative singular masculine - comparative or contracted  
meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.



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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

---

**ποιοι verb - present active indicative - third person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**κλαδους noun - accusative plural masculine**

**klados klad'-os:** a twig or bough (as if broken off) -- branch.

---

**μεγαλους adjective - accusative plural masculine**

**megas meg'-as:** big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

---

**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.

---

**δυνασθαι verb - present middle or passive deponent infinitive**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**υπο preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σκιαν noun - accusative singular feminine**

**skia skee'-ah:** shade or a shadow (literally or figuratively (darkness of error or an adumbration) -- shadow.

---

**αυτου personal pronoun - genitive 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.

---

**πτετεινα noun - accusative plural neuter**

**peteinon pet-i-non':** a flying animal, i.e. bird -- bird, fowl.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ουρανου noun - genitive singular masculine**  
**ouranos oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

**κατασκηνουν verb - present active middle or passive deponent**  
**kataskenoo kat-as-kay-no'-o:** to camp down, i.e. haunt; figuratively, to remain -- lodge, rest.

## Mark 4:33 .

.	Greek	Strong's	Origin
With many	πολλᾶς (pollais)	4183: much, many	a prim. word
such	τοιαύταις (toiautais)	5108: such as this, such	from toios (such, such-like) and houtos,
parables	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó
He was speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
to them, so	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
far as they were able	ἠδύναντο (ēdunanto)	1410: to be able, to have power	a prim. verb
to hear	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
it;			

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τοιουταις demonstrative pronoun - dative plural feminine**

**toioutos toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

**παραβολαις noun - dative plural feminine**

**parabole par-ab-ol-ay':** a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

---

**πολλαις adjective - dative plural feminine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**ελαλει verb - imperfect active indicative - third person singular**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**καθως adverb**

**kathos kath-oce':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**εδυναντο verb - imperfect middle or passive deponent indicative - third person**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**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.

# Mark 4:34 .

.	Greek	Strong's	Origin
and He did not speak	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
to them without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
a parable;	παραβολῆς (parabolēs)	3850b: a placing beside, a comparison	from paraboló
but He was explaining	ἐπέλυεν (epeluen)	1956: to loose, to solve	from epi and luó
everything	πάντα (panta)	3956: all, every	a prim. word
privately	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to His own	ἰδίῳ (idiois)	2398: one's own, distinct	a prim. word
disciples.	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

## KJV Lexicon

χωρὶς **adverb**

**choris** **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

δε **conjunction**

**de** **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παραβολῆς **noun - genitive singular feminine**

**parabole** **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

**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.

**ἐλάλει verb - imperfect active indicative - third person singular**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**αὐτοῖς personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**κατ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ἰδίαν adjective - accusative singular feminine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**δὲ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**τοῖς definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μαθηταῖς noun - dative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

**αὐτοῦ personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ἐπελueν verb - imperfect active indicative - third person singular**

**epiluo ep-ee-loo'-o:** to solve further, i.e. (figuratively) to explain, decide -- determine, expound.

**πάντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

## Mark 4:35 .

.	Greek	Strong's	Origin
On that day,	ἡμέρα (ēmera)	2250: day	a prim. word
when evening	ὀψίας (opsias)	3798: evening	from opse
came,	γενομένης	1096: to come into being, to	from a prim. root gen-

	(genomenēs)	happen, to become	
He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Let us go over	διέλθωμεν (dielthōmen)	1330: to go through, go about, to spread	from dia and erchomai
to the other side."	πέραν (peran)	4008: on the other side	akin to pera (on the further side)

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### εκεινη demonstrative pronoun - dative singular feminine

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

### τη definite article - dative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ημερα noun - dative singular feminine

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

### οψιας adjective - genitive singular feminine

**opsios op'-see-os:** late; feminine (as noun) afternoon (early eve) or nightfall (later eve) --

even(-ing, (-tide).

**γενομένης** **verb - second aorist middle deponent participle - genitive singular feminine**  
**ginomai** **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**διελθωμεν** **verb - second aorist active subjunctive - first person**  
**dierchomai** **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

**εις** **preposition**  
**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το** **definite article - accusative singular neuter**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**περαν** **adverb**  
**peran** **per'-an**: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

## Mark 4:36 .

.	Greek	Strong's	Origin
Leaving	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
the crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
they took Him along	παραλαμβάνουσιν (paralambanousin)	3880: to receive from	from para and lambanó
with them in the boat,	πλοίῳ (ploiō)	4143: a boat	from pleó
just	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
as He was; and other	ἄλλα (alla)	243: other, another	a prim. word
boats	πλοῖα (ploia)	4143: a boat	from pleó
were with 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

### 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.

### τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### οχλον noun - accusative singular masculine

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

### παραλαμβανουσιν verb - present active indicative - third person

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

### αυτον personal pronoun - accusative 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)

### ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

### εν preposition

en **en**: in, at, (up-)on, by, etc.

### τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

πλοιω **noun - dative singular neuter**  
ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλα **adjective - nominative plural neuter**  
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πλοιαρια **noun - nominative plural neuter**  
ploiarion **ploy-ar'-ee-on**: a boat -- boat, little (small) ship.

ην **verb - imperfect indicative - third person singular**  
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

μετ **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 4:37 .

.	Greek	Strong's	Origin
And there arose	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
a fierce	μεγάλη (megalē)	3173: great	a prim. word
gale	λαῖλαψ (lailaps)	2978: a hurricane	probably from intens. prefix lai- and a prim. root lap-
of wind,	ἀνέμου (anemou)	417: wind	from a prim. root ane- (to blow, breathe)
and the waves	κύματα (kumata)	2949: a wave	from kuό (to be pregnant, swell)

were breaking over	ἐπέβαλλον (epeballen)	1911: to throw over, to throw oneself	from epi and balló
the boat	πλοῖον (ploion)	4143: a boat	from pleó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
much that the boat	πλοῖον (ploion)	4143: a boat	from pleó
was already	ἤδη (ēdē)	2235: already	a prim. adverb of time
filling	γεμίζεσθαι (gemizesthai)	1072: to fill	from gemó
up.			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### γίνεται verb - present middle or passive deponent indicative - third person singular

**ginomai ghin'-om-ahce:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### λαιλαψ noun - nominative singular feminine

**lailaps lah'-ee-laps:** a whirlwind (squall) -- storm, tempest.

### ανέμου noun - genitive singular masculine

**anemos an'-em-os:** wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

### 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.

### 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).

**κυματα noun - nominative plural neuter**

**kuma koo'-mah:** a billow (as bursting or toppling) -- wave.

**επεβαλλεν verb - imperfect active indicative - third person singular**

**epiballo ep-ee-bal'-lo:** to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πλοιον noun - accusative singular neuter**

**ploion ploy'-on:** a sailer, i.e. vessel -- ship(-ing).

**ωστε conjunction**

**hoste hoc'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

**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

**ηδη adverb**

**ede ay'-day:** even now -- already, (even) now (already), by this time.

**γεμιζεσθαι verb - present passive middle or passive deponent**

**gemizo ghem-id'-zo:** to fill entirely -- fill (be) full.

## Mark 4:38 .

.	Greek	Strong's	Origin
Jesus Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
was in the stern,	πρύμνη (prumnē)	4403: the stern (of a ship)	fem. of prumnos (the hindmost)

asleep	καθεύδων (katheudōn)	2518: to sleep	from kata and heudó (to sleep)
on the cushion;	προσκεφάλαιον (proskephalaion)	4344: a pillow	from a comp. of pros and a derivation of kephalé
and they woke	ἐγείρουσιν (egeirousin)	1453: to waken, to raise up	a prim. verb
Him and said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
do You not care	μέλει (melei)	3199: to be an object of care	a prim. verb
that we are perishing?"	ἀπολλύμεθα (apollumetha)	622: to destroy, destroy utterly	from apo and same as olethros

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

### 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

### επι preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### τη definite article - dative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

**πρυμνη noun - dative singular feminine**

**prumna proom'-nah:** the stern of a ship -- hinder part, stern.

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**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.

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**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**προσκεφαλαιον noun - accusative singular neuter**

**proskephalaion pros-kef-al'-ahee-on:** something for the head, i.e. a cushion -- pillow.

---

**καθευδων verb - present active participle - nominative singular masculine**

**katheudo kath-yoo'-do:** to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**διεγειρουσιν verb - present active indicative - third person**

**diegeiro dee-eg-i'-ro:** to wake fully; i.e. arouse -- arise, awake, raise, stir up.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λεγουσιν verb - present active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**διδασκαλε noun - vocative singular masculine**

**didaskalos did-as'-kal-os:** an instructor (genitive case or specially) -- doctor, master, teacher.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

μελει **verb - present impersonal active indicative - third person singular**

melo **mel'-o**: to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απολλυμεθα **verb - present middle indicative - first person**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

## Mark 4:39 .

.	Greek	Strong's	Origin
And He got	διεγερθεῖς (diegertheis)	1326: to arouse completely	from dia and egeiró
up and rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timaó
the wind	ἀνέμῳ (anemō)	417: wind	from a prim. root ane- (to blow, breathe)
and said		3004: to say	a prim. verb
to the sea,	θαλάσση (thalassē)	2281: the sea	of uncertain origin
"Hush,	σιῶπα (siōpa)	4623: to be silent	from siópé (silence)
be still."	πεφίμωσο (pephimōso)	5392: to muzzle, to put to silence	from phimos (a muzzle)
And the wind	ἄνεμος (anemos)	417: wind	from a prim. root ane- (to blow, breathe)
died down	ἐκόπασεν (ekopasen)	2869: to grow weary	from kopos

and it became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
perfectly	μεγάλη (megalē)	3173: great	a prim. word
calm.	γαλήνη (galēnē)	1055: a calm	perhaps akin to gelaō

## 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

### διεγερθεις verb - aorist passive participle - nominative singular masculine

**diegeiro dee-eg-i'-ro:** to wake fully; i.e. arouse -- arise, awake, raise, stir up.

### επιτιμησεν verb - aorist active indicative - third person singular

**epitimaō ep-ee-tee-mah'-o:** to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

### τω definite article - dative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ανεμω noun - dative singular masculine

**anemos an'-em-os:** wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ειπεν verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### τη definite article - dative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θαλασση noun - dative singular feminine

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

σιωπα **verb - present active imperative - second person singular**  
siopao **see-o-pah'-o**: silence, i.e. a hush; dumb, (hold) peace.

πεφιμωσο **verb - perfect passive imperative - second person singular**  
phimoo **fee-mo'-o**: to muzzle -- muzzle.

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκοπασεν **verb - aorist active indicative - third person singular**  
kopazo **kop-ad'-zo**: to tire, i.e. (figuratively) to relax -- cease.

**ο definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανεμος **noun - nominative singular masculine**  
anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο **verb - second aorist middle deponent indicative - third person singular**  
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

γαληνη **noun - nominative singular feminine**  
galene **gal-ay'-nay**: tranquillity -- calm.

**μεγαλη adjective - nominative singular feminine**  
megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

## Mark 4:40 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you afraid?	δειλοί (deiloi)	1169: cowardly, fearful	from deos



Do you still	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no		3768: not yet	from ou, and #NAME?
faith?"	πίστιν (pistin)	4102: faith, faithfulness	from peithó

## 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

### ΕΙΠΕΝ verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### τί interrogative pronoun - nominative singular neuter

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### δειλοί adjective - nominative plural masculine

**deilos di-los':** timid, i.e. (by implication) faithless -- fearful.

### ΕΣΤΕ verb - present indicative - second person

**este es-teh':** ye are -- be, have been, belong.

### 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.

### 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).

**οὐκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἐχετε verb - present active indicative - second person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**πίστις 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.

## Mark 4:41 .

.	Greek	Strong's	Origin
They became very much	μέγαν (megan)	3173: great	a prim. word
afraid	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
and said	ἔλεγον (elegon)	3004: to say	a prim. verb
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
then		686: therefore (an illative particle)	a prim. particle
is this,	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the wind	ἄνεμος (anemos)	417: wind	from a prim. root ane- (to blow, breathe)
and the sea	θάλασσα (thalassa)	2281: the sea	of uncertain origin

obey

ὙΠΑΚΟΥΕΙ  
(upakouei)

5219: to listen, attend to

from hupo and akouó

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

εφοβηθησαν **verb - aorist passive deponent indicative - third person**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

φοβον **noun - accusative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

μεγαν **adjective - accusative singular masculine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αρα **particle - interrogative**

ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οτι **conjunction**

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανεμος **noun - nominative singular masculine**

anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσα **noun - nominative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

υπακουουσιν **verb - present active indicative - third person**

hupakouo **hoop-ak-oo'-o**: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 5:1 .

.	Greek	Strong's	Origin
They came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
of the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
into the country	χώραν (chōran)	5561: a space, place, land	a prim. word
of the Gerasenes.		1086: Gerasene, of Gerasa, a city E. of the Jordan	of uncertain origin

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἡλθον verb - second aorist active indicative - third person

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πέραν adverb

**peran per'-an:** through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης **noun - genitive singular feminine**  
thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

εις **preposition**  
**eis ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωραν **noun - accusative singular feminine**  
**chora kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

των **definite article - genitive plural masculine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαδαρηνων **adjective - genitive plural masculine**  
**Gadarenos gad-ar-ay-nos'**: a Gadarene or inhabitant of Gadara -- Gadarene.

## Mark 5:2 .

.	Greek	Strong's	Origin
When He got	ἐξελθόντος (exelthontos)	1831: to go or come out of	from ek and erchomai
out of the boat,	πλοίου (ploiou)	4143: a boat	from pleó
immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
from the tombs	μνημείων (mnēmeiōn)	3419: a memorial, a monument	from mnémé
with an unclean	ἀκαθάρτῳ (akathartō)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
met	ὑπῆντησεν (upēntēsen)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)

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

εξελθοντι **verb - second aorist active participle - dative singular masculine**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου **noun - genitive singular neuter**

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

απηνησεν **verb - aorist active indicative - third person singular**

apantao **ap-an-tah'-o**: to meet away, i.e. encounter -- meet.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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)

<b>των</b> <b>definite article - genitive plural neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>μνημειων</b> <b>noun - genitive plural neuter</b> <b>mnemeion mnay-mi'-on:</b> a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.
<b>ανθρωπος</b> <b>noun - nominative singular masculine</b> <b>anthropos anth'-ro-pos:</b> man-faced, i.e. a human being -- certain, man.
<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>πνευματι</b> <b>noun - dative singular neuter</b> <b>pneuma pnyoo'-mah:</b> ghost, life, spirit(-ual, -ually), mind.
<b>ακαθαρτω</b> <b>adjective - dative singular neuter</b> <b>akathartos ak-ath'-ar-tos:</b> impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

## Mark 5:3 .

.	Greek	Strong's	Origin
and he had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
his dwelling	κατοίκησιν (katoikēsin)	2731: dwelling	from katoikeó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the tombs.	μνήμασιν (mnēmasin)	3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
And no	οὐδὲ (oude)	3761: and not, neither	from ou, and de
one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
was able	ἐδύνατο (edunato)	1410: to be able, to have power	a prim. verb



to bind	δῆσαι (dēsai)	1210: to tie, bind	a prim. verb
him anymore,	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
even		3761: and not, neither	from ou, and de
with a chain;	άλύσει (alusei)	254: a chain	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.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατοικησιν **noun - accusative singular feminine**

katoikesis **kat-oy'-kay-sis**: residence (properly, the act; but by implication, concretely, the mansion) -- dwelling.

ειχεν **verb - imperfect active indicative - third person singular**

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.

μνημασιν **noun - dative plural neuter**

mnema **mnay'-mah**: a memorial, i.e. sepulchral monument (burial-place) -- grave, sepulchre, tomb.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**ΟΥΤΕ conjunction**

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

**αλυσεσιν noun - dative plural feminine**

**halusis hal'-oo-sis:** a fether or manacle -- bonds, chain.

**ουδεις adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**εδυνατο verb - imperfect middle or passive deponent indicative - third person singular**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**δησαι verb - aorist active middle or passive deponent**

**deo deh'-o:** to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

## Mark 5:4 .

.	Greek	Strong's	Origin
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
he had often	πολλάκις (pollakis)	4178: often	adverb from polus
been bound	δεδέσθαι (dedesthai)	1210: to tie, bind	a prim. verb
with shackles	πέδαις (pedais)	3976: a fether, shackle	from peza (the instep)
and chains,	άλύσεσιν (alusesin)	254: a chain	of uncertain origin
and the chains	άλύσεις (aluseis)	254: a chain	of uncertain origin
had been torn apart	διεσπάσθαι	1288: to draw apart, tear	from dia and spaó

	(diespasthai)	asunder	
by him and the shackles	πέδας (pedas)	3976: a fetter, shackle	from peza (the instep)
broken in pieces,	συντετριφθαι (suntetripthai)	4937: to break in pieces, crush	from sun and the same as tribos
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
was strong enough	ἰσχυεν (ischuen)	2480: to be strong, have power	from ischus
to subdue	δαμάσαι (damasai)	1150: to tame	from a prim. root dama-
him.			

## KJV Lexicon

### δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### πολλakis **adverb**

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

### πεδαις **noun - dative plural feminine**

pede **ped'-ay**: a shackle for the feet -- fetter.

### και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλυσεσιν **noun - dative plural feminine**  
halusis **hal'-oo-sis**: a fetter or manacle -- bonds, chain.

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δεδεσθαι **verb - perfect passive middle or passive deponent**  
deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

διεσπασθαι **verb - perfect passive middle or passive deponent**  
diaspao **dee-as-pah'-o**: to draw apart, i.e. sever or dismember -- pluck asunder, pull in pieces.

---

υπ **preposition**  
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

---

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

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.

---

αλυσεις **noun - accusative plural feminine**  
halusis **hal'-oo-sis**: a fetter or manacle -- bonds, chain.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

τας **definite article - accusative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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πεδας **noun - accusative plural feminine**  
pede **ped'-ay**: a shackle for the feet -- fetter.

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συντετριφθαι **verb - perfect passive middle or passive deponent**  
suntribo **soon-tree'-bo**: to crush completely, i.e. to shatter -- break (in pieces), broken to shivers (+ -hearted), bruise.

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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

---

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.

αὐτον **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἰσχυεν **verb - imperfect active indicative - third person singular**

**ischuo is-khoo'-o**: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

δαμασαι **verb - aorist active middle or passive deponent**

**damazo dam-ad'-zo**: to tame -- tame.

## Mark 5:5 .

.	Greek	Strong's	Origin
Constantly,	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and day,	ἡμέρας (ēmeras)	2250: day	a prim. word
he was screaming	κράζων (krazōn)	2896: to scream, cry out	from a prim. root krag-
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the tombs	μνήμασιν (mnēmasin)	3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
and in the mountains,	ὄρεσιν (oresin)	3735: a mountain	a prim. word
and gashing	κατακόπτων (katakoptōn)	2629: to cut up	from kata and koptó
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
with stones.	λίθοις	3037: a stone	a prim. word

(lithois)

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

παντος adjective - genitive singular neuter

pas **pas**: apparently a primary word; all, any, every, the whole

νυκτος noun - genitive singular feminine

nux **noox**: night -- (mid-)night.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημερας noun - genitive singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εν preposition

en **en**: in, at, (up-)on, by, etc.

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.

ορεσιν noun - dative plural neuter

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

**μνημασιν noun - dative plural neuter**

**mnema mnay'-mah:** a memorial, i.e. sepulchral monument (burial-place) -- grave, sepulchre, tomb.

**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.

**κραζων verb - present active participle - nominative singular masculine**

**krazo krad'-zo:** to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κατακοπτων verb - present active participle - nominative singular masculine**

**katakopto kat-ak-op'-to:** to chop down, i.e. mangle -- cut.

**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.

**λιθοις noun - dative plural masculine**

**lithos lee'-thos:** a stone -- (mill-, stumbling-)stone.

## Mark 5:6 .

■			
.	Greek	Strong's	Origin
Seeing		3708: to see, perceive, attend to	a prim. verb
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
from a distance,	μακρόθεν (makrothen)	3113: from afar, afar	from makros
he ran	ἔδραμεν (edramen)	5143: to run	a prim. verb
up and bowed down before	προσεκύνησεν (prosekunēsen)	4352: to do reverence to	from pros and kuneó (to kiss)

Him;

## KJV Lexicon

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μακροθεν **adverb**

makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

εδραμεν **verb - second aorist active indicative - third person singular**

trecho **trekh'-o**: to run or walk hastily -- have course, run.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσεκυνησεν **verb - aorist active indicative - third person singular**

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons



# Mark 5:7 .

.	Greek	Strong's	Origin
and shouting	κράξας (kraxas)	2896: to scream, cry out	from a prim. root krag-
with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
he said,	λέγει (legei)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
business do we have with each other, Jesus,	Ἰησου (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Son	υἱέ (uie)	5207: a son	a prim. word
of the Most High	ὑψίστου (upsistou)	5310: highest, most high	superl. akin to hupsi- (on high)
God?	θεοῦ (theou)	2316: God, a god	of uncertain origin
I implore	ὀρκίζω (orkizō)	3726: to make (one) swear, to adjure	from horkos
You by God,	θεόν (theon)	2316: God, a god	of uncertain origin
do not torment	βασανίσης (basanisēs)	928: to torture	from basanos
me!"			

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κραξας **verb - aorist active participle - nominative singular masculine**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

φωνη **noun - dative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τι **interrogative pronoun - nominative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

ιησου **noun - vocative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

υιε **noun - vocative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υψιστου adjective - genitive singular masculine**

**hupsistos hoop'-sis-tos:** highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

**ορκιζω verb - present active indicative - first person singular**

**horkizo hor-kid'-zo:** to put on oath, i.e. make swear; by analogy, to solemnly enjoin -- adjure, charge.

**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.

**θεον noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

**βασανισης verb - aorist active subjunctive - second person singular**

**basanizo bas-an-id'-zo:** to torture -- pain, toil, torment, toss, vex.

## Mark 5:8 .

.	Greek	Strong's	Origin
For He had been saying	ἐλεγεν (elegen)	3004: to say	a prim. verb
to him, "Come	ἐξελεθε (exelthe)	1831: to go or come out of	from ek and erchomai

out of the man,	ἄνθρωπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
you unclean	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit!"	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

αυτω **personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξελθε **verb - second aorist active middle - second person singular**

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακαθαρτον **adjective - nominative singular neuter**

**akathartos ak-ath'-ar-tos:** impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

**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.

**ανθρώπου noun - genitive singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

## Mark 5:9 .

.	Greek	Strong's	Origin
And He was asking	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erōtaó
him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is your name?"	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
And he said	λέγει (legei)	3004: to say	a prim. verb
to Him, "My name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
is Legion;	λεγιῶν (legiōn)	3003: a legion	of Latin origin
for we are many."	πολλοί (polloi)	4183: much, many	a prim. word

## KJV Lexicon

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτα **verb - imperfect active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

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.

---

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

---

ονομα **noun - nominative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ah-ee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

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.

---

λεγεων **noun - nominative singular masculine**

legion **leg-eh-ohn'**: a legion, i.e. Roman regiment (figuratively) -- legion.

---

ονομα **noun - nominative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

---

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

---

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

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.

---

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached

unto) us.

## Mark 5:10 .

.	Greek	Strong's	Origin
And he [began] to implore	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him earnestly	πολλὰ (polla)	4183: much, many	a prim. word
not to send	ἀποστείλῃ (aposteilē)	649: to send, send away	from apo and stelló
them out of the country.	χώρας (chōras)	5561: a space, place, land	a prim. word

### KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεκαλεῖ **verb - imperfect active indicative - third person singular**

**parakaleo par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αὐτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πολλὰ **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.

ἵνα **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**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

**αποστειλη verb - aorist active subjunctive - third person singular**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

**εξω adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χωρας noun - genitive singular feminine**

**chora kho'-rah:** room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

## Mark 5:11 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was a large	μεγάλη (megalē)	3173: great	a prim. word
herd	ἀγέλη (agelē)	34: a herd	from agó
of swine	χοίρων (choirōn)	5519: a swine	a prim. word
feeding	βοσκομένη (boskomenē)	1006: to feed	from the root bot-
nearby	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
on the mountain.	ὄρει (orei)	3735: a mountain	a prim. word



## KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκει **adverb**

ekai **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορει **noun - dative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

αγελη **noun - nominative singular feminine**

agele **ag-el'-ay**: a drove -- herd.

χοιρων **noun - genitive plural masculine**

choiros **khoy'-ros**: a hog -- swine.

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.

βοσκομενη **verb - present passive participle - nominative singular feminine**

bosko **bos'-ko**: to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

## Mark 5:12 .

.	Greek	Strong's	Origin
[The demons] implored	παρεκάλεσαν (parekalesan)	3870: to call to or for, to exhort, to encourage	from para and kaleó

Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Send	πέμπων (pempson)	3992: to send	a prim. word
us into the swine	χοίρους (choirous)	5519: a swine	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may enter  them."	εἰσεέλθωμεν (eiselthōmen)	1525: to go in (to), enter	from eis and erchomai

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παρακαλεσαν verb - aorist active indicative - third person

**parakaleo par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

### αυτον personal pronoun - accusative 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.

### δαιμονες noun - nominative plural masculine

**daimon dah'-ee-mown:** a d?mon or supernatural spirit (of a bad nature) -- devil.

λεγοντες **verb - present active participle - nominative plural masculine**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πεμψον **verb - aorist active middle - second person singular**  
pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ημας **personal pronoun - first person accusative plural**  
hemas **hay-mas'**: us -- our, us, we.

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χοιρους **noun - accusative plural masculine**  
choiros **khoy'-ros**: a hog -- swine.

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.

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτους **personal pronoun - accusative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εισελθωμεν **verb - second aorist active subjunctive - first person**  
eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

## Mark 5:13 .

.	Greek	Strong's	Origin
Jesus gave them permission.	ἐπέτρεψεν (epetrepsen)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
And coming	ἐξελθόντα (exelthonta)	1831: to go or come out of	from ek and erchomai

out, the unclean	ἀκάθαρτα (akatharta)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó
entered	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
the swine;	χοίρους (choirous)	5519: a swine	a prim. word
and the herd	ἀγέλη (agelē)	34: a herd	from agó
rushed	ῥωμῆσεν (ōrmēsen)	3729: to set in motion, to hasten on	from hormé
down	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the steep bank	κρημνοῦ (krēmnu)	2911: a steep bank	from kremannumi
into the sea,	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
two thousand	δισχίλιοι (dischilioi)	1367: two thousand	from dis and chilioi
[of them]; and they were drowned	ἐπνίγοντο (epnigonto)	4155: to choke	a prim. verb
in the sea.	θαλάσση (thalassē)	2281: the sea	of uncertain origin

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**επιτρεπεν verb - aorist active indicative - third person singular**  
**epitrepo ep-ee-trep'-o:** to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

---

**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

---

**ευθεως adverb**  
**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**ο definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**  
**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξελθοντα verb - second aorist active participle - nominative plural neuter**  
**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**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.

---

**πνευματα noun - nominative plural neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**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.

---

**ακαθαρτα adjective - nominative plural neuter**  
**akathartos ak-ath'-ar-tos:** impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

---

**εισηλθον verb - second aorist active indicative - third person**  
**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χοιρους noun - accusative plural masculine**

**choiros khoy'-ros:** a hog -- swine.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ωρμησεν verb - aorist active indicative - third person singular**

**hormao hor-mah'-o:** to start, spur or urge on, i.e. (reflexively) to dash or plunge -- run (violently), rush.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγελη noun - nominative singular feminine**

**agele ag-el'-ay:** a drove -- herd.

---

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κρημνου noun - genitive singular masculine**

**kremnos krame-nos':** overhanging, i.e. a precipice -- steep place.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θαλασσαν noun - accusative singular feminine**

**thalassa thal'-as-sah:** the sea (genitive case or specially) -- sea.

---

**ησαν verb - imperfect indicative - third person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,

was(-t), were.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**δισχιλιοι adjective - nominative plural masculine**

**dischilioi dis-khil'-ee-oy:** two thousand -- two thousand.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**επνιγοντο verb - imperfect passive indicative - third person**

**pnigo pnee'-go:** to wheeze, i.e. (causative, by implication) to throttle or strangle (drown) -- choke, take by the throat.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θαλασση noun - dative singular feminine**

**thalassa thal'-as-sah:** the sea (genitive case or specially) -- sea.

## Mark 5:14 .

.	Greek	Strong's	Origin
Their herdsmen	βόσκοντες (boskontes)	1006: to feed	from the root bot-
ran away	ἔφυγον (ephugon)	5343: to flee	a prim. verb
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
it in the city	πόλιν (polin)	4172: a city	a prim. word
and in the country.	ἀγρούς (agrous)	68: a field, the country	a prim. word
And [the people]	ἦλθον	2064: to come, go	a prim. verb

came	(ēlthon)		
to see		3708: to see, perceive, attend to	a prim. verb
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
it was that had happened.	γεγονός (gegonos)	1096: to come into being, to happen, to become	from a prim. root gen-

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βοσκοντες **verb - present active participle - nominative plural masculine**

bosko **bos'-ko:** to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

τους **definite article - accusative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χοιρους **noun - accusative plural masculine**

choiros **khoy'-ros:** a hog -- swine.

εφυγον **verb - second aorist active indicative - third person**

pheugo **fyoo'-go:** to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανηγγελαν **verb - aorist active indicative - third person**

anaggello **an-ang-el'-lo:** to announce (in detail) -- declare, rehearse, report, show, speak, tell.

εις **preposition**



**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πολιν noun - accusative singular feminine**

**polis pol'-is:** a town (properly, with walls, of greater or less size) -- city.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εις 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.

---

**αγρους noun - accusative plural masculine**

**agros ag-ros':** a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξηλθον verb - second aorist active indicative - third person**

**exerchomai ex-er'-khom-ah-ee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**ιδειν verb - second aorist active middle or passive deponent**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**τι interrogative pronoun - nominative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**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.

---

**γεγονος verb - second perfect active participle - nominative singular neuter**

**ginomai** **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Mark 5:15 .

.	Greek	Strong's	Origin
They came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and observed	θεωροῦσιν (theōrousin)	2334: to look at, gaze	from theóros (an envoy, spectator)
the man who had been demon-possessed	δαμονιζόμενον (daimonizomenon)	1139: to be possessed by a demon	from daimón
sitting down,	καθήμενον (kathēmenon)	2521: to be seated	from kata and hémai (to sit)
clothed	ἱματισμένον (imatismenon)	2439: to clothe	from himation
and in his right mind,	σωφρονοῦντα (sōphronounta)	4993: to be of sound mind, i.e. to be temperate	from sóphrón
the very man who had had	ἐσχηκότα (eschēkota)	2192: to have, hold	a prim. verb
the "legion";	λεγιῶνα (legiōna)	3003: a legion	of Latin origin
and they became frightened.	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos

## KJV Lexicon

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

---

**ερχονται verb - present middle or passive deponent indicative - third person**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησουν noun - accusative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**θεωρουσιν verb - present active indicative - third person**

**theoreo theh-o-reh'-o:** to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δαιμονιζομενον verb - present middle or passive deponent participle - accusative singular masculine**

**daimonizomai dahee-mon-id'-zom-ahee:** to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

---

**καθημενον verb - present middle or passive deponent participle - accusative singular masculine**

**kathemai kath'-ay-mahee:** figuratively, to remain, reside -- dwell, sit (by, down).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ιματισμενον verb - perfect passive participle - accusative singular masculine**

**himatizo him-at-id'-zo:** to dress -- clothe.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**σωφρονουντα verb - present active participle - accusative singular masculine**

**sophroneo so-fron-eh'-o:** to be of sound mind, i.e. sane, (figuratively) moderate -- be in

right mind, be sober (minded), soberly.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εσχηκота verb - perfect active participle - accusative singular masculine**

**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.

**λεγεωνα noun - accusative singular masculine**

**legion leg-eh-ohn':** a legion, i.e. Roman regiment (figuratively) -- legion.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εφοβηθησαν verb - aorist passive deponent indicative - third person**

**phobeo fob-eh'-o:** to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

## Mark 5:16 .

.	Greek	Strong's	Origin
Those	οί (oi)	3588: the	the def. art.
who had seen		3708: to see, perceive, attend to	a prim. verb
it described	διηγήσαντο (diēgēsanto)	1334: to relate fully	from dia and hégēomai
to them how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
it had happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to the demon-possessed	δαμονιζομένῳ (daimonizomenō)	1139: to be possessed by a demon	from daimón
man, and [all] about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

the swine.

χοίρων  
(choirōn)

5519: a swine

a prim. word

## KJV Lexicon

διηγησαντο **verb - aorist middle deponent indicative - third person**  
diegeomai **dee-ayg-eh'-om-ahee**: to relate fully -- declare, shew, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδοντες **verb - second aorist active participle - nominative plural masculine**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

πως **adverb**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονιζομενω **verb - present middle or passive deponent participle - dative singular masculine**  
daimonizomai **dahee-mon-id'-zom-ahee**: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χοιρων **noun - genitive plural masculine**

choiros **khoy'-ros**: a hog -- swine.

## Mark 5:17 .

.	Greek	Strong's	Origin
And they began		757: to rule, to begin	a prim. verb
to implore	παρακαλεῖν (parakalein)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him to leave	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
their region.	ὁρίων (oriōn)	3725: a boundary	from horos (a boundary)

## 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

ἤρξαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

παρακαλεῖν **verb - present active infinitive**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

<b>αὐτον</b> <b>personal pronoun - accusative singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ἀπελθεῖν</b> <b>verb - second aorist active middle or passive deponent</b> <b>aperchomai ap-erkh'-om-ahee:</b> 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.
<b>ἀπο</b> <b>preposition</b> <b>apo apo':</b> off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
<b>των</b> <b>definite article - genitive plural neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>οριων</b> <b>noun - genitive plural neuter</b> <b>horion hor'-ee-on:</b> a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.
<b>αὐτων</b> <b>personal pronoun - genitive plural masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 5:18 .

.	Greek	Strong's	Origin
As He was getting	ἐμβάινοντος (embainontos)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into the boat,	πλοῖον (ploion)	4143: a boat	from pleó
the man who had been demon- possessed	δαιμονισθεῖς (daimonistheis)	1139: to be possessed by a demon	from daimón
was imploring	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him that he might accompany	μετ' (met)	3326: with, among, after	a prim. preposition
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

εμβαντος **verb - second aorist active participle - genitive singular masculine**

embaino **em-ba'-hee-no**: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον **noun - accusative singular neuter**

plouion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

παρεκαλει **verb - imperfect active indicative - third person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον **personal pronoun - accusative 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.

δαιμονισθεις **verb - aorist passive deponent participle - nominative singular masculine**

daimonizomai **dahee-mon-id'-zom-ahee**: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the



intent (that), lest, so as, (so) that, (for) to.

**η verb - present subjunctive - third person singular**

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

**μετ preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

**αυτου personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 5:19 .

.	Greek	Strong's	Origin
And He did not let	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
him, but He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Go	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
home	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
to your people	σοὺς (sous)	4674: your	poss. pronoun from su
and report	ἀπάγγειλον (apangeilon)	518: to report, announce	from apo and aggeló
to them what great things	ὅσα (osa)	3745: how much, how many	from hos,
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has done	πεποίηκεν (pepoiēken)	4160: to make, do	a prim. word
for you, and [how] He had mercy on you."	ἠλέησεν (ēleēsen)	1653: to have pity or mercy on, to show mercy	from eleos

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αφηκεν **verb - aorist active indicative - third person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αυτον **personal pronoun - accusative 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.

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

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικον noun - accusative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σους possessive pronoun - second person accusative plural masculine**

**sos sos:** thine -- thine (own), thy (friend).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αναγγειλον verb - aorist active middle - second person singular**

**anaggello an-ang-el'-lo:** to announce (in detail) -- declare, rehearse, report, show, speak, tell.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οσα correlative pronoun - accusative plural neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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.

**ΠΕΠΟΙΗΚΕΝ** verb - perfect active indicative - third person singular  
**poieo** **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

**καί** conjunction  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἠλεησεν** verb - aorist 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).

**σε** personal pronoun - second person accusative singular  
**se** **seh**: thee -- thee, thou, thy house.

## Mark 5:20 .

.	Greek	Strong's	Origin
And he went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
and began		757: to rule, to begin	a prim. verb
to proclaim	κηρύσσειν (kērussein)	2784: to be a herald, proclaim	of uncertain origin
in Decapolis	Δεκαπόλει (dekapolei)	1179: Decapolis, a region E. of the Jordan	from deka and polis
what great things	ὅσα (osa)	3745: how much, how many	from hos,
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
for him; and everyone	πάντες (pantes)	3956: all, every	a prim. word
was amazed.	ἐθαύμαζον (ethaumazon)	2296: to marvel, wonder	from thauma

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν verb - second aorist active indicative - third person singular

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρξατο verb - aorist middle deponent indicative - third person singular

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

κηρυσσειν verb - present active infinitive

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

δεκαπολει noun - dative singular feminine

Decapolis **dek-ap'-ol-is**: the ten-city region; the Decapolis, a district in Syria -- Decapolis.

οσα correlative pronoun - accusative plural neuter

hosos **hos'-os**: as (much, great, long, etc.) as

εποιησεν verb - aorist active indicative - third person singular

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**ἰησοῦς noun - nominative singular masculine**

**Iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**πάντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**θαυμάζον verb - imperfect active indicative - third person**

**thaumazo thou-mad'-zo:** to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

## Mark 5:21 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had crossed over	διαπεράσαντος (diaperasantos)	1276: to cross over	from dia and a derivation of peran
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
in the boat	πλοίῳ (ploiō)	4143: a boat	from pleó
to the other side,	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
a large	πολὺς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
gathered	συνήχθη (sunēchthē)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
around	ἐπ' (ep)	1909: on, upon	a prim. preposition

Him; and so He  
stayed

1510: I exist, I am

a prol. form of a prim. and  
defective verb

by the seashore.

θάλασσαν  
(thalassan)

2281: the sea

of uncertain origin

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαπερασαντος **verb - aorist active participle - genitive singular masculine**

**diaperao dee-ap-er-ah'-o:** to cross entirely -- go over, pass (over), sail 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.

ιησου **noun - genitive singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιω **noun - dative singular neuter**

**ploion ploy'-on:** a sailer, i.e. vessel -- ship(-ing).

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

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**περαν adverb**

**peran per'-an:** through (as adverb or preposition), i.e. across -- beyond, farther (other side, over).

---

**συνηχθη verb - aorist passive indicative - third person singular**

**sunago soon-ag'-o:** to lead together, i.e. collect or convene; specially, to entertain (hospitably)

---

**οχλος noun - nominative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**πολυς adjective - nominative singular masculine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**παρα preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θαλασσαν noun - accusative singular feminine**

**thalassa thal'-as-sah:** the sea (genitive case or specially) -- sea.

---

**Mark 5:22 .**



.	Greek	Strong's	Origin
One	εἷς (eis)	1520: one	a primary number
of the synagogue officials	ἀρχισυναγώγων (archisunagōgōn)	752: ruler of a synagogue	from archó and sunagóge
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Jairus	Ίαῖρος (iairos)	2383: Jairus, the ruler of a synagogue in Pal.	of Hebrew origin Yair
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
up, and on seeing		3708: to see, perceive, attend to	a prim. verb
Him, fell	πίπτει (piptei)	4098: to fall	from a redupl. of the prim. root pet
at His feet	πόδας (podas)	4228: a foot	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἰδοὺ verb - second aorist active middle - second person singular

**idou id-oo':** used as imperative lo!; -- behold, lo, see.

### ἐρχεται verb - present middle or passive deponent indicative - third person singular

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### εἷς adjective - nominative singular masculine

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγών **noun - genitive plural masculine**

archisunagogos **ar-khee-soon-ag'-o-gos**: director of the synagogue services -- (chief) ruler of the synagogue.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιαειρος **noun - nominative singular masculine**

laeiros **ee-ah'-i-ros**: Jairus (i.e. Jair), an Israelite -- Jairus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πιπτει **verb - present active indicative - third person singular**

pipto **pip'-to, :** to fall -- fail, fall (down), light on.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 5:23 .

.	Greek	Strong's	Origin
and implored	παράκαλεῖ (parakalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó

Him earnestly,	πολλὰ (polla)	4183: much, many	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb
"My little daughter	θυγάτριον (thugatrion)	2365: a little daughter	dim. from thugatér
is at the point of death;	ἐσχάτως (eschatōs)	2079: extremely	adverb from eschatos
[please] come	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
and lay	ἐπιθῆς (epithēs)	2007: to lay upon, to place upon	from epi and tithémi
Your hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on her, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that she will get well	σωθῇ (sōthē)	4982: to save	from sós (safe, well)
and live."	ζήσῃ (zēsē)	2198: to live	from prim. roots zé- and zó-

## 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

παρακαλεῖ **verb - imperfect active indicative - third person singular**

**parakaleo par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αὐτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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.

---

**λεγων verb - present active participle - nominative singular masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**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.

---

**θυγατριον noun - nominative singular neuter**

**thugatrion thoo-gat'-ree-on:** a daughterling -- little (young) daughter.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**εσχατως adverb**

**eschatos es-khat'-oce:** finally, i.e. at the extremity of life -- point of death.

---

**εχει verb - present active indicative - third person singular**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ελθων verb - second aorist active participle - nominative singular masculine**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**επιθης verb - second aorist active subjunctive - second person singular**

**epitithemi ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

---

**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

---

**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.

**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.

**σωθη** **verb - aorist passive subjunctive - third person singular**  
**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ζησεται** **verb - future middle deponent indicative - third person singular**  
**zao dzah'-o:** to live -- life(-time), (a-)live(-ly), quick.

## Mark 5:24 .

.	Greek	Strong's	Origin
And He went off	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
with him; and a large	πολὺς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was following	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him and pressing	συνέθλιβον (sunethlibon)	4918: to press together	from sun and thlibó
in on Him.			

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκολουθει **verb - imperfect active indicative - third person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολυς **adjective - nominative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεθλιβον **verb - imperfect active indicative - third person**

sunthlibo **soon-thlee'-bo**: to compress, i.e. crowd on all sides -- throng.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

# Mark 5:25 .

.	Greek	Strong's	Origin
A woman	γυνή (gunē)	1135: a woman	a prim. word
who had had		1510: I exist, I am	a prol. form of a prim. and defective verb
a hemorrhage	ῥύσει (rusei)	4511: a flowing	from rheó
for twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
years,	ἔτη (etē)	2094: a year	a prim. word

## 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

γυνή **noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

τις **indefinite pronoun - nominative singular feminine**

**tis tis:** some or any person or object

ουσα **verb - present participle - nominative singular feminine**

**on oan:** being -- be, come, have.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

ρῦσει **noun - dative singular feminine**

**rhusis hroo'-sis:** a flux (of blood) -- issue.

αἱματος **noun - genitive singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes)

or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

ετη **noun - nominative plural neuter**

etos **et'-os**: a year -- year.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

## Mark 5:26 .

.	Greek	Strong's	Origin
and had endured	παθοῦσα (pathousa)	3958: to suffer, to be acted on	akin to penthos
much	πολλὰ (polla)	4183: much, many	a prim. word
at the hands	ὑπὸ (upo)	5259: by, under	a prim. preposition
of many	πολλῶν (pollōn)	4183: much, many	a prim. word
physicians,	ἰατρῶν (iatrōn)	2395: a physician	from iaomai
and had spent	δαπανήσασα (dapanēsasa)	1159: to spend, spend freely	from dapané
all	πάντα (panta)	3956: all, every	a prim. word
that she had	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
and was not helped	ὠφελθεῖσα (ōphelētheisa)	5623: to help, benefit, do good	from ophelos
at all,	μηδὲν (mēden)	3367: no one, nothing	from méde and heis
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
had grown	ἐλθοῦσα (elthousa)	2064: to come, go	a prim. verb



worse--

χεῖρον  
(cheiron)

5501: worse

from a prim. root cher-, used as  
cptv. of kakos

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

παθουσα **verb - second aorist active participle - nominative singular feminine**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

πολλων **adjective - genitive plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ιατρων **noun - genitive plural masculine**

iatros **ee-at-ros'**: a physician -- physician.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δαπανησασα **verb - aorist active participle - nominative singular feminine**

dapanao **dap-an-ah'-o**: to expend, i.e. (in a good sense) to incur cost, or (in a bad one) to waste -- be at charges, consume, spend.

τα **definite article - accusative plural neuter**

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

**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

**παντα** **adjective - accusative plural neuter**

**pas** **pas**: apparently a primary word; all, any, every, the whole

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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.

**ωφεληθαισα** **verb - aorist passive participle - nominative singular feminine**

**opheleo** **o-fel-eh'-o**: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

**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.

**μαλλον** **adverb**

**mallon** **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

**εις** **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το** **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χειρον** **adjective - accusative singular neuter**

**cheiron** **khi'-rone**: from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

**ελθουσα** **verb - second aorist active participle - nominative singular feminine**

**erchomai** **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

## Mark 5:27 .

▪			
.	Greek	Strong's	Origin

after hearing	ἀκούσασα (akousasa)	191: to hear, listen	from a prim. word mean. hearing
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
she came	ἐλθοῦσα (elthousa)	2064: to come, go	a prim. verb
up in the crowd	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
behind	ὀπισθεν (opisthen)	3693: behind, after	probably from opis (back)
[Him] and touched		681: to fasten to, lay hold of	from a prim. root haph-
His cloak.	ἱματίου (imatiou)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

## KJV Lexicon

ἀκουσασα **verb - aorist active participle - nominative singular feminine**

**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.

περι **preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ελθουσα **verb - second aorist active participle - nominative singular feminine**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light,  
next, pass, resort, be set.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

οχλω **noun - dative singular masculine**  
ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class  
of people; figuratively, a riot -- company, multitude, number (of people), people, press.

οπισθεν **adverb**  
opisthen **op'-is-then**: from the rear (as a secure aspect), i.e. at the back (adverb and  
preposition of place or time) -- after, backside, behind.

ηψατο **verb - aorist middle deponent indicative - third person singular**  
haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) --  
touch.

του **definite article - genitive singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

ιματιου **noun - genitive singular neuter**  
himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment,  
robe, vesture.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper  
personal pronoun) of the other persons

## Mark 5:28 .

.	Greek	Strong's	Origin
For she thought,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I just	καὶν	2579: and if	from kai and ean

	(kan)		
touch		681: to fasten to, lay hold of	from a prim. root haph-
His garments,	ἱματίων (imatiōn)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
I will get	σωθήσομαι (sōthēsomai)	4982: to save	from sós (safe, well)
well."			

## KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

οτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καν **conditional - contracted form**

**kan kan:** and (or even) if -- and (also) if (so much as), if but, at the least, though, 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.

ἱματιων **noun - genitive plural neuter**

**himation him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αψωμαι **verb - aorist middle subjunctive - first person singular**  
**haptomai hap'-tom-ahēe:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

σωθησομαι **verb - future passive indicative - first person singular**  
**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

## Mark 5:29 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the flow	πηγῇ (pēgē)	4077: a spring (of water)	a prim. word
of her blood	αἵματος (aimatos)	129: blood	of uncertain origin
was dried	ἐξηράνθη (exēranthē)	3583: to dry up, waste away	from xēros
up; and she felt	ἔγνων (egnō)	1097: to come to know, recognize, perceive	from a prim. root gnō-
in her body	σώματι (sōmati)	4983: a body	of uncertain origin
that she was healed	ἰάται (iatai)	2390: to heal	a prim. verb
of her affliction.	μάστιγος (mastigos)	3148: a whip, scourge	of uncertain origin

## KJV Lexicon

και **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**ξηρανθη verb - aorist passive indicative - third person singular**

**xeraino xay-rah'-ee-no:** to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πηγη noun - nominative singular feminine**

**pege pay-gay':** a fount, i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring) -- fountain, well.

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιματος noun - genitive singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

---

**αυτης personal pronoun - genitive singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**γνω verb - second aorist active indicative - third person singular**

**ginosko ghin-oc'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωματι noun - dative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

ιαται **verb - perfect passive indicative - third person singular**  
iaomai **ee-ah'-om-ahee**: to cure -- heal, make whole.

απο **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.

μαστιγος **noun - genitive singular feminine**  
mastix **mas'-tix**: a whip (literally, the Roman flagellum for criminals; figuratively, a disease) -- plague, scourging.

## Mark 5:30 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
perceiving	ἐπιγνούς (epignous)	1921: to know exactly, to recognize	from epi and ginóskó
in Himself	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
[proceeding] from Him had gone forth,	ἐξελθοῦσαν (exelthousan)	1831: to go or come out of	from ek and erchomai
turned around	ἐπιστραφεὶς (epistrapheis)	1994: to turn, to return	from epi and strephó
in the crowd	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
and said,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"Who	τίς	5101: who? which? what?	an interrog. pronoun related to tis



touched	(tis)	681: to fasten to, lay hold of	from a prim. root haph-
My garments?"	ἱματίων (imatiōn)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### επιγινους verb - second aorist active participle - nominative singular masculine

**epiginosko ep-ig-in-oc'-ko:** to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### εαυτω reflexive pronoun - third person dative singular masculine

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### την definite article - accusative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἐξ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**δυναμιν noun - accusative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

---

**ἐξελθουσιν verb - second aorist active participle - accusative singular feminine**

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**ἐπιστρεφεις verb - second aorist passive participle - nominative singular masculine**

**epistrepho ep-ee-stref'-o:** to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

---

**ἐν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οχλω noun - dative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**ελεγεν verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**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.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**ηψατο verb - aorist middle deponent indicative - third person singular**

**haptomai hap'-tom-ahee:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

---

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἱματίων** **noun - genitive plural neuter**  
**himation** **him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

## Mark 5:31 .

.	Greek	Strong's	Origin
And His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
said	ἔλεγον (elegon)	3004: to say	a prim. verb
to Him, "You see	βλέπεις (blepeis)	991: to look (at)	a prim. verb
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
pressing	συνθλίβοντα (sunthlibonta)	4918: to press together	from sun and thlibó
in on You, and You say,	λέγεις (legeis)	3004: to say	a prim. verb
'Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
touched		681: to fasten to, lay hold of	from a prim. root haph-
Me?"			

## 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

**ελεγον verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηται noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**βλεπεις verb - present active indicative - second person singular**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οχλον noun - accusative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**συνθλιβοντα verb - present active participle - accusative singular masculine**

**sunthlibo soon-thlee'-bo:** to compress, i.e. crowd on all sides -- throng.

---

**σε personal pronoun - second person accusative singular**

**se seh:** thee -- thee, thou, thy house.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λεγεις verb - present active indicative - second person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**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.

---

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

ηψατο **verb - aorist middle deponent indicative - third person singular**  
haptomai **hap'-tom-ahēe**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

## Mark 5:32 .

.	Greek	Strong's	Origin
And He looked around	περιεβλέπετο (perieblepeto)	4017: to look around	from peri and blepó
to see		3708: to see, perceive, attend to	a prim. verb
the woman who had done	ποιήσασαν (poiēसान)	4160: to make, do	a prim. word
this.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιεβλεπετο **verb - imperfect middle indicative - third person singular**  
periblepo **per-ee-blep'-o**: to look all around -- look (round) about (on).

ιδειν **verb - second aorist active middle or passive deponent**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

ποίησαν **verb - aorist active participle - accusative singular feminine**  
**poieo** **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

## Mark 5:33 .

.	Greek	Strong's	Origin
But the woman	γυνή (gunē)	1135: a woman	a prim. word
fearing	φοβηθεῖσα (phobētheisa)	5399: to put to flight, to terrify, frighten	from phobos
and trembling,	τρέμουσα (tremousa)	5141: to tremble (esp. with fear)	a prim. verb
aware		3609a: to have seen or perceived, hence to know	perf. of eidon
of what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had happened	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
to her, came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and fell down before	προσέπεσεν (prosepesen)	4363: to fall upon, fall prostrate before	from pros and piptó
Him and told		3004: to say	a prim. verb
Him the whole	πᾶσαν (pasan)	3956: all, every	a prim. word
truth.	ἀλήθειαν (alētheian)	225: truth	from aléthés

## 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).

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

φοβηθαισα **verb - aorist passive deponent participle - nominative singular feminine**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τρεμουσα **verb - present active participle - nominative singular feminine**

tremo **trem'-o**: to tremble or fear -- be afraid, trembling.

ειδουα **verb - perfect active participle - nominative singular feminine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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.

γενωνεν **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.)

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.

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

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**προσπεσεν** verb - second aorist active indicative - third person singular

**prospipto** **pros-pip'-to**: to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm) -- beat upon, fall (down) at (before).

**αυτω** personal pronoun - dative singular masculine

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**και** conjunction

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ειπεν** verb - second aorist active indicative - third person singular

**epo** **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**αυτω** personal pronoun - dative singular masculine

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**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.

**αληθειαν** noun - accusative singular feminine

**aletheia** **al-ay'-thi-a**: truth -- true, truly, truth, verity.

## Mark 5:34 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to her, "Daughter,	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
has made you well;	σέσωκεν (sesōken)	4982: to save	from sós (safe, well)
go	ὑπάγε	5217: to lead or bring under,	from hupo and agó



	(upage)	to lead on slowly, to depart	
in peace	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
and be healed	ὑγιῆς (ugiēs)	5199: sound, whole, healthy	a prim. word
of your affliction."	μάστιγος (mastigos)	3148: a whip, scourge	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).

### ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αυτη personal pronoun - dative singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### θυγατερ noun - vocative singular feminine

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

### η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πιστις noun - nominative singular feminine

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

### σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ΣΕΣΩΚΕΝ **verb - perfect active indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ΣΕ **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

ΥΠΑΓΕ **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΕΙΡΗΝΗΝ **noun - accusative 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

ΙΣΘΙ **verb - present imperative - second person singular**

isthi **is'-thee**: be thou -- + agree, be, give thyself wholly to.

ΥΓΙΗΣ **adjective - nominative singular feminine**

hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

ΑΠΟ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΤΗΣ **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΑΣΤΙΓΟΣ **noun - genitive singular feminine**

mastix **mas'-tix**: a whip (literally, the Roman flagellum for criminals; figuratively, a disease) -- plague, scourging.

ΣΟΥ **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

## Mark 5:35 .

.	Greek	Strong's	Origin
While He was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
they came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
from the [house of] the synagogue official,	ἀρχισυναγώγου (archisunagōgou)	752: ruler of a synagogue	from archó and sunagógé
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Your daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
has died;	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
trouble	σκύλλεις (skulleis)	4660: to skin, fig. to trouble	a prim. verb
the Teacher	διδάσκαλον (didaskalon)	1320: an instructor	from didaskó
anymore?"	ἔτι (eti)	2089: still, yet	a prim. adverb

## KJV Lexicon

ΕΤΙ **adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

---

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**λαλουντος verb - present active participle - genitive singular masculine**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**ερχονται verb - present middle or passive deponent indicative - third person**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**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.

---

**αρχισυναγωγου noun - genitive singular masculine**

**archisunagogos ar-khee-soon-ag'-o-gos:** director of the synagogue services -- (chief) ruler of the synagogue.

---

**λεγοντες verb - present active participle - nominative plural masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θυγατηρ noun - nominative singular feminine**

**thugater thoo-gat'-air:** a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**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).

---

**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.

**σκυλλεις verb - present active indicative - second person singular**  
**skullo skool'-lo:** to flay, i.e. (figuratively) to harass -- trouble(self).

**τον definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**διδασκαλον noun - accusative singular masculine**  
**didaskalos did-as'-kal-os:** an instructor (genitive case or specially) -- doctor, master, teacher.

## Mark 5:36 .

.	Greek	Strong's	Origin
But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
overhearing	παρακούσας (parakousas)	3878: to overhear, to hear amiss, to take no heed	from para and akouó
what	ὅ (o)	3588: the	the def. art.
was being spoken,	λαλούμενον (laloumenon)	2980: to talk	from lalos (talkative)
said	λέγει (legei)	3004: to say	a prim. verb
to the synagogue official,	ἀρχισυναγωγῷ (archisunagōgō)	752: ruler of a synagogue	from archó and sunagógē
"Do not be afraid	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
[any] [longer], only	μόνον (monon)	3440: merely	adverb from monos
believe."	πίστευε (pisteue)	4100: to believe, entrust	from pistis

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

λαλουμενον **verb - present passive participle - accusative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγω **noun - dative singular masculine**

archisunagogos **ar-khee-soon-ag'-o-gos**: director of the synagogue services -- (chief) ruler of the synagogue.

**μη** **particle - nominative**

**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**φοβου** **verb - present middle or passive deponent imperative - second person singular**

**phobeo fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

**μονον** **adverb**

**monon mon'-on**: merely -- alone, but, only.

**πιστευε** **verb - present active imperative - 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)

## Mark 5:37 .

.	Greek	Strong's	Origin
And He allowed	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
no	οὐκ (ouk)	3756: not, no	a prim. word
one	οὐδένα (oudena)	3762: no one, none	from oude and heis
to accompany	συνακολουθῆσαι (sunakolouthēsai)	4870: to follow along with	from sun and akoloutheó
Him, except		1508: if not	from ei and mé
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

of James.

Ἰακώβου  
(iakōbou)

2385: James, the name of  
several Isr.

from the same as Iakób

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀφῆκεν **verb - aorist active indicative - third person singular**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

οὐδεὶς **adjective - accusative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αὐτῷ **personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συνακολουθεῖν **verb - aorist active middle or passive deponent**

**sunakoloutheo soon-ak-ol-oo-theh'-o:** to accompany -- follow.

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.

πέτρον **noun - accusative singular masculine**

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)



with other particles or small words

ιακωβον **noun - accusative singular masculine**

lakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην **noun - accusative singular masculine**

loannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **noun - accusative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ιακωβου **noun - genitive singular masculine**

lakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

## Mark 5:38 .

.	Greek	Strong's	Origin
They came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to the house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of the synagogue official;	ἀρχισυναγώγου (archisunagōgou)	752: ruler of a synagogue	from archó and sunagógé
and He saw		2335: a viewing, hence a spectacle	from the same as theóréo
a commotion,	θόρυβον (thorubon)	2351: an uproar	from the same as throeó
and [people] loudly	πολλά (polla)	4183: much, many	a prim. word
weeping	κλαίοντας (klaiontas)	2799: to weep	a prim. verb
and wailing.	ἀλαλάζοντας (alalazontas)	214: to raise a war cry	from alalai (a battle cry)

## 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

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον noun - accusative singular masculine

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγου noun - genitive singular masculine

archisunagogos **ar-khee-soon-ag'-o-gos**: director of the synagogue services -- (chief) ruler of the synagogue.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεωρει verb - present active indicative - third person singular

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

θορυβον noun - accusative singular masculine

thorubos **thor'-oo-bos**: a disturbance -- tumult, uproar.

κλαιοντας verb - present active participle - accusative plural masculine

**klaio klah'-yo:** to sob, i.e. wail aloud -- bewail, weep.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αλαλαζοντας verb - present active participle - accusative plural masculine**

**alalazo al-al-ad'-zo:** to vociferate, i.e. (by implication) to wail; figuratively, to clang -- tinkle, wail.

**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.

## Mark 5:39 .

.	Greek	Strong's	Origin
And entering	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
in, He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
make a commotion	θορυβεῖσθε (thorubeisthe)	2350b: to make an uproar	from thorubos
and weep?	κλαίετε (klaiete)	2799: to weep	a prim. verb
The child	παιδίον (paidion)	3813: a young child	dim. of pais
has not died,	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó
but is asleep."	καθεύδει (katheudei)	2518: to sleep	from kata and heudó (to sleep)

## 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

### εισελθων verb - second aorist active participle - nominative singular masculine

eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

### λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

### τι interrogative pronoun - accusative singular neuter

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### θορυβεισθε verb - present passive indicative - second person

thorubeo **thor-oo-beh'-o**: to be in tumult, i.e. disturb, clamor -- make ado (a noise), trouble self, set on an uproar.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### κλαιετε verb - present active indicative - second person

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

### το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### παιδιον noun - nominative singular neuter

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

### 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.

### 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).

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.

καθευδει **verb - present active indicative - third person singular**

katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

## Mark 5:40 .

.	Greek	Strong's	Origin
They [began] laughing	κατεγέλων (kategelōn)	2606: to deride	from kata and gelaó
at Him. But putting	ἐκβαλὼν (ekbalōn)	1544b: to expel, to drive, cast or send out	from ek and balló
them all	πάντας (pantas)	3956: all, every	a prim. word
out, He took along	παραλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
the child's	παιδίου (paidiou)	3813: a young child	dim. of pais
father	πατέρα (patera)	3962: a father	a prim. word
and mother	μητέρα (mētera)	3384: mother	a prim. word
and His own companions,	τὸν (ton)	3588: the	the def. art.
and entered	εἰσπορεύεται (eisporeuetai)	1531: lit. or fig. to enter	from eis and poreuomai
[the room] where	ὅπου (opou)	3699: where	from hos, and pou
the child	παιδίον (paidion)	3813: a young child	dim. of pais
was.			

## 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

κατεγελων **verb - imperfect active indicative - third person**

katagelao **kat-ag-el-ah'-o**: laugh to scorn.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκβαλων **verb - second aorist active participle - nominative singular masculine**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

παραλαμβάνει **verb - present active indicative - third person singular**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

τον **definite article - accusative singular masculine**

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.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδίου **noun - genitive singular neuter**

**paidion pahee-dee'-on:** a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

---

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μητερα **noun - accusative singular feminine**

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

---

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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μετ **preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

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αυτου **personal pronoun - genitive 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

---

εισπορευεται **verb - present middle or passive deponent indicative - third person singular**

**eisporeuomai ice-por-yoo'-om-ahce:** to enter -- come (enter) in, go into.

---

οπου **adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

ην **verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

παιδιον **noun - nominative singular neuter**

**paidion** **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

ανακειμενον **verb - present middle or passive deponent participle - nominative singular neuter**

**anakeimai** **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

## Mark 5:41 .

.	Greek	Strong's	Origin
Taking	κρατήσας (kratēsas)	2902: to be strong, rule	from kratos
the child	παιδίου (paidiou)	3813: a young child	dim. of pais
by the hand,	χεῖρος (cheiros)	5495: the hand	a prim. word
He said	λέγει (legei)	3004: to say	a prim. verb
to her, "Talitha	ταλιθα (talitha)	5008: maiden	of Aramaic origin
kum!"	κουμ (koum)	2891: arise	of Aramaic origin qum
(which	ὃ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
translated	μεθερμηνευσόμενον (methermēneuomenon)	3177: to translate, to interpret	from meta and hermēneuó
means,		1510: I exist, I am	a prol. form of a prim. and defective verb
"Little girl,	κοράσιον (koration)	2877: girl	dim. of koré (a maiden)
I say	λέγω (legō)	3004: to say	a prim. verb
to you, get	ἐγείρε (egeire)	1453: to waken, to raise up	a prim. verb



up!").

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρατησας **verb - aorist active participle - nominative singular masculine**

krateo **krat-eh'-o**: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρος **noun - genitive singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδιου **noun - genitive singular neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ταλιθα **aramaic transliterated word**

talitha **tal-ee-thah'**: the fresh, i.e. young girl; talitha (O maiden) -- talitha.

κουμι **aramaic transliterated word**

koumi **koo'-mee**: cumi (i.e. rise!) -- cumi.

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

μεθερμηνευομενον **verb - present passive participle - nominative singular neuter**

methermeneuo **meth-er-mane-yoo'-o**: to explain over, i.e. translate -- (by) interpret(-ation).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κορασιον **noun - nominative singular neuter**

korasion **kor-as'-ee-on**: a (little) girl -- damsel, maid.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εγειραι **verb - aorist middle imperative - second person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

## Mark 5:42 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the girl	κοράσιον (korasion)	2877: girl	dim. of koré (a maiden)
got	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histémi
up and [began] to walk,	περιεπάτει (periepatei)	4043: to walk	from peri and pateó
for she was twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
years	ἐτῶν	2094: a year	a prim. word

	(etōn)		
old. And immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
they were completely	ἐκστάσει (ekstasei)	1611: a displacement (of the mind), i.e. bewilderment, ecstasy	from existémi
astounded.	ἐξέστησαν (exestēsan)	1839: to displace, to stand aside from	from ek and histémi

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### ανεστη verb - second aorist active indicative - third person singular

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κορασιον noun - nominative singular neuter

**korasion kor-as'-ee-on:** a (little) girl -- damsel, maid.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### περιπατει verb - imperfect active indicative - third person singular

**peripateo per-ee-pat-eh'-o:** to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

### 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.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ετών **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

δωδεκά **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεστησαν **verb - second aorist active indicative - third person**

existemi **ex-is'-tay-mee**: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

εκστασει **noun - dative singular feminine**

ekstasis **ek'-stas-is**: a displacement of the mind, i.e. bewilderment, ecstasy -- be amazed, amazement, astonishment, trance.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

## Mark 5:43 .

.	Greek	Strong's	Origin
And He gave	διεστείλατο (diesteilato)	1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
them strict	πολλὰ (polla)	4183: much, many	a prim. word
orders		1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
that no one	μηδείς (mēdeis)	3367: no one, nothing	from méde and heis

should know	γνοῖ (gnoi)	1097: to come to know, recognize, perceive	from a prim. root gnó-
about this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and He said		3004: to say	a prim. verb
that [something] should be given	δοθῆναι (dothēnai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
her to eat.		2068: to eat	akin to edó (to eat)

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### διεστέλλω verb - aorist middle indicative - third person singular

**diastellomai dee-as-tel'-lom-ahē:** to set (oneself) apart (figuratively, distinguish), i.e. (by implication) to enjoin -- charge, that which was (give) commanded(-ment).

### 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

### 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.

### 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.

### μηδεις adjective - nominative singular masculine

**medeis may-dice':** not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

### γινω verb - second aorist active subjunctive - third person singular

**ginosko ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

**TOUTO demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΕΙΠΕΝ verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**δοθηναι verb - aorist passive middle or passive deponent**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**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

**φαγειν verb - second aorist active middle or passive deponent**

**phago fag'-o:** to eat -- eat, meat.

## Mark 6:1 .

.	Greek	Strong's	Origin
Jesus went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
and came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
into His hometown;	πατρίδα (patrida)	3968: of one's fathers, fatherland	from patér
and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
followed	ἀκολουθοῦσιν (akolouthousin)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξηλθεν verb - second aorist active indicative - third person singular

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εκειθεν adverb

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθεν verb - second aorist active indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατριδα noun - accusative singular feminine

patris **pat-rece'**: a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακολουθουσιν **verb - present active indicative - third person**  
**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**  
**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:2 .

.	Greek	Strong's	Origin
When the Sabbath	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
came,	γενομένου (genomenou)	1096: to come into being, to happen, to become	from a prim. root gen-
He began		757: to rule, to begin	a prim. verb
to teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
in the synagogue;	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and the many	πολλοὶ (polloi)	4183: much, many	a prim. word
listeners	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
were astonished,	ἐξεπλήσσοντο (exēplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and pléssó



saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Where	πόθεν (pothen)	4159: from where	adverb from the same as posos
did this man [get] these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
and what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is [this] wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
given	δοθεῖσα (dotheisa)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to Him, and such	τοιαῦται (toiautai)	5108: such as this, such	from toios (such, such-like) and houtos,
miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
as these		5108: such as this, such	from toios (such, such-like) and houtos,
performed	γινόμεναι (ginomenai)	1096: to come into being, to happen, to become	from a prim. root gen-
by His hands?	χειρῶν (cheirōn)	5495: the hand	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### γενομένου verb - second aorist middle deponent participle - genitive singular neuter

**ginomai ghin'-om-ahēe:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**σαββατου noun - genitive singular neuter**  
**sabbaton sab'-bat-on:** sabbath (day), week.

---

**ηρξατο verb - aorist middle deponent indicative - third person singular**  
**archomai ar'-khom-ahee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**συναγωγη noun - dative singular feminine**  
**sunagoge soon-ag-o-gay':** an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

---

**διδασκειν verb - present active infinitive**  
**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**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.

---

**ακουοντες verb - present active participle - nominative plural masculine**  
**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**εξεπλησσοντο verb - imperfect passive indicative - third person**  
**ekplesso ek-place'-so:** to strike with astonishment -- amaze, astonish.

---

**λεγοντες verb - present active participle - nominative plural masculine**  
**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**ποθεν adverb - interrogative**  
**pothen poth'-en:** from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

---

**τουτω demonstrative pronoun - dative singular masculine**  
**toutoi too'-to:** to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

---

**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.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τις interrogative pronoun - nominative singular 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.

---

**σοφια noun - nominative singular feminine**

**sophia sof-ee'-ah:** wisdom (higher or lower, worldly or spiritual) -- wisdom.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοθαισα verb - aorist passive participle - nominative 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)

---

**αυτω personal pronoun - dative 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

---

**δυναμεις noun - nominative plural feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

---

**τοιουται demonstrative pronoun - nominative plural feminine**

**toioutos toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χειρῶν** **noun - genitive plural feminine**  
**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**αυτου** **personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**γινονται** **verb - present middle or passive deponent 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.)

## Mark 6:3 .

.	Greek	Strong's	Origin
"Is not this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the carpenter,	τέκτων (tektōn)	5045: a craftsman, spec. a carpenter	from a prim. root tekt-
the son	υἱός (uios)	5207: a son	a prim. word
of Mary,	Μαρίας (marias)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
and brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of James	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
and Joses	Ἰωσήτος (iōsētos)	2500: Joses, an Isr. name	perhaps from Ióséph
and Judas	Ἰούδα (iouda)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
and Simon?	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
Are not His sisters	ἀδελφαὶ (adelpchai)	79: sister	fem. from adelphos

here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
with us?" And they took offense	ἐσκανδαλίζοντο (eskandalizonto)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
at Him.			

## KJV Lexicon

### οὐχ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οὗτος **demonstrative pronoun - nominative singular masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

### 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.

### τεκτων **noun - nominative singular masculine**

**tekton tek'-tone:** an artificer (as producer of fabrics), i.e. (specially), a craftsman in wood -  
- carpenter.

### ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### υἱος **noun - nominative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

### μαρίας **noun - genitive singular feminine**

**Maria mar-ee'-ah:** Maria or Mariam (i.e. Mirjam), the name of six Christian females --  
Mary.

---

**αδελφος** **noun - nominative singular masculine**  
**adelphos** **ad-el-fos'**: a brother near or remote -- brother.

---

**δε** **conjunction**  
**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ιακωβου** **noun - genitive singular masculine**  
**iakobos** **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ιωση** **noun - genitive singular masculine**  
**lose** **ee-o-say'**: Jose, an Israelite -- Jose.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ιουδα** **noun - genitive singular masculine**  
**ioudas** **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

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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

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**σιμωνος** **noun - genitive singular masculine**  
**Simon** **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ουκ** **particle - nominative**  
**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**εισιν** **verb - present indicative - third person**  
**eisi** **i-see'**: they are -- agree, are, be, dure, is, were.

---

**αι** **definite article - nominative plural feminine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αδελφαι** **noun - nominative plural feminine**  
**adelphae** **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

ωδε **adverb**  
**hode ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

προς **preposition**  
**pros pros:** a preposition of direction; forward to, i.e. toward

ημας **personal pronoun - first person accusative plural**  
**hemas hay-mas':** us -- our, us, we.

και **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσκανδαλιζοντο **verb - imperfect passive indicative - third person**  
**skandalizo skan-dal-id'-zo:** to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

εν **preposition**  
**en en:** in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:4 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "A prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
is not without honor	ἄτιμος (atimos)	820: without honor, dishonored	from alpha (as a neg. prefix) and timé
except		1508: if not	from ei and mé
in his hometown	πατρίδι	3968: of one's fathers,	from patér

	(patridi)	fatherland	
and among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
his [own] relatives	συγγενεῦσιν (sungeneusin)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
and in his [own] household."	οἰκία (oikia)	3614: a house, dwelling	from oikos

## KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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



---

**προφητης** **noun - nominative singular masculine**  
**prophetes** **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

---

**ατιμος** **adjective - nominative singular masculine**  
**atimos** **at'-ee-mos**: (negatively) unhonoured or (positively) dishonoured -- despised, without honour, less honourable (comparative degree).

---

**ει** **conditional**  
**ei i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**μη** **particle - nominative**  
**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**εν** **preposition**  
**en en**: in, at, (up-)on, by, etc.

---

**τη** **definite article - dative singular feminine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πατριδι** **noun - dative singular feminine**  
**patris** **pat-rece'**: a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

---

**αυτου** **personal pronoun - genitive singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και** **conjunction**  
**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν** **preposition**  
**en en**: in, at, (up-)on, by, etc.

---

**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.

---

**συγγενεσιν** **adjective - dative plural masculine**  
**suggenes** **soong-ghen-ace'**: a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

---

**και** **conjunction**  
**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οικια noun - dative singular feminine**  
**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:5 .

.	Greek	Strong's	Origin
And He could	ἐδύνατο (edunato)	1410: to be able, to have power	a prim. verb
do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
no	οὐκ (ouk)	3756: not, no	a prim. word
miracle	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
except		1508: if not	from ei and mé
that He laid	ἐπιθεῖς (epitheis)	2007: to lay upon, to place upon	from epi and tithémi
His hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on a few	ὀλίγοις (oligois)	3641: few, little, small	a prim. word
sick people	ἀρρώστοις (arrōstois)	732: not strong, i.e. feeble, sickly	from alpha (as a neg. prefix) and rhónnumi

and healed

ἐθεράπευσεν 2323: to serve, cure  
(etherapeusen)

from therapón

them.

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οὐκ particle - nominative

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### ἠδυνάτο verb - imperfect middle or passive deponent indicative - third person singular - attic

**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

### ἐκεῖ adverb

**ekēi ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

### οὐδεμίαν adjective - accusative singular feminine

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

### δυναμὶν noun - accusative singular feminine

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

### ποιῆσαι verb - aorist active middle or passive deponent

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

### εἰ conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### 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.

ολιγοις **adjective - dative plural masculine**

**oligos ol-ee'-gos:** puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

αρρωστοις **adjective - dative plural masculine**

**arrhostos ar'-hroce-tos:** infirm -- sick (folk, -ly).

επιθημι **verb - second aorist active participle - nominative singular masculine**

**epitithemi ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

τας **definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

εθεραπευσεν **verb - aorist active indicative - third person singular**

**therapeuo ther-ap-yoo'-o:** to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

## Mark 6:6 .

.	Greek	Strong's	Origin
And He wondered	ἐθαύμασεν (ethaumasen)	2296: to marvel, wonder	from thauma
at their unbelief.	ἀπιστίαν (apistian)	570: unbelief	from apistos
And He was going around	περιῆγεν (periēgen)	4013: to lead around, to go about	from peri and agó
the villages	κώμας (kōmas)	2968: a village	a prim. word
teaching.	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)

## 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

εθαυμαζεν verb - imperfect active indicative - third person singular

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απιστιαν noun - accusative singular feminine

apaistia **ap-is-tee'-ah**: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιηγεν verb - imperfect active indicative - third person singular

periago **per-ee-ag'-o**: to take around (as a companion); reflexively, to walk around -- compass, go (round) about, lead about.

τας definite article - accusative plural feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωμας noun - accusative plural feminine

kome **ko'-may**: a hamlet (as if laid down) -- town, village.

κυκλω noun - dative singular masculine

kukloi **koo'-klo**: i.e. in a circle; i.e. (adverbially) all around -- round about.

διδασκων verb - present active participle - nominative singular masculine

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

## Mark 6:7 .

.	Greek	Strong's	Origin
And He summoned	προσκαλεῖται (proskaleitai)	4341: to call to	from pros and kaleó
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
and began		757: to rule, to begin	a prim. verb
to send	ἀποστέλλειν (apostellein)	649: to send, send away	from apo and stelló
them out in pairs,	δύο (duo)	1417: two	a primary number
and gave	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over the unclean	ἀκαθάρτων (akathartōn)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits;	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**προσκαλεται verb - present middle or passive deponent indicative - third person singular**  
**proskaleomai pros-kal-eh'-om-ahee:** to call toward oneself, i.e. summon, invite -- call (for, to, unto).

### τους definite article - accusative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ηρχατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ah**: to commence (in order of time) -- (rehearse from the) begin(-ning).

---

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

---

αποστελλειν **verb - present active infinitive**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

---

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

---

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εδιδου **verb - imperfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

εξουσιαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

---

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.

---

πνευματων **noun - genitive plural neuter**

pneuma **nyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

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.

**ακαθαρτων adjective - genitive plural neuter**

**akathartos ak-ath'-ar-tos:** impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

## Mark 6:8 .

.	Greek	Strong's	Origin
and He instructed	παρήγγειλεν (parēngeilen)	3853: to transmit a message, to order	from para and aggeló
them that they should take	αἴρωσιν (airōsin)	142: to raise, take up, lift	a prim. verb
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
for [their] journey,	ὁδόν (odon)	3598: a way, road	a prim. word
except		1508: if not	from ei and mé
a mere		3441: alone	a prim. word
staff--	ῥάβδον (rabdon)	4464: a staff, rod	a prim. word
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
bread,	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
bag,	πήραν (pēran)	4082: a leather pouch	a prim. word
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle



money	χαλκόν (chalkon)	5475: copper or bronze	a prim. word
in their belt--	ζώνην (zōnēn)	2223: a belt	from zōnnumi

## 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

### παρηγγειλεν verb - aorist active indicative - third person singular

**paraggello par-ang-gel'-lo:** to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### 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.

### 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.

### αιρωσιν verb - present active subjunctive - third person

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### οδον noun - accusative singular feminine

**hodos hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

### 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.

**ραβδον noun - accusative singular feminine**

**rhabdos hrab'-dos:** a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

**μονον adverb**

**monon mon'-on:** merely -- alone, but, only.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**πηραν noun - accusative singular feminine**

**pera pay'-rah:** a wallet or leather pouch for food -- scrip.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**αρτον noun - accusative singular masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**εις 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.

**ζωνην noun - accusative singular feminine**

**zone dzo'-nay:** a belt; by implication, a pocket -- girdle, purse.

**χαλκον noun - accusative singular masculine**

**chalkos khal-kos':** copper (the substance, or some implement or coin made of it) -- brass, money.

## Mark 6:9 .

.	Greek	Strong's	Origin
but [to] wear	ὑποδεδεμένους (upodedemenous)	5265: to bind under	from hupo and deó
sandals;	σανδάλια (sandalia)	4547: a sandal	dim. of sandalon (a wooden sole, sandal)
and [He added], "Do not put	ἐνδύσασθαι (endusasathai)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on two	δύο (duo)	1417: two	a primary number
tunics."	χιτῶνας (chitōnas)	5509: a tunic	of Semitic origin, cf. kethoneth

## 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.

υποδεδεμενους **verb - perfect passive participle - accusative plural masculine**

**hupodeo hoop-od-eh'-o**: to bind under one's feet, i.e. put on shoes or sandals -- bind on, (be) shod.

σανδαλια **noun - accusative plural neuter**

**sandalion san-dal'-ee-on**: a slipper or sole-pad -- sandal.

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.

ενδυσησθε **verb - aorist middle subjunctive - second person**

**enduo en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

χιτωνας **noun - accusative plural masculine**  
chiton **khee-tone'**: a tunic or shirt -- clothes, coat, garment.

## Mark 6:10 .

.	Greek	Strong's	Origin
And He said	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Wherever	ὅπου (opou)	3699: where	from hos, and pou
you enter	εἰσέλητε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
a house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
stay	μένετε (menete)	3306: to stay, abide, remain	a prim. verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you leave	ἐξέλθητε (exelthēte)	1831: to go or come out of	from ek and erchomai
town.	ἐκεῖθεν (ekeithen)	1564: from there	from ekei

## 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

---

**ελεγεν verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**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

---

**οπου adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**εισελθητε verb - second aorist active subjunctive - second person**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**οικιαν noun - accusative singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**εκει adverb**

**ekei ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

---

**μενετε verb - present active imperative - second person**

**meno men'-o:** to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

---

**εως conjunction**

**heos beh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

---

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

---

**εξελθητε verb - second aorist active subjunctive - second person**

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**εκειθεν adverb**

**ekeithen ek-i'-then:** thence -- from that place, (from) thence, there.

---

# Mark 6:11 .

.	Greek	Strong's	Origin
"Any	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
place	τόπος (topos)	5117: a place	a prim. word
that does not receive	δέξεται (dexētai)	1209: to receive	a prim. verb
you or	μηδὲ (mēde)	3366: but not, and not	from mé and de
listen	ἀκούσωσιν (akousōsin)	191: to hear, listen	from a prim. word mean. hearing
to you, as you go	ἐκπορευόμενοι (ekporeuomenoi)	1607: to make to go forth, to go forth	from ek and poreuomai
out from there,	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
shake	ἐκτινάξατε (ektinaxate)	1621: to shake off or out	from ek and tinassó (to swing)
the dust		5529b: earth, soil	contr. of a derivation of cheó (to pour)
off		1621: to shake off or out	from ek and tinassó (to swing)
the soles	ὑποκάτω (upokatō)	5270: below, under	from hupo and kató
of your feet	ποδῶν (podōn)	4228: a foot	a prim. word
for a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
against 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

οσοι **correlative pronoun - nominative plural masculine**

hosos **hos'-os**: as (much, great, long, etc.) as

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δεξωνται **verb - aorist middle deponent subjunctive - third person**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

ακουσωσιν **verb - aorist active subjunctive - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εκπορευομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

ekporeuomai **ek-por-yoo'-om-ahee**: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

εκτιναξατε **verb - aorist active middle - second person**

ektinasso **ek-tin-as'-so**: to shake violently -- shake (off).

---

**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.

---

**χοὺν noun - accusative singular masculine**

**choos kho'-os:** a heap (as poured out), i.e. rubbish; loose dirt -- dust.

---

**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.

---

**ὑποκάτω adverb**

**hupokato hoop-ok-at'-o:** down under, i.e. beneath -- under.

---

**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.

---

**ποδῶν noun - genitive plural masculine**

**pous pooce:** a foot (figuratively or literally) -- foot(-stool).

---

**ὑμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**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

---

**μαρτυριον noun - accusative singular neuter**

**marturion mar-too'-ree-on:** something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

---

**αὐτοῖς personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ἀμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

**λέγω verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**ὑμῖν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**ἀνεκτότερον adjective - nominative singular neuter - comparative or contracted**

**anektotros an-ek-tot'-er-os:** more enduring -- more tolerable.

---



**εσται** **verb - future indicative - third person singular**  
**esomai es'-om-ahēe:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

**σοδομοις** **noun - dative plural neuter**  
**Sodoma sod'-om-ah:** Sodoma (i.e. Sedom), a place in Palestine -- Sodom.

**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.

**γομορροις** **noun - dative plural neuter**  
**Gomorrha gom'-or-hrhah:** Gomorrha (i.e. Amarah), a place near the Dead Sea -- Gomorrha.

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**ημερα** **noun - dative singular feminine**  
**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

**κρισεως** **noun - genitive singular feminine**  
**krisis kree'-sis:** by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

**η** **particle**  
**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**τη** **definite article - dative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πολει** **noun - dative singular feminine**  
**polis pol'-is:** a town (properly, with walls, of greater or less size) -- city.

**εκεινη** **demonstrative pronoun - dative singular feminine**  
**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

## Mark 6:12 .

.	Greek	Strong's	Origin
They went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and preached	ἐκήρυξαν	2784: to be a herald, proclaim	of uncertain origin

(ekē̄ruxan)

that [men] should  
repent.

μετανοῶσιν  
(metanoōsin)

3340: to change one's mind or  
purpose

from meta and noeó

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξελθοντες **verb - second aorist active participle - nominative plural masculine**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

κηρυσσον **verb - imperfect active indicative - third person**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

μετανοησωσιν **verb - aorist active subjunctive - third person**

metanoëo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

## Mark 6:13 .

.	Greek	Strong's	Origin
And they were casting	ἐξέβαλλον (exeballon)	1544b: to expel, to drive, cast or send out	from ek and balló
out many	πολλὰ (polla)	4183: much, many	a prim. word
demons	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón

and were anointing	ἤλειφον (ēleiphon)	218b: to anoint	from the same root as lipos (fat, oil)
with oil	ἐλαίῳ (elaiō)	1637: olive oil	from elaia
many	πολλοὺς (pollous)	4183: much, many	a prim. word
sick people	ἀρρώστους (arrōstous)	732: not strong, i.e. feeble, sickly	from alpha (as a neg. prefix) and rhōnnumi
and healing	ἐθεράπευον (etherapeuon)	2323: to serve, cure	from therapōn
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

### δαιμονια noun - accusative plural neuter

**daimonion dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

### 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.

### εξεβαλλον verb - imperfect active indicative - third person

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ηλειφον verb - imperfect active indicative - third person

**aleipho al-i'-fo:** to oil (with perfume) -- anoint.

ελαιω **noun - dative singular neuter**  
elaion **el'-ah-yon**: olive oil -- oil.

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.

αρρωστους **adjective - accusative plural masculine**  
**arrhostos ar'-hroce-tos**: infirm -- sick (folk, -ly).

και **conjunction**  
**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευον **verb - imperfect active indicative - third person**  
**therapeuo ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

## Mark 6:14 .

.	Greek	Strong's	Origin
And King	βασιλεὺς (basileus)	935: a king	of uncertain origin
Herod	Ἡρώδης (ēródēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hērós (hero) and a patronymic suff.
heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
[of it], for His name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
had become	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
well known;	φανερὸν (phaneron)	5318: visible, manifest	from phainó
and [people] were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist	βαπτίζων (baptizōn)	907: to dip, sink	from baptó

has risen	ἐγήγερται (egēgertai)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
and that is why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
these	ὅ (o)	3588: the	the def. art.
miraculous powers	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
are at work	ἐνεργοῦσιν (energousin)	1754: to be at work, to work, to do	from energés
in Him."			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ηκουσεν verb - aorist active indicative - third person singular

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### βασιλευς noun - nominative singular masculine

**basileus bas-il-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

### ηρωδης noun - nominative singular masculine

**Herodes hay-ro'-dace:** heroic; Herod, the name of four Jewish kings -- Herod.

### 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).

---

**γάρ conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**ἐγενετο verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**το definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ονομα noun - nominative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

---

**αυτου personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ελεγεν verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**οτι conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ιωαννης noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

---

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βαπτιζων verb - present active participle - nominative singular masculine**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

---

**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.

**ηγερθη verb - aorist passive indicative - third person singular**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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).

**ενεργουσιν verb - present active indicative - third person**

**energeo en-erg-eh'-o:** to be active, efficient -- do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).

**αι definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δυναμεις noun - nominative plural feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:15 .

.	Greek	Strong's	Origin
But others	ἄλλοι (alloi)	243: other, another	a prim. word
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He is Elijah."	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
And others	ἄλλοι	243: other, another	a prim. word

	(alloi)		
were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"[He is] a prophet,	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
one	εἷς (eis)	1520: one	a primary number
of the prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
[of old]."			

## KJV Lexicon

αλλοι **adjective - nominative plural masculine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ελεγον **verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηλιας **noun - nominative singular masculine**

**Helias hay-lee'-as:** Helias (i.e. Elijah), an Israelite -- Elias.

εστιν **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

αλλοι **adjective - nominative plural masculine**



**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ελεγον verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**προφητης noun - nominative singular masculine**

**prophetes prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

**εις adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**προφητων noun - genitive plural masculine**

**prophetes prof-ay'-tace:** a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

## Mark 6:16 .

.	Greek	Strong's	Origin
But when Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[of it], he kept saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb

"John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I beheaded,	ἀπεκεφάλισα (apekephalisa)	607: to behead	from apo and kephalé
has risen!"	ἠγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb

## KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

[ο] **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρωδης **noun - nominative singular masculine**

**Herodes hay-ro'-dace:** heroic; Herod, the name of four Jewish kings -- Herod.

ειπεν **verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ον **relative pronoun - accusative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εγω **personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

απεκεφαλισα **verb - aorist active indicative - first person singular**  
apokephalizo **ap-ok-ef-al-id'-zo**: to decapitate -- behead.

ιωαννην **noun - accusative singular masculine**  
Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

houtos **demonstrative pronoun - nominative singular masculine**  
**houtos hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αυτος **personal pronoun - nominative singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγερθη **verb - aorist passive indicative - third person singular**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

## Mark 6:17 .

.	Greek	Strong's	Origin
For Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
himself	Αυτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
had sent	ἀποστείλας (aposteilas)	649: to send, send away	from apo and stelló
and had John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
arrested	ἐκράτησεν (ekratēsen)	2902: to be strong, rule	from kratos
and bound	ἔδησεν	1210: to tie, bind	a prim. verb

	(edēsen)		
in prison	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
on account	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of Herodias,	Ἡρώδιάδα (ērōdiada)	2266: Herodias, granddaughter of Herod the Great	from Héródés
the wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
of his brother	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Philip,	Φιλίππου (philippou)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he had married	ἐγάμησεν (egamēsen)	1060: to marry	from gamos
her.			

## KJV Lexicon

αὐτός **personal pronoun - nominative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

---

ηρωδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

---

αποστειλας **verb - aorist active participle - nominative singular masculine**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

---

εκρατησεν **verb - aorist active indicative - third person singular**

krateo **krat-eh'-o**: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιωαννην **noun - accusative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εδησεν **verb - aorist active indicative - third person singular**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

---

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

φυλακη **noun - dative singular feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

---

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

ηρωδιαδα **noun - accusative singular feminine**

Herodias **hay-ro-dee-as'**: Herodias, a woman of the Heodian family -- Herodias.

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

γυναικα **noun - accusative singular feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

φιλιππου **noun - genitive singular masculine**  
Philippos **fil'-ip-pos**: fond of horses; Philippus, the name of four Israelites -- Philip.

του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου **noun - genitive singular masculine**  
adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**  
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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

εγαμησεν **verb - aorist active indicative - third person singular**  
gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

## Mark 6:18 .

.	Greek	Strong's	Origin
For John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had been saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to Herod,	Ἡρώδη (ērōdē)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
"It is not lawful	ἐξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
for you to have	ἔχειν (echein)	2192: to have, hold	a prim. verb

your brother's	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
wife."	γυναῖκα (gunaika)	1135: a woman	a prim. word

## KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννης **noun - nominative singular masculine**

**Ioannes ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

τω **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρωδη **noun - dative singular masculine**

**Herodes hay-ro'-dace:** heroic; Herod, the name of four Jewish kings -- Herod.

οτι **conjunction**

**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.

εξεστιν **verb - present impersonal active indicative - third person singular**

**exesti ex'-es-tee:** so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

ΕΧΕΙΝ **verb - present active infinitive**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναίκα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου **noun - genitive singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

## Mark 6:19 .

.	Greek	Strong's	Origin
Herodias	Ἡρώδιᾶς (ērōdias)	2266: Herodias, granddaughter of Herod the Great	from Héródés
had a grudge against	ἐνεῖχεν (eneichen)	1758: to hold in or upon, i.e. to ensnare, by impl. to keep a grudge	from en and echó
him and wanted	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
to put him to death	ἀποκτεῖναι (apokteintai)	615: to kill	from apo and kteinó (to kill)
and could	ἠδύνατο (ēdunato)	1410: to be able, to have power	a prim. verb
not [do so];			



## 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).

ηρωδίας **noun - nominative singular feminine**

Herodias **hay-ro-dee-as'**: Herodias, a woman of the Heodian family -- Herodias.

ενειχεν **verb - imperfect active indicative - third person singular**

enecho **en-ekh'-o**: to hold in or upon, i.e. ensnare; by implication, to keep a grudge -- entangle with, have a quarrel against, urge.

αυτω **personal pronoun - dative 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

ηθελεν **verb - imperfect active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποκτειναι **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδυνατο **verb - imperfect middle or passive deponent indicative - third person singular - attic**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may,

might, be possible, be of power.

## Mark 6:20 .

.	Greek	Strong's	Origin
for Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
was afraid	ἐφοβεῖτο (ephobeito)	5399: to put to flight, to terrify, frighten	from phobos
of John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that he was a righteous	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
and holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
man,	ἄνδρα (andra)	435: a man	a prim. word
and he kept him safe.	συνετήρει (sunetērei)	4933: to keep close, i.e. preserve	from sun and téreó
And when he heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
him, he was very	πολλὰ (polla)	4183: much, many	a prim. word
perplexed;	ἠπόρει (ēporei)	639: to be at a loss, be perplexed	from alpha (as a neg. prefix) and poros (a way, resource)
but he used to enjoy	ἡδέως (ēdeōs)	2234: sweetly, gladly	adverb from hédus (sweet)
listening	ἤκουεν (ēkouen)	191: to hear, listen	from a prim. word mean. hearing
to him.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ηρωδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

εφοβειτο **verb - imperfect middle or passive deponent indicative - third person singular**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννην **noun - accusative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ειδως **verb - perfect active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ανδρα **noun - accusative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

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

αγιον **adjective - accusative singular masculine**

**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**συνετηρει verb - imperfect active indicative - third person singular**

**suntereo soon-tay-reh'-o:** to keep closely together, i.e. (by implication) to conserve (from ruin); mentally, to remember (and obey) -- keep, observe, preserve.

---

**αυτον personal pronoun - accusative 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

---

**ακουσας verb - aorist active participle - nominative singular masculine**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**πολλα adjective - accusative plural neuter**

**polus pol-ooos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**επιποιει verb - imperfect active indicative - third person singular**

**poieo poiy-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

---

**ηδεως adverb**

**hedeos hay-deh'-oce:** sweetly, i.e. (figuratively) with pleasure -- gladly.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ηκουεν verb - imperfect active indicative - third person singular**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

# Mark 6:21 .

.	Greek	Strong's	Origin
A strategic	εὐκαίρου (eukairou)	2121: timely	from eu and kairos
day	ἡμέρας (ēmeras)	2250: day	a prim. word
came	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
when	ὅτε (ote)	3753: when	from hos, and te
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
on his birthday	γενεσίοις (genesiois)	1077: a birthday celebration	from genesis
gave	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
a banquet	δεῖπνον (deipnon)	1173: dinner, supper	from the same as dapané
for his lords	μεγιστᾶσιν (megistasin)	3175: the chief men	from megistos
and military commanders	χιλιάρχους (chiliarchois)	5506: a chiliarch, a commander of a thousand	from chilioi and archos (leader)
and the leading men	πρώτοις (prōtois)	4413: first, chief	contr. superl. of pro
of Galilee;	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενομένης verb - second aorist middle deponent participle - genitive singular feminine  
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.)

ἡμέρας noun - genitive singular feminine  
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εukaiρου adjective - genitive singular feminine  
eukairos **yoo'-kahee-ros**: well-timed, i.e. opportune -- convenient, in time of need.

οτε adverb  
hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

Ἡρώδης noun - nominative singular masculine  
Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

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.

γενεσίοις noun - dative plural neuter  
genesia **ghen-es'-ee-ah**: birthday ceremonies -- birthday.

αυτου personal pronoun - genitive singular masculine  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δειπνον noun - accusative singular neuter  
deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

επιποιεῖ verb - imperfect active indicative - third person singular  
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

τοῖς definite article - dative plural masculine  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγιστασιν noun - dative plural masculine  
megistanes **meg-is-tan'-es**: grandees -- great men, lords.

αυτου personal pronoun - genitive 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

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χιλιαρχοις noun - dative plural masculine**

**chiliarchos khil-ee'-ar-khos:** the commander of a thousand soldiers (chiliarch; i.e. colonel -- (chief, high) captain.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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.

**πρωτοις adjective - dative plural masculine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γαλιλαιας noun - genitive singular feminine**

**Galilaia gal-il-ah'-yah:** Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

## Mark 6:22 .

.	Greek	Strong's	Origin
and when the daughter	θυγατρός (thugatros)	2364: daughter	a prim. word
of Herodias	Ἡρωδιάδος (ērōdiados)	2266: Herodias, granddaughter of Herod the Great	from Héródés
herself	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
came	εἰσελθούσης (eiselthousēs)	1525: to go in (to), enter	from eis and erchomai
in and danced,	ὀρχησαμένης	3738: to dance	of uncertain origin

	(orchēsamenēs)		
she pleased	ἤρεσεν (ēresen)	700: to please	from a prim. root ar- (fit together)
Herod	Ἡρώδης (ērōdē)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
and his dinner guests;	συνανακειμένοις (sunanakeimenois)	4873: to recline with (at table)	from sun and anakeimai
and the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
said		3004: to say	a prim. verb
to the girl,	κορασίῳ (korasiō)	2877: girl	dim. of koré (a maiden)
"Ask	αἶτησον (aitēson)	154: to ask, request	a prim. verb
me for whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you want	θέλης (thelēs)	2309: to will, wish	a prim. verb
and I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to you."			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words



εισελθουσης **verb - second aorist active participle - genitive singular feminine**  
eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

---

της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θυγατρος **noun - genitive singular feminine**  
thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

---

αυτης **personal pronoun - genitive singular feminine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ηρωδιαδος **noun - genitive singular feminine**  
Herodias **hay-ro-dee-as'**: Herodias, a woman of the Heodian family -- Herodias.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ορχησαμενης **verb - aorist middle deponent participle - genitive singular feminine**  
orcheomai **or-kheh'-om-ahee**: to dance (from the ranklike or regular motion) -- dance.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

αρεσασης **verb - aorist active participle - genitive singular feminine**  
aresko **ar-es'-ko**: to be agreeable (or by implication, to seek to be so) -- please.

---

τω **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ηρωδη **noun - dative singular masculine**  
Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

τοις **definite article - dative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

συνανακειμενοις **verb - present middle or passive deponent participle - dative plural masculine**  
sunanakeimai **soon-an-ak'-i-mahee**: to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

---

ειπεν **verb - second aorist active indicative - third person singular**  
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βασιλευς **noun - nominative singular masculine**  
basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

---

τω **definite article - dative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κορασιω **noun - dative singular neuter**  
korasion **kor-as'-ee-on**: a (little) girl -- damsel, maid.

---

αιτησον **verb - aorist active middle - second person singular**  
aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

---

με **personal pronoun - first person accusative singular**  
me **meh**: me -- I, me, my.

---

ος **relative pronoun - accusative singular neuter**  
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

εαν **conditional**  
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

θελης **verb - present active subjunctive - second person singular**  
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

δωσω **verb - future active indicative - first person singular**  
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

σοι **personal pronoun - second person dative singular**  
 soi **soy**: to thee -- thee, thine own, thou, thy.

## Mark 6:23 .

.	Greek	Strong's	Origin
And he swore	ὥμοσεν (ōmosen)	3660: to swear, take an oath	and omnumi; a prim. verb
to her, "Whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you ask	αἰτήσης (aitēsēs)	154: to ask, request	a prim. verb
of me, I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to you; up to half	ἡμίους (ēmious)	2255: half	prol. form of hémi- (a prefix mean. half)
of my kingdom."	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó

### 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

ωμοσεν **verb - aorist active indicative - third person singular**  
 omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

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 **relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

με **personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

αιτησης **verb - aorist active subjunctive - second person singular**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

δωσω **verb - future active indicative - first person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

σοι **personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

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).

ημισους **adjective - genitive singular neuter**

**hemisu hay'-mee-soo:** (as noun) half -- half.

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας **noun - genitive singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

μου **personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

## Mark 6:24 .

.	Greek	Strong's	Origin
And she went	ἐξελθοῦσα (exelthousa)	1831: to go or come out of	from ek and erchomai
out and said		3004: to say	a prim. verb

to her mother,	μητρὶ (mētri)	3384: mother	a prim. word
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I ask	αἰτήσωμαι (aitēsōmai)	154: to ask, request	a prim. verb
for?" And she said,		3004: to say	a prim. verb
"The head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist."	βαπτίζοντος (baptizontos)	907: to dip, sink	from baptó

## 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).

εξελθουσα **verb - second aorist active participle - nominative singular feminine**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**μητρι noun - dative singular feminine**

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

**αυτης personal pronoun - genitive singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**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.

**αιτησμαι verb - future middle indicative - first person singular**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κεφαλην noun - accusative singular feminine**

**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

**ιωαννου noun - genitive singular masculine**

**ioannes ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βαπτιστου noun - genitive singular masculine**

**Baptistes bap-tis-tace':** a baptizer, as an epithet of Christ's forerunner -- Baptist.

## Mark 6:25 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
she came	εἰσελθοῦσα (eiselthousa)	1525: to go in (to), enter	from eis and erchomai
in a hurry	σπουδῆς (spoudēs)	4710: haste, diligence	from speudó
to the king	βασιλέα (basilea)	935: a king	of uncertain origin
and asked,	ἠτήσατο (ētēsato)	154: to ask, request	a prim. verb
saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"I want	θέλω (thelō)	2309: to will, wish	a prim. verb
you to give	δῶς (dōs)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me at once	ἐξαυτῆς (exautēs)	1824: at once, forthwith	from ek and gen. sing. fem. of autos
the head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist	βαπτιστοῦ (baptistou)	910: a baptizer	from baptizó
on a platter."	πίνακι (pinaki)	4094: a board, dish	a prim. word

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εισελθουσα verb - second aorist active participle - nominative singular feminine**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**σπουδης noun - genitive singular feminine**

**spoude spoo-day':** speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

---

**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.

---

**βασιλεα noun - accusative singular masculine**

**basileus bas-il-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

---

**ητησατο verb - aorist middle indicative - third person singular**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

---

**λεγουσα verb - present active participle - nominative singular feminine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**θελω verb - present active indicative - first person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**μοι personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

---

**δως verb - second aorist active subjunctive - second person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)



<b>εξαυτης</b> <b>adverb</b> <b>exautes ex-ow'-tace:</b> from that hour, i.e. instantly -- by and by, immediately, presently, straightway.
<b>επι</b> <b>preposition</b> <b>epi ep-ee':</b> meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
<b>πινακι</b> <b>noun - dative singular feminine</b> <b>pinax pin'-ax:</b> a plate -- charger, platter.
<b>την</b> <b>definite article - accusative singular feminine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>κεφαλην</b> <b>noun - accusative singular feminine</b> <b>kephale kef-al-ay':</b> the head (as the part most readily taken hold of), literally or figuratively -- head.
<b>ιωαννου</b> <b>noun - genitive singular masculine</b> <b>ioannes ee-o-an'-nace:</b> Joannes (i.e. Jochanan), the name of four Israelites -- John.
<b>του</b> <b>definite article - genitive singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>βαπτιστου</b> <b>noun - genitive singular masculine</b> <b>Baptistes bap-tis-tace':</b> a baptizer, as an epithet of Christ's forerunner -- Baptist.

## Mark 6:26 .

.	Greek	Strong's	Origin
And although the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
was very sorry,	περίλυπος (perilupos)	4036: very sad	from peri and lupé
[yet] because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of his oaths	ὄρκους (orkous)	3727: an oath	akin to erkos (fence, enclosure)
and because of his dinner guests,	ἀνακειμένων (anakeimenous)	345: to be laid up, to recline	from ana and keimai

he was unwilling	οὐκ (ouk)	3756: not, no	a prim. word
to refuse	ἄθετῆσαι (athetēsai)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithēmi
her.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### περιλυπος adjective - nominative singular masculine

**perilupos per-il'-oo-pos:** grieved all around, i.e. intensely sad -- exceeding (very) sorry(-owful).

### γενομενος verb - second aorist middle deponent participle - nominative singular masculine

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### βασιλευς noun - nominative singular masculine

**basileus bas-il'-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

### δια preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### τους definite article - accusative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ορκους noun - accusative plural masculine

**horkos hor'-kos:** a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**τους** **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συνανακειμενους** **verb - present middle or passive deponent participle - accusative plural masculine**

**sunanakeimai soon-an-ak'-i-mahee:** to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

**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.

**ηθελησεν** **verb - aorist active indicative - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

**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

**αθετησαι** **verb - aorist active middle or passive deponent**

**atheteo ath-et-eh'-o:** to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

## Mark 6:27 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the king	βασιλεὺς (basileus)	935: a king	of uncertain origin
sent	ἀποστείλας (aposteilas)	649: to send, send away	from apo and stelló
an executioner	σπεκουλάτορα (spekoulatora)	4688: a scout, by ext. an executioner	of Latin origin
and commanded	ἐπέταξεν (epetaxen)	2004: to arrange upon, i.e. to command	from epi and tassó
[him] to bring	ἐνέγκαι (enenkai)	5342: to bear, carry, bring forth	a prim. word
[back] his head.	κεφαλὴν	2776: the head	a prim. word

(kephalēn)

And he went	565: to go away, go after	from apo and erchomai
and had him beheaded	607: to behead	from apo and kephalé
in the prison,	5438: a guarding, guard, watch	from phulassó

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

**αποστειλας verb - aorist active participle - nominative singular masculine**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βασιλευς noun - nominative singular masculine**

**basileus bas-il-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

**σπεκουλατορα noun - accusative singular masculine**

**spekoulator spek-oo-lat'-ore:** a speculator, i.e. military scout (spy or (by extension) life-guardsmen) -- executioner.

**επεταξεν verb - aorist active indicative - third person singular**

**epitasso ep-ee-tas'-so:** to arrange upon, i.e. order -- charge, command, injoin.

**ενεχθηναι verb - aorist passive middle or passive deponent**

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

την **definite article - accusative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**  
**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

αυτου **personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:28 .

.	Greek	Strong's	Origin
and brought	ἤνεγκεν (ēnenken)	5342: to bear, carry, bring forth	a prim. word
his head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
on a platter,	πίνακι (pinaki)	4094: a board, dish	a prim. word
and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to the girl;	κορασίῳ (korasiō)	2877: girl	dim. of koré (a maiden)
and the girl	κοράσιον (korasion)	2877: girl	dim. of koré (a maiden)
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to her mother.	μητρὶ (mētri)	3384: mother	a prim. word

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απελθων **verb - second aorist active participle - nominative singular masculine**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

απεκεφαλισεν **verb - aorist active indicative - third person singular**

apokephalizo **ap-ok-ef-al-id'-zo**: to decapitate -- behead.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακη **noun - dative singular feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

---

**ἐπι** **preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**πίνακι** **noun - dative singular feminine**

**pinax pin'-ax**: a plate -- charger, platter.

---

**καί** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ἔδωκεν** **verb - aorist active indicative - third person singular**

**didomi did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**αὐτήν** **personal pronoun - accusative singular feminine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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.

---

**κόρασι** **noun - dative singular neuter**

**korasion kor-as'-ee-on**: a (little) girl -- damsel, maid.

---

**καί** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τὸ** **definite article - nominative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κόρασιον** **noun - nominative singular neuter**

**korasion kor-as'-ee-on**: a (little) girl -- damsel, maid.

---

**ἔδωκεν** **verb - aorist active indicative - third person singular**

**didomi did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**αὐτήν** **personal pronoun - accusative singular feminine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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.

**μητρι** **noun - dative singular feminine**

**meter** **may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

**αυτης** **personal pronoun - genitive singular feminine**

**autos** **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:29 .

.	Greek	Strong's	Origin
When his disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[about this], they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
and took away	ἦραν (ēran)	142: to raise, take up, lift	a prim. verb
his body	πτῶμα (ptōma)	4430: a fall, hence a misfortune, ruin	from piptó
and laid	ἐθηκαν (ethēkan)	5087: to place, lay, set	from a prim. root the-
it in a tomb.	μνημεῖον (mnēmeiō)	3419: a memorial, a monument	from mnémé

## KJV Lexicon

**και** **conjunction**

**kai** **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ακουσαντες** **verb - aorist active participle - nominative plural masculine**

**akouo** **ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the



ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηται noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ηλθον verb - second aorist active indicative - third person**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ηραν verb - aorist active indicative - third person**

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πτωμα noun - accusative singular neuter**

**ptoma pto'-mah:** a ruin, i.e. (specially), lifeless body (corpse, carrion) -- dead body, carcase, corpse.

---

**αυτου personal pronoun - genitive 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

---

**εθηκαν verb - aorist active indicative - third person**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

μνημειω **noun - dative singular neuter**  
mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

## Mark 6:30 .

.	Greek	Strong's	Origin
The apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
gathered together	συνάγονται (sunagontai)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
with Jesus;	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and they reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
to Him all	πάντα (panta)	3956: all, every	a prim. word
that they had done	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
and taught.	ἐδίδαξαν (edidaxan)	1321: to teach	a redupl. caus. form of daó (to learn)

## 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

συναγονται **verb - present passive indicative - third person**  
sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain

(hospitably)

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αποστολοι noun - nominative plural masculine**

**apostolos ap-os'-tol-os:** a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησουν noun - accusative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**απηγγειλαν verb - aorist active indicative - third person**

**apaggello ap-ang-el'-lo:** to announce -- bring word (again), declare, report, shew (again), tell.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οσα correlative pronoun - accusative plural neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

---

**εποιησαν verb - aorist active indicative - third person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οσα **correlative pronoun - accusative plural neuter**  
hosos **hos'-os:** as (much, great, long, etc.) as

εδιδαν **verb - aorist active indicative - third person**  
didasko **did-as'-ko:** to teach (in the same broad application) -- teach.

## Mark 6:31 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Come away	δεῦτε (deute)	1205: come!	pl. of deuro
by yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
to a secluded	ἔρημον (erēmon)	2048: solitary, desolate	a prim. word
place	τόπον (topon)	5117: a place	a prim. word
and rest	ἀναπαύσασθε (anapausasthe)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
a while."	ὀλίγον (oligon)	3641: few, little, small	a prim. word
(For there were many	πολλοί (polloi)	4183: much, many	a prim. word
[people] coming	ἐρχόμενοι (erchomenoi)	2064: to come, go	a prim. verb
and going,	ὑπάγοντες (upagontes)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and they did not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
have time	εὐκαίρουν (eukairoun)	2119: to have opportunity	from eukairos

to eat.)

2068: to eat

akin to edó (to eat)

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**δευτε verb - adverbial imperative imperative - second person**

**deute dyoo'-teh:** come hither! -- come, follow.

**υμεις personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

**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

**κατ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ιδιαν adjective - accusative singular feminine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**ερημον adjective - accusative singular masculine**

**eremos er'-ay-mos:** lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

**τοτον noun - accusative singular masculine**

**topos top'-os:** coast, licence, place, plain, quarter, + rock, room, where.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αναπαυεσθε verb - present middle imperative - second person**

**anapano an-ap-ow'-o:** (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

---

**ολιγον adverb**

**oligos ol-ee'-gos:** puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

---

**ησαν verb - imperfect indicative - third person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ερχομενοι verb - present middle or passive deponent participle - nominative plural masculine**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υπαγοντες verb - present active participle - nominative plural masculine**

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

**πολλοι adjective - nominative plural masculine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

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.

φαγεῖν **verb - second aorist active middle or passive deponent**  
**phago fag'-o**: to eat -- eat, meat.

εὐκαιρουν **verb - imperfect active indicative - third person**

**eukaireo yoo-kahee-reh'-o**: to have good time, i.e. opportunity or leisure -- have leisure (convenient time), spend time.

## Mark 6:32 .

.	Greek	Strong's	Origin
They went away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
in the boat	πλοίῳ (ploiō)	4143: a boat	from pleó
to a secluded	ἔρημον (erēmon)	2048: solitary, desolate	a prim. word
place	τόπον (topon)	5117: a place	a prim. word
by themselves.	ἰδίαν (idian)	2398: one's own, distinct	a prim. word

## KJV Lexicon

καὶ **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀπελθον **verb - second aorist active indicative - third person**

**aperchomai ap-erkh'-om-ahēe**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

<b>εις</b> <b>preposition</b>			
<b>eis</b> <b>ice</b> : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases			
<b>ερημον</b> <b>adjective - accusative singular masculine</b>			
<b>eremos</b> <b>er'-ay-mos</b> : lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.			
<b>τοπον</b> <b>noun - accusative singular masculine</b>			
<b>topos</b> <b>top'-os</b> : coast, licence, place, plain, quarter, + rock, room, where.			
<b>τω</b> <b>definite article - dative singular neuter</b>			
<b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.			
<b>πλοιω</b> <b>noun - dative singular neuter</b>			
<b>ploion</b> <b>ploy'-on</b> : a sailer, i.e. vessel -- ship(-ing).			
<b>κατ</b> <b>preposition</b>			
<b>kata</b> <b>kat-ah'</b> : (prepositionally) down (in place or time), in varied relations			
<b>ιδιαν</b> <b>adjective - accusative singular feminine</b>			
<b>idios</b> <b>id'-ee-os</b> : pertaining to self, i.e. one's own; by implication, private or separate			

## Mark 6:33 .

.	Greek	Strong's	Origin
[The people] saw		3708: to see, perceive, attend to	a prim. verb
them going,	ὑπάγοντας (upagontas)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
recognized	ἔγνωσαν (egnōsan)	1921: to know exactly, to recognize	from epi and ginóskó
[them] and ran	συνέδραμον (sunedramon)	4936: to run with	from sun and trechó
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
together		4936: to run with	from sun and trechó



on foot	πεζῇ (pezē)	3979a: on foot, by land	adverb from pezos
from all	πασῶν (pasōn)	3956: all, every	a prim. word
the cities,	πόλεων (poleōn)	4172: a city	a prim. word
and got there ahead  of them.	προῆλθον (proēlthon)	4281: to go forward, go on	from pro and erchomai

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶδον **verb - second aorist active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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

ὑπαγοντας **verb - present active participle - accusative plural masculine**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπεγινώσαν **verb - second aorist active indicative - third person**

epiginosko **ep-ig-in-oc'e'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

αὐτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**πολλοι adjective - nominative plural masculine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πεζη adverb**

**peze ped-zay':** foot-wise, i.e. by walking -- a-(on) foot.

---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**πασων adjective - genitive plural feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πολεων noun - genitive plural feminine**

**polis pol'-is:** a town (properly, with walls, of greater or less size) -- city.

---

**συνεδραμον verb - second aorist active indicative - third person**

**suntrecho soon-trekh'-o:** to rush together (hastily assemble) or headlong (figuratively) -- run (together, with).

---

**εκει adverb**

**ekei ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**προηλθον verb - second aorist active indicative - third person**

**proerchomai pro-er'-khom-ahee:** to go onward, precede (in place or time) -- go before (farther, forward), outgo, pass on.

---

**αυτους personal pronoun - accusative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνελθον **verb - second aorist active indicative - third person**  
sunerchomai **soon-er'-khom-ahee**: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:34 .

.	Greek	Strong's	Origin
When Jesus went ashore,	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
He saw		3708: to see, perceive, attend to	a prim. verb
a large	πολὺν (polun)	4183: much, many	a prim. word
crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
and He felt compassion	ἐσπλαγχνίσθη (esplanchnisthē)	4697: to be moved in the inward parts, i.e. to feel compassion	from splanchnon
for them because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they were like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
without	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
a shepherd;	ποιμένα (poimena)	4166: a shepherd	of uncertain origin
and He began		757: to rule, to begin	a prim. verb

to teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
them many things.	πολλά (polla)	4183: much, many	a prim. word

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εξελθων verb - second aorist active participle - nominative singular masculine

**exerchomai ex-er'-khom-ahce:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

### ειδεν verb - second aorist active indicative - third person singular

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### πολυν adjective - accusative singular masculine

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

### οχλον noun - accusative singular masculine

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εσπλαγχνισθη verb - aorist passive deponent indicative - third person singular

**splagchnizomai splangkh-nid'-zom-ahce:** to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

---

**επ preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οτι conjunction**

**hoti hot'-ee'**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ησαν verb - imperfect indicative - third person**

**en ane'**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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**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).

---

**μη particle - nominative**

**me may'**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**εχοντα verb - present active participle - nominative plural neuter**

**echo ekh'-o'**: (used in certain tenses only) a primary verb; to hold

---

**ποιμενα noun - accusative singular masculine**

**poimen poy-mane'**: a shepherd -- shepherd, pastor.

---

**και conjunction**

**kai kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ηρξατο verb - aorist middle deponent indicative - third person singular**

**archomai ar'-khom-ahee'**: to commence (in order of time) -- (rehearse from the) begin(-ning).

---

**διδασκειν verb - present active infinitive**

**didasko did-as'-ko'**: to teach (in the same broad application) -- teach.

---

**αυτους personal pronoun - accusative plural masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

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.

## Mark 6:35 .

.	Greek	Strong's	Origin
When it was already	ἤδη (ēdē)	2235: already	a prim. adverb of time
quite	πολλῆς (pollēs)	4183: much, many	a prim. word
late,	ὥρας (ōras)	5610: a time or period, an hour	a prim. word
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
to Him and said,	ἔλεγον (elegon)	3004: to say	a prim. verb
"This	οἱ (oi)	3588: the	the def. art.
place	τόπος (topos)	5117: a place	a prim. word
is desolate	ἔρημος (erēmos)	2048: solitary, desolate	a prim. word
and it is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
quite		4183: much, many	a prim. word
late;	ὥρα (ōra)	5610: a time or period, an hour	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

**ηδη adverb**

**ede ay'-day:** even now -- already, (even) now (already), by this time.

**ωρας noun - genitive singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

**πολλης adjective - genitive singular feminine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

**γενομενης verb - second aorist middle deponent participle - genitive singular feminine**

**ginomai ghin'-om-ahēe:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**προσελθοντες verb - second aorist active participle - nominative plural masculine**

**proserchomai pros-er'-khom-ahēe:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μαθηται noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**λεγουσιν verb - present active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ερημος **adjective - nominative singular masculine**  
eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

ΕΣΤΙΝ **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπος **noun - nominative singular masculine**  
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηδη **adverb**  
ede **ay'-day**: even now -- already, (even) now (already), by this time.

ωρα **noun - nominative singular feminine**  
hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

πολλη **adjective - nominative singular feminine**  
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

## Mark 6:36 .

.	Greek	Strong's	Origin
send them away	ἀπόλυσον (apoluson)	630: to set free, release	from apo and luó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may go	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
into the surrounding	κύκλω (kuklō)	2945: around	dat. from kuklos (a circle)
countryside	ἀγροὺς (agrous)	68: a field, the country	a prim. word
and villages	κώμας (kōmas)	2968: a village	a prim. word



and buy	ἀγοράσωσιν (agorasōsin)	59: to buy in the marketplace, purchase	from agora
themselves	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
something	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
to eat."		2068: to eat	akin to edó (to eat)

## KJV Lexicon

απολυσον **verb - aorist active middle - second person singular**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

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

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

απελθοντες **verb - second aorist active participle - nominative plural masculine**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυκλω **noun - dative singular masculine**

kukloi **koo'-klo**: i.e. in a circle; i.e. (adverbially) all around -- round about.

**αγρους** **noun - accusative plural masculine**  
**agros ag-ros':** a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

**και** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κωμης** **noun - accusative plural feminine**  
**kome ko'-may:** a hamlet (as if laid down) -- town, village.

**αγορασωσιν** **verb - aorist active subjunctive - third person**  
**agorazo ag-or-ad'-zo:** to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

**εαυτοις** **reflexive pronoun - third person dative plural masculine**  
**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**αρτους** **noun - accusative plural masculine**  
**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

**τι** **interrogative pronoun - accusative singular neuter**  
**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**γαρ** **conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**φαγωσιν** **verb - second aorist active subjunctive - third person**  
**phago fag'-o:** to eat -- eat, meat.

**ουκ** **particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**εχουσιν** **verb - present active indicative - third person**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

## Mark 6:37 .

.	Greek	Strong's	Origin
But He answered	ἀποκριθεις (apokritheis)	611: to answer	from apo and krinó

them, "You give	δότε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them [something] to eat!"		2068: to eat	akin to edó (to eat)
And they said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Shall we go	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
and spend	ἀγοράσωμεν (agorasōmen)	59: to buy in the marketplace, purchase	from agora
two hundred	διακοσίων (diakosiōn)	1250: two hundred	pl. cardinal number from dis and hekatōn
denarii	δηναρίων (dēnariōn)	1220: denarius (a Rom. coin)	of Latin origin
on bread	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and give	δώσωμεν (dōsomen)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them [something] to eat?"		2068: to eat	akin to edó (to eat)

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αΥΤΟΙΣ **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

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)

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αΥΤΟΙΣ **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ΥΜΕΙΣ **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

---

ΦΑΓΕΙΝ **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

---

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ΛΕΓΟΥΣΙΝ **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

αΥΤΩ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ΑΠΕΛΘΟΝΤΕΣ **verb - second aorist active participle - nominative plural masculine**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

---

ΑΓΟΡΑΣΩΜΕΝ **verb - aorist active subjunctive - first person**

agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

---

ΔΗΝΑΡΙΩΝ **noun - genitive plural neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

---

ΔΙΑΚΟΣΙΩΝ **adjective - genitive plural neuter**

diakosioi **dee-ak-os'-ee-oy**: two hundred -- two hundred.

---

αρτους **noun - accusative plural masculine**  
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δωμεν **verb - second aorist active subjunctive - first person**  
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις **personal pronoun - dative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φαγειν **verb - second aorist active middle or passive deponent**  
phago **fag'-o**: to eat -- eat, meat.

## Mark 6:38 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "How many	πόσους (posous)	4214: how much? how great?	interrog. adjective from a prim. root
loaves	ἔχετε (echete)	740: bread, a loaf	of uncertain origin
do you have?	ἄρτους (artous)	2192: to have, hold	a prim. verb
Go	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
look!"		3708: to see, perceive, attend to	a prim. verb
And when they found	γινόντες (gnontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
out, they said,	λέγουσιν (legousin)	3004: to say	a prim. verb
"Five,	πέντε (pente)	4002: five	a prim. cardinal number

and two	δύο (duo)	1417: two	a primary number
fish."	ἰχθύας (ichthuas)	2486: a fish	a prim. word

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποσους **correlative or interrogative pronoun - accusative plural masculine**

posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

αρτους **noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

εχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

υπαγετε **verb - present active imperative - second person**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδετε **verb - second aorist active middle - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**γινοντες verb - second aorist active participle - nominative plural masculine**

**ginosko ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

**λεγουσιν verb - present active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**πεντε numeral (adjective)**

**pente pen'-teh:** five -- five.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**δυο numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

**ιχθυας noun - accusative plural masculine**

**ichthus ikh-thoos':** a fish -- fish.

## Mark 6:39 .

.	Greek	Strong's	Origin
And He commanded	ἐπέταξεν (epetaxen)	2004: to arrange upon, i.e. to command	from epi and tassó
them all	πάντας (pantas)	3956: all, every	a prim. word
to sit down	ἀνακλιθῆναι (anaklithēnai)	347: to lay upon, lay down, to lie back	from ana and klinó
by groups	συνπόσια (sumposia)	4849: a drinking party, company (guests at a party)	from sumpinó
on the green	χλωρῷ (chlōrō)	5515: pale green, pale	akin to Chloé (in its ordinary usage)
grass.	χόρτω (chortō)	5528: a feeding place, food, grass	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

ΕΠΕΤΑΞΕΝ **verb - aorist active indicative - third person singular**

epitasso **ep-ee-tas'-so**: to arrange upon, i.e. order -- charge, command, injoin.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανακλιναι **verb - aorist active middle or passive deponent**

anaklino **an-ak-lee'-no**: to lean back -- lay, (make) sit down.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

συμποσια **noun - accusative plural neuter**

sumposion **soom-pos'-ee-on**: a drinking-party (symposium), i.e. (by extension) a room of guests -- company.

συμποσια **noun - accusative plural neuter**

sumposion **soom-pos'-ee-on**: a drinking-party (symposium), i.e. (by extension) a room of guests -- company.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χλωρω **adjective - dative singular masculine**

chloros **khlo-ros'**: greenish, i.e. verdant, dun-colored -- green, pale.

χορτω **noun - dative singular masculine**

chortos **khor'-tos**: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.



# Mark 6:40 .

.	Greek	Strong's	Origin
They sat down	ἀνέπεσαν (anepesan)	377: to fall back	from ana and piptó
in groups	πρασiai (prasiai)	4237: a garden bed	from prason (a leek)
of hundreds	ἑκατόν (ekaton)	1540: a hundred	a prim. word
and of fifties.	πεντήκοντα (pentēkonta)	4004: fifty	a cardinal number from pente and a modified form of deka

## 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

### ἀνέπεσον verb - second aorist active indicative - third person

**anapipto an-ap-ip'-to:** to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

### πρασiai noun - nominative plural feminine

**prasia pras-ee-ah':** a garden plot, i.e. (by implication, of regular beds) a row (repeated in plural by Hebraism, to indicate an arrangement) -- in ranks.

### πρασiai noun - nominative plural feminine

**prasia pras-ee-ah':** a garden plot, i.e. (by implication, of regular beds) a row (repeated in plural by Hebraism, to indicate an arrangement) -- in ranks.

### ἀνα preposition

**ana an-ah':** up; but (by extension) used (distributively) severally, or (locally) at (etc.)

### ἑκατόν numeral (adjective)

**hekaton hek-at-on':** a hundred -- hundred.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ἀνα **preposition**

ana **an-ah'**: up; but (by extension) used (distributively) severally, or (locally) at (etc.)

πεντηκοντα **numeral (adjective)**

pentekonta **pen-tay'-kon-tah**: fifty -- fifty.

## Mark 6:41 .

.	Greek	Strong's	Origin
And He took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
the five	πέντε (pente)	4002: five	a prim. cardinal number
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and the two	δύο (duo)	1417: two	a primary number
fish,	ἰχθύας (ichthuas)	2486: a fish	a prim. word
and looking	ἀναβλέψας (anablepsas)	308: to look up, recover sight	from ana and blepó
up toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
heaven,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
He blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
[the food] and broke	κατέκλασεν (kateklasen)	2622: to break up	from kata and klaó
the loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and He kept giving	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

[them] to the disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
to set before	παρατιθῶσιν (paratithōsin)	3908: to place beside, to set before	from para and tithēmi
them; and He divided	ἐμέρισεν (emerisen)	3307: to divide	from meros
up the two	δύο (duo)	1417: two	a primary number
fish	ἰχθύας (ichthuas)	2486: a fish	a prim. word
among them all.	πᾶσιν (pasin)	3956: all, every	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λαβὼν verb - second aorist active participle - nominative singular masculine

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

### τοὺς definite article - accusative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πέντε numeral (adjective)

**pente pen'-teh:** five -- five.

### ἄρτους noun - accusative plural masculine

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τοὺς definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δυο numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

---

**ιχθυσ noun - accusative plural masculine**

ichthus **ikh-thoos'**: a fish -- fish.

---

**αναβλεψας verb - aorist active participle - nominative singular masculine**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

---

**εις preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ουρανον noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

---

**ευλογησεν verb - aorist active indicative - third person singular**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**κατεκλασεν verb - aorist active indicative - third person singular**

kataklaio **kat-ak-lah'-o**: to break down, i.e. divide -- break.

---

**τους definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρτους noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εδιδου verb - imperfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταῖς **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

παράθωσιν **verb - second aorist active subjunctive - third person**

paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

ἰχθυας **noun - accusative plural masculine**

ichthus **ikh-thoos'**: a fish -- fish.

εμερισεν **verb - aorist active indicative - third person singular**

merizo **mer-id'-zo**: to part, i.e. (literally) to apportion, bestow, share, or (figuratively) to disunite, differ -- deal, be difference between, distribute, divide, give participle

πασιν **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

## Mark 6:42 .

.	Greek	Strong's	Origin
They all	πάντες (pantes)	3956: all, every	a prim. word
ate		2068: to eat	akin to edó (to eat)
and were satisfied,	ἐχορτάσθησαν (echortasthēsan)	5526: to feed, fatten, fill, satisfy	from chortos

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφαγον verb - second aorist active indicative - third person

phago **fag'-o**: to eat -- eat, meat.

παντες adjective - nominative plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εχορτασθησαν verb - aorist passive indicative - third person

chortazo **chor-tad'-zo**: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

## Mark 6:43 .

.	Greek	Strong's	Origin
and they picked	ἤραν (ēran)	142: to raise, take up, lift	a prim. verb
up twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
full	πληρώματα	4138: fullness, a filling up	from pléroó

	(plērōmata)		
baskets	κοφίνων (kophinōn)	2894: a basket	a prim. word
of the broken pieces,	κλάσματα (klasmata)	2801: a broken piece	from klaó
and also of the fish.	ἰχθύων (ichthuōn)	2486: a fish	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

### ἦραν verb - aorist active indicative - third person

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

### κλασμάτων noun - genitive plural neuter

**klasma klas'-mah:** a piece (bit) -- broken, fragment.

### δωδεκα numeral (adjective)

**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

### κοφίνους noun - accusative plural masculine

**kophinos kof'-ee-nos:** a (small) basket -- basket.

### πληρεις adjective - accusative plural masculine

**pleres play'-race:** replete, or covered over; by analogy, complete -- full.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### απο preposition

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### των definite article - genitive plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἰχθῶν noun - genitive plural masculine**  
**ichthus ikh-thoos':** a fish -- fish.

## Mark 6:44 .

.	Greek	Strong's	Origin
There were five thousand	πεντακισχίλιοι (pentakischilioi)	4000: five thousand	a cardinal number from pentakis and chilioi
men	ἄνδρες (andres)	435: a man	a prim. word
who ate		2068: to eat	akin to edó (to eat)
the loaves.	ἄρτους (artous)	740: bread, a loaf	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

**ἦσαν verb - imperfect indicative - third person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

**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.

**φαγοντες verb - second aorist active participle - nominative plural masculine**

**phago fag'-o:** to eat -- eat, meat.

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



αρτους **noun - accusative plural masculine**  
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

πεντακισχιλιοι **adjective - nominative plural masculine**  
pentakischilioi **pen-tak-is-khil'-ee-oy**: five times a thousand -- five thousand.

ανδρες **noun - nominative plural masculine**  
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

## Mark 6:45 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
Jesus made	ἠνάγκασεν (ēnankasen)	315: to necessitate, compel	from anagké
His disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
get	ἐμβῆναι (embēnai)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into the boat	πλοῖον (ploion)	4143: a boat	from pleó
and go ahead	προάγειν (proagein)	4254: to lead forth, to go before	from pro and agó
of [Him] to the other side	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
to Bethsaida,	Βηθσαϊδάν (bēthsaidan)	966: "house of fish," Bethsaida, the name of two cities on the shore of the Sea of Galilee	of Aramaic origin
while	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
He Himself	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
was sending	ἀπολύει (apoluei)	630: to set free, release	from apo and luó

the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
away.		630: to set free, release	from apo and luó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

**ηναγκασεν verb - aorist active indicative - third person singular**  
**anagkazo an-ang-kad'-zo:** to necessitate -- compel, constrain.

### τους definite article - accusative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μαθητας noun - accusative plural masculine

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### εμβηναι verb - second aorist active middle or passive deponent

**embaino em-ba'-hee-no:** to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πλοιον noun - accusative singular neuter**  
**ploion ploy'-on:** a sailer, i.e. vessel -- ship(-ing).

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**προαγειν verb - present active infinitive**  
**proago pro-ag'-o:** to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

---

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**περαν adverb**  
**peran per'-an:** through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

---

**προς preposition**  
**pros pros:** a preposition of direction; forward to, i.e. toward

---

**βηθσαιδαν proper noun**  
**Bethsaida bayth-sahee-dah':** fishing-house; Bethsaida, a place in Palestine -- Bethsaida.

---

**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).

---

**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

---

**απολυση verb - aorist active subjunctive - third person singular**  
**apoluo ap-ol-oo'-o:** to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

---

**τον definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οχλον noun - accusative singular masculine**  
**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

# Mark 6:46 .

.	Greek	Strong's	Origin
After bidding them farewell,	ἀποταξάμενος (apotaxamenos)	657: to set apart, take leave of	from apo and tassó
He left	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
for the mountain	ὄρος (oros)	3735: a mountain	a prim. word
to pray.	προσεύξασθαι (proseuxasthai)	4336: to pray	from pros and euchomai

## 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

### ἀποταξάμενος verb - aorist middle passive - nominative singular masculine

**apotassomai ap-ot-as'-som-ahee:** literally, to say adieu (by departing or dismissing); figuratively, to renounce -- bid farewell, forsake, take leave, send away.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἀπῆλθεν verb - second aorist active indicative - third person singular

**aperchomai ap-erkh'-om-ahee:** to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

### εἰς preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**  
oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

προσευχασθαι **verb - aorist middle deponent middle or passive deponent**  
proseuchomai **pros-yoo'-khom-ahēe**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

## Mark 6:47 .

.	Greek	Strong's	Origin
When it was evening,	ὀψίας (opsias)	3798: evening	from opse
the boat	πλοῖον (ploion)	4143: a boat	from pleó
was in the middle	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
and He was alone	μόνος (monos)	3441: alone	a prim. word
on the land.	γῆς (gēs)	1093: the earth, land	a prim. word

## KJV Lexicon

καί **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οψίας **adjective - genitive singular feminine**  
opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**  
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into

being), used with great latitude (literal, figurative, intensive, etc.)

---

**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πλοιον noun - nominative singular neuter**

**ploion ploy'-on:** a sailer, i.e. vessel -- ship(-ing).

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**μεσω adjective - dative singular neuter**

**mesos mes'-os:** middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θαλασσης noun - genitive singular feminine**

**thalassa thal'-as-sah:** the sea (genitive case or specially) -- sea.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αυτος personal pronoun - nominative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**μονος adjective - nominative singular masculine**

**monos mon'-os:** remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

---

**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.

## Mark 6:48 .

.	Greek	Strong's	Origin
Seeing	ἰδὼν (idōn)	3708: to see, perceive, attend to	a prim. verb
them straining	βασανιζομένους (basanizomenous)	928: to torture	from basanos
at the oars,	ἐλαύνειν (elaunein)	1643: to drive or push (as wind, oars, or demoniacal power)	a prim. verb
for the wind	ἄνεμος (anemos)	417: wind	from a prim. root ane- (to blow, breathe)
was against	ἐναντίος (enantios)	1727: opposite, fig. hostile, opposed	from en and antios (set against)
them, at about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the fourth	τετάρτην (tetartēn)	5067a: fourth	ord. num. from tessares
watch	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
of the night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to them, walking	περιπατῶν (peripatōn)	4043: to walk	from peri and pateó
on the sea;	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
and He intended	ἠθέλεν (ēthelen)	2309: to will, wish	a prim. verb
to pass	παρελθεῖν (parelthein)	3928: to pass by, to come to	from para and erchomai

by 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

**ειδεν verb - second aorist active indicative - third person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**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

**βασανιζομενους verb - present passive participle - accusative plural masculine**

**basanizo bas-an-id'-zo:** to torture -- pain, toil, torment, toss, vex.

**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.

**ελαυνειν verb - present active infinitive**

**elauno el-ow'-no:** to push (as wind, oars or demonical power) -- carry, drive, row.

**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανεμος noun - nominative singular masculine**



**anemos an'-em-os:** wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

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**εναντιος adjective - nominative singular masculine**

**enantios en-an-tee'-os:** opposite; figuratively, antagonistic -- (over) against, contrary.

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**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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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

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**τεταρτην adjective - accusative singular feminine**

**tetartos tet'-ar-tos:** fourth -- four(-th).

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**φυλακην noun - accusative singular feminine**

**phulake foo-lak-ay':** a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

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**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**νυκτος noun - genitive singular feminine**

**nux noox:** night -- (mid-)night.

---

**ερχεται verb - present middle or passive deponent indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**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

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**περιπατων verb - present active participle - nominative singular masculine**

**peripateo per-ee-pat-eh'-o:** to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of

distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηθελεν **verb - imperfect active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

παρελθειν **verb - second aorist active middle or passive deponent**

parerchomai **par-er'-khom-ah-ee**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

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

## Mark 6:49 .

.	Greek	Strong's	Origin
But when they saw		3708: to see, perceive, attend to	a prim. verb
Him walking	περιπατοῦντα (peripatounta)	4043: to walk	from peri and pateó
on the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
they supposed	ἔδοξαν (edoxan)	1380: to have an opinion, to seem	from dokos (opinion)
that it was a ghost,	φάντασμα (phantasma)	5326: an appearance, apparition	from phantazó
and cried	ἀνέκραξαν (anekraxan)	349: to cry out	from ana and krazó

out;

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περιπατουντα **verb - present active participle - accusative singular masculine**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

εδοξαν **verb - aorist active indicative - third person**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

φαντασμα **noun - nominative singular neuter**

phantasma **fan'-tas-mah**: (properly concrete) a (mere) show (phantasm), i.e. spectre --

spirit.

**εἶναι verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἀνεκράξαν verb - aorist active indicative - third person**

**anakrazo an-ak-rad'-zo:** to scream up (aloud) -- cry out.

## Mark 6:50 .

.	Greek	Strong's	Origin
for they all	πάντες (pantes)	3956: all, every	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
Him and were terrified.	ἐταράχθησαν (etarachthēsan)	5015: to stir up, to trouble	from a prim. root tarach-
But immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
He spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
with them and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Take courage;	θαρσεῖτε (tharseite)	2293: to be of good courage	from tharsos
it is I, do not be afraid."	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos

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)

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειδον **verb - second aorist active indicative - third person**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εταραχθησαν **verb - aorist passive indicative - third person**  
tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως **adverb**  
eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

ελαλησεν **verb - aorist active indicative - third person singular**  
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

μετ **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θαρσείτε **verb - present active imperative - second person**  
tharseo **thar-seh'-o**: to have courage -- be of good cheer (comfort).

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**  
eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβεισθε **verb - present middle or passive deponent imperative - second person**  
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

## Mark 6:51 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
He got	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
into the boat	πλοῖον (ploion)	4143: a boat	from pleó
with them, and the wind	ἄνεμος (anemos)	417: wind	from a prim. root ane- (to blow, breathe)
stopped;	ἐκόπασεν (ekopasen)	2869: to grow weary	from kopos
and they were utterly	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
astonished,	ἐξίσταντο (existanto)	1839: to displace, to stand aside from	from ek and histémi

## 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

ανεβη **verb - second aorist active indicative - third person singular**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιον **noun - accusative singular neuter**

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκοπασεν **verb - aorist active indicative - third person singular**

kopazo **kop-ad'-zo**: to tire, i.e. (figuratively) to relax -- cease.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανεμος **noun - nominative singular masculine**

anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λιν **adverb**

lian **lee'-an**: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

**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)

**περισσους adjective - genitive singular neuter**

**perissos per-is-sos'**: exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

**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.

**ἐξίσταντο verb - imperfect middle indicative - third person**

**existemi ex-is'-tay-mee**: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

**καὶ conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**θαυμάζον verb - imperfect active indicative - third person**

**thaumazo thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

## Mark 6:52 .

.	Greek	Strong's	Origin
for they had not gained any insight	συνῆκαν (sunēkan)	4920: to set together, fig. to understand	from sun and híemi (to send)
from the [incident of] the loaves,	ἄρτοις (artois)	740: bread, a loaf	of uncertain origin
but their heart	καρδία (kardia)	2588: heart	a prim. word
was hardened.	πεπωρωμένη (pepōrōmenē)	4456: to petrify, i.e. to harden	from póros (a stone, a callous)



## 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)

### συνηκαν verb - aorist active indicative - third person

suniami **soon-ee'-ay-mee**: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

### επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### τοις definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αρτοις noun - dative plural masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

### ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

### γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

### η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καρδια noun - nominative singular feminine

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

πεπωρωμενη **verb - perfect passive participle - nominative singular feminine**  
**poroo po-ro'-o:** to petrify, i.e. (figuratively) to indurate (render stupid or callous) -- blind, harden.

## Mark 6:53 .

.	Greek	Strong's	Origin
When they had crossed over	διαπεράσαντες (diaperasantes)	1276: to cross over	from dia and a derivation of peran
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to land	γῆν (gēn)	1093: the earth, land	a prim. word
at Gennesaret,	Γεννησαρὲτ (gennēsaret)	1082: Gennesaret, a fertile plain on W. shore of the Sea of Galilee	of Hebrew origin, cf. Kinaroth
and moored	προσωρμίσθησαν (prosōrmisthēsan)	4358: to bring (a ship) to anchor at	from pros and hormos (an anchorage)
to the shore.			

## 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

**διαπερασαντες verb - aorist active participle - nominative plural masculine**  
**diaperao dee-ap-er-ah'-o:** to cross entirely -- go over, pass (over), sail over.

**ηλθον verb - second aorist active indicative - third person**  
**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**επι preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γην noun - accusative singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

**γεννησαρετ proper noun**

**Gennesaret ghen-nay-sar-et':** Gennesaret (i.e. Kinnereth), a lake and plain in Palestine -- Gennesaret.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**προσωρμισθησαν verb - aorist passive indicative - third person**

**prosormizo pros-or-mid'-zo:** to moor to, i.e. (by implication) land at -- draw to the shore.

## Mark 6:54 .

.	Greek	Strong's	Origin
When they got	ἐξελθόντων (exelthontōn)	1831: to go or come out of	from ek and erchomai
out of the boat,	πλοίου (ploiou)	4143: a boat	from pleó
immediately	εὐθύς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
[the people] recognized	ἐπιγινόντες (epignontes)	1921: to know exactly, to recognize	from epi and ginóskó
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

εξελθοντων **verb - second aorist active participle - genitive plural masculine**

exerchomai **ex-er'-khom-ahce**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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

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.

πλοιου **noun - genitive singular neuter**

ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

επιγινοντες **verb - second aorist active participle - nominative plural masculine**

epiginosko **ep-ig-in-occe'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 6:55 .

.	Greek	Strong's	Origin
and ran about	περιέδραμον (periedramon)	4063: to run about	from peri and trechó
that whole	ὅλην (olēn)	3650: whole, complete	a prim. word

country	χώραν (chōran)	5561: a space, place, land	a prim. word
and began		757: to rule, to begin	a prim. verb
to carry	περιφέρειν (peripherein)	4064: to carry about	from peri and pheró
here		4063: to run about	from peri and trechó
and there		4064: to carry about	from peri and pheró
on their pallets	κραβάττοις (krabattois)	2895: a camp bed	of Macedonian origin
those	τήν (tēn)	3588: the	the def. art.
who were sick,	κακῶς (kakōs)	2560: badly	adverb from kakos
to the place	ὅπου (opou)	3699: where	from hos, and pou
they heard	ἤκουον (ēkouon)	191: to hear, listen	from a prim. word mean. hearing
He was.			

## KJV Lexicon

περιδραμοντες **verb - second aorist active participle - nominative plural masculine**  
peritrecho **per-ee-trekh'-o**: to run around, i.e. traverse -- run through.

ολην **adjective - accusative singular feminine**

**holos hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

περιχωρον **adjective - accusative singular feminine**

perichoros **per-ikh'-o-ros**: around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.

---

εκεινην **demonstrative pronoun - accusative singular feminine**

ekainos **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.

---

ηρξαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

---

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κραββατοις **noun - dative plural masculine**

krabbatos **krab'-bat-os**: a mattress -- bed.

---

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κακως **adverb**

kakos **kak-oc'e'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

---

εχοντας **verb - present active participle - accusative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

περιφερειν **verb - present active infinitive**

periphero **per-ee-fer'-o**: to convey around, i.e. transport hither and thither -- bear (carry) about.

---

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

ηκουον **verb - imperfect active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**ΟΤΙ conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**ΕΚΕΙ adverb**

**ekei ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

**ΕΣΤΙV verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## Mark 6:56 .

.	Greek	Strong's	Origin
Wherever	ὅπου (opou)	3699: where	from hos, and pou
He entered	εἰσεπορεύετο (eisporeueto)	1531: lit. or fig. to enter	from eis and poreuomai
villages,	κώμας (kōmas)	2968: a village	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
cities,	πόλεις (poleis)	4172: a city	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
countryside,	ἀγρούς (agrous)	68: a field, the country	a prim. word
they were laying	ἐτίθεσαν (etithesan)	5087: to place, lay, set	from a prim. root the-
the sick	ἀσθενούντας (asthenountas)	770: to be weak, feeble	from asthenés
in the market places,	ἀγοραῖς (agorais)	58: an assembly, place of assembly	from ageiró (to bring together)
and imploring	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him that they might	καὶν	2579: and if	from kai and ean

just	(kan)		
touch	ἥψαντο (ēpsanto)	681: to fasten to, lay hold of	from a prim. root haph-
the fringe	κρασπέδου (kraspedou)	2899: a border, tassel	of uncertain origin
of His cloak;	ἱματίου (imatiou)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and as many	ὅσοι (osoi)	3745: how much, how many	from hos,
as touched		681: to fasten to, lay hold of	from a prim. root haph-
it were being cured.	ἐσώζοντο (esōzonto)	4982: to save	from sós (safe, well)

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οπου adverb

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

### αν particle

**an an:** denoting a supposition, wish, possibility or uncertainty

**εισπορευετο verb - imperfect middle or passive deponent indicative - third person singular**  
**eisporeuomai ice-por-yoo'-om-ahee:** to enter -- come (enter) in, go into.

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### κωμας noun - accusative plural feminine

**kome ko'-may:** a hamlet (as if laid down) -- town, village.



**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.

---

**πολεις noun - accusative plural feminine**

**polis pol'-is:** a town (properly, with walls, of greater or less size) -- city.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**αγρους noun - accusative plural masculine**

**agros ag-ros':** a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

---

**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.

---

**αγοραις noun - dative plural feminine**

**agora ag-or-ah':** the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

---

**επιθουν verb - imperfect active indicative - third person**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ασθενουντας verb - present active participle - accusative plural masculine**

**astheneo as-then-eh'-o:** to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**παρεκαλουν verb - imperfect active indicative - third person**

**parakaleo par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**ἵνα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**καὶ conditional - contracted form**

**kan kan:** and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

---

**τοῦ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κράσπεδου noun - genitive singular neuter**

**kraspedon kras'-ped-on:** a margin, i.e. (specially), a fringe or tassel -- border, hem.

---

**τοῦ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ἱματίου noun - genitive singular neuter**

**himation him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

---

**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

---

**ἅπτονται verb - aorist middle subjunctive - third person**

**haptomai hap'-tom-ahee:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

---

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οἱ correlative pronoun - nominative plural masculine**

**hosos hos'-os:** as (much, great, long, etc.) as

---

**ἂν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

---

**ἡπτοντο verb - imperfect middle or passive deponent indicative - third person**

**haptomai hap'-tom-ahee:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

---

**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

---

**ἔσωζοντο verb - imperfect passive indicative - third person**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

## Mark 7:1 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
gathered	συνάγονται (sunagontai)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
around	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
Him when they had come	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
from Jerusalem,	Ἱεροσολύμων (ierosolumōn)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

## KJV Lexicon

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**συναγονται verb - present passive indicative - third person**

**sunago soon-ag'-o:** to lead together, i.e. collect or convene; specially, to entertain (hospitably)

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

<b>αυτον</b>	<b>personal pronoun - accusative singular masculine</b>
<b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons	
<b>οι</b>	<b>definite article - nominative plural masculine</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
<b>φarisaiοι</b>	<b>noun - nominative plural masculine</b>
<b>Pharisaios far-is-ah'-yos:</b> a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.	
<b>και</b>	<b>conjunction</b>
<b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words	
<b>τινες</b>	<b>indefinite pronoun - nominative plural masculine</b>
<b>tis tis:</b> some or any person or object	
<b>των</b>	<b>definite article - genitive plural masculine</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
<b>γραμματεων</b>	<b>noun - genitive plural masculine</b>
<b>grammateus gram-mat-yooce':</b> a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.	
<b>ελθοντες</b>	<b>verb - second aorist active participle - nominative plural masculine</b>
<b>erchomai er'-khom-ahee:</b> accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.	
<b>απο</b>	<b>preposition</b>
<b>apo apo':</b> off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)	
<b>ιεροσολυμων</b>	<b>noun - genitive plural neuter</b>
<b>Hierosoluma hee-er-os-ol'-oo-mah:</b> Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine - - Jerusalem.	

## Mark 7:2 .

.	Greek	Strong's	Origin
and had seen		3708: to see, perceive, attend to	a prim. verb

that some	τινᾶς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
were eating	ἐσθίουσιν (esthiousin)	2068: to eat	akin to edó (to eat)
their bread	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
with impure	κοινᾶς (koinais)	2839: common	from sun
hands,	χερσίν (chersin)	5495: the hand	a prim. word
that is, unwashed.	ἀνίπτοις (aniptois)	449: unwashed	from alpha (as a neg. prefix) and niptó

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδόντες **verb - second aorist active participle - nominative plural masculine**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

τινᾶς **indefinite pronoun - accusative plural masculine**

**tis tis:** some or any person or object

των **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

**κοινῶς** **adjective - dative plural feminine**

**koinos** **koy-nos'**: common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

**χερσίν** **noun - dative plural feminine**

**cheir** **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**τοῦτο** **demonstrative pronoun - nominative singular neuter**

**touto** **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ἐστὶν** **verb - present indicative - third person singular**

**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

**ἀνίπτοις** **adjective - dative plural masculine**

**aniptos** **an'-ip-tos**: without ablution -- unwashen.

**ἐσθιοντας** **verb - present active participle - accusative plural masculine**

**esthio** **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

**ἄρτους** **noun - accusative plural masculine**

**artos** **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

**ἐμεμψαντο** **verb - aorist middle deponent indicative - third person**

**memphomai** **mem'-fom-ahee**: to blame -- find fault.

## Mark 7:3 .

.	Greek	Strong's	Origin
(For the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and all	πάντες (pantes)	3956: all, every	a prim. word
the Jews	Ιουδαῖοι (ioudaioi)	2453: Jewish, a Jew, Judea	from Ioudas
do not eat	ἐσθίουσιν (esthiousin)	2068: to eat	akin to edó (to eat)
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

they carefully	πυγμῇ (pugmē)	4435: the fist	from pux (the fist)
wash	νίψωνται (nipsōntai)	3538: to wash	a late form of nizó (to cleanse)
their hands,	χεῖρας (cheiras)	5495: the hand	a prim. word
[thus] observing	κρατοῦντες (kratountes)	2902: to be strong, rule	from kratos
the traditions	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidómi
of the elders;	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)

## 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)

φarisαιοι **noun - nominative plural masculine**

**Pharisaïos far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

---

**ιουδαιοι adjective - nominative plural masculine**

**loudaios ee-oo-dah'-yos:** Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

---

**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.

---

**πυγμη noun - dative singular feminine**

**pugme poog-may':** the clenched hand, i.e. (only in dative case as adverb) with the fist (hard scrubbing) -- oft.

---

**νιπωνται verb - aorist middle subjunctive - third person**

**nipto nip'-to:** to cleanse (especially the hands or the feet or the face); ceremonially, to perform ablution -- wash.

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χειρας noun - accusative plural feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

**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.

---

**εσθιουσιν verb - present active indicative - third person**

**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

---

**κρατουντες verb - present active participle - nominative plural masculine**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**παραδοσιν noun - accusative singular feminine**

**paradosis par-ad'-os-is:** transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---



**πρεσβυτερων** **adjective - genitive plural masculine**  
**presbuteros** **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

## Mark 7:4 .

.	Greek	Strong's	Origin
and [when they come] from the market place,	ἀγορᾶς (agoras)	58: an assembly, place of assembly	from ageiró (to bring together)
they do not eat	ἐσθίουσιν (esthiousin)	2068: to eat	akin to edó (to eat)
unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
they cleanse		4472: to sprinkle	from rhainó (to sprinkle)
themselves; and there are many	πολλά (polla)	4183: much, many	a prim. word
other	ἄλλα (alla)	243: other, another	a prim. word
things		4183: much, many	a prim. word
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they have received	παρέλαβον (parelabon)	3880: to receive from	from para and lambanó
in order to observe,	κρατεῖν (kratein)	2902: to be strong, rule	from kratos
such as the washing	βαπτισμοὺς (baptismous)	909: (the act of) a dipping or washing	from baptizó
of cups	ποτηρίων (potēriōn)	4221: a wine cup	a dim. form derivation from pinó

and pitchers	ξεστῶν (xestōn)	3582: a sextarius (about a pint), a pitcher (of wood or stone)	of Latin origin
and copper pots.)	χαλκίων (chalkiōn)	5473: a brazen (i.e. of copper, bronze, brass) vessel	from chalkos

## 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

### απο preposition

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### αγορας noun - genitive singular feminine

**agora ag-or-ah':** the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

### 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.

### βαπτισωνται verb - aorist middle subjunctive - third person

**baptizo bap-tid'-zo:** to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

### 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.

### εσθιουσιν verb - present active indicative - third person

**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

---

**αλλα** adjective - nominative plural neuter

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

**πολλα** adjective - nominative plural neuter

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**εστιν** verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**α** relative pronoun - accusative plural neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**παρελαβον** verb - second aorist active indicative - third person

**paralambano par-al-am-ban'-o:** to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

---

**κρατειν** verb - present active infinitive

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

---

**βαπτισμους** noun - accusative plural masculine

**baptismos bap-tis-mos':** ablution (ceremonial or Christian) -- baptism, washing.

---

**ποτηριων** noun - genitive plural neuter

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

**και** conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ξεστων** noun - genitive plural masculine

**xestes xes'-tace:** properly, to smooth; by implication, (of friction) to boil or heat); a vessel (as fashioned or for cooking) , i.e. (specially), a measure for liquids or solids, (by analogy, a pitcher) -- pot.

---

**και** conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**χαλκιων** noun - genitive plural neuter

**chalkion khal-kee'-on:** a copper dish -- brazen vessel.

---

**και** conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κλινων noun - genitive plural feminine**

**kline klee'-nay:** a couch (for sleep, sickness, sitting or eating) -- bed, table.

## Mark 7:5 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
asked	ἐπερωτῶσιν (eperōtōsin)	1905: to inquire of	from epi and erótaó
Him, "Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do Your disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
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 tradition	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidómi
of the elders,	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
but eat	ἐσθίουσιν (esthiousin)	2068: to eat	akin to edó (to eat)
their bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
with impure	κοινᾶς (koinais)	2839: common	from sun
hands?"	χερσὶν (chersin)	5495: the hand	a prim. word

## KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

ΕΠΕΡΩΤΩΣΙΝ **verb - present active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

ΑΥΤΟΝ **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΟΙ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΦΑΡΙΣΑΙΟΙ **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΙ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΓΡΑΜΜΑΤΕΙΣ **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

ΔΙΑ **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΙ **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΟΙ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηται noun - nominative plural masculine**  
**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**σου personal pronoun - second person genitive singular**  
**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**ου particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**περιπατουσιν verb - present active indicative - third person**  
**peripateo per-ee-pat-eh'-o:** to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

---

**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.

---

**παραδοσιν noun - accusative singular feminine**  
**paradosis par-ad'-os-is:** transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

---

**των definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πρεσβυτερων adjective - genitive plural masculine**  
**presbuteros pres-boo'-ter-os:** older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

---

**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.

---

**ανιπτοις adjective - dative plural masculine**  
**aniptos an'-ip-tos:** without ablution -- unwashen.

---

**χερσιν noun - dative plural feminine**  
**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

**εσθιουσιν verb - present active indicative - third person**

**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.

**artos** **noun - accusative singular masculine**

**artos** **ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

## Mark 7:6 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Rightly	καλῶς (kalōs)	2573: well	adverb from kalos
did Isaiah	Ἡσαΐας (ēsaías)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
prophesy	ἐπροφήτευσεν (eprophēteusen)	4395: to foretell, tell forth, prophesy	from prophētés
of you hypocrites,	ὑποκριτῶν (upokritōn)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
as it is written:	γγέγραπται (gegraptai)	1125: to write	a prim. verb
THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
PEOPLE	λαὸς (laos)	2992: the people	a prim. word
HONORS	τιμᾶ (tima)	5091: to fix the value, to price	from timé
ME WITH THEIR LIPS,	χείλεσιν (cheilesin)	5491: a lip, an edge	a prim. word
BUT THEIR HEART	καρδία (kardia)	2588: heart	a prim. word
IS FAR	πόρρω (porrō)	4206: far off	an alt. form of prosó (far from)

AWAY	ἀπέχει (apechei)	568: to hold back, keep off, to be away from apo and echó be away, be distant
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FROM ME.

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καλως **adverb**

kalos **kal-oc'e'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

προφητευσεν **verb - aorist active indicative - third person singular**

propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

ησαιας **noun - nominative singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.



**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υποκριτων noun - genitive plural masculine**

**hupokrites hoop-ok-ree-tace':** an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

---

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**γεγραπται verb - perfect passive indicative - third person singular**

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

---

**ουτος demonstrative pronoun - nominative singular masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λαος noun - nominative singular masculine**

**laos lah-os':** a people -- people.

---

**τοις definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χειλεσιν noun - dative plural neuter**

**cheilos khi'-los:** a lip (as a pouring place); figuratively, a margin (of water) -- lip, shore.

---

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

---

**τιμα verb - present active indicative - third person singular**

**timao tim-ah'-o:** to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**καρδια noun - nominative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

**αυτων personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**πορρω adverb**

porrho **por'-rho**: forwards, i.e. at a distance -- far, a great way off.

**απεχει verb - present active indicative - third person singular**

apecho **ap-ekh'-o**: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

**απ preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

**εμου personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

## Mark 7:7 .

.	Greek	Strong's	Origin
BUT IN VAIN	μάτην (matēn)	3155: in vain, to no purpose	adverb from acc. of maté (a folly)
DO THEY WORSHIP	σέβονται (sebontai)	4576: to worship	a prim. verb
ME, TEACHING	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
AS DOCTRINES	διδασκαλίας (didaskalias)	1319: instruction (the function or the information)	from didaskalos
THE PRECEPTS	ἐντάλματα (entalmata)	1778: an injunction, i.e. religious precept	from entellomai
OF MEN.'	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

ματην **adverb**

maten **mat'-ane**: folly, i.e. (adverbially) to no purpose -- in vain.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σεβονται **verb - present middle or passive deponent indicative - third person**

sebomai **seb'-om-ahē**: to revere, i.e. adore -- devout, religious, worship.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

διδασκοντες **verb - present active participle - nominative plural masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

διδασκαλιας **noun - accusative plural feminine**

didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine, learning, teaching.

ενταλματα **noun - accusative plural neuter**

entalma **en'-tal-mah**: an injunction, i.e. religious precept -- commandment.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

## Mark 7:8 .

.	Greek	Strong's	Origin
"Neglecting	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
you hold	κρατεῖτε (krateite)	2902: to be strong, rule	from kratos

to the tradition	παράδοσιν (paradosin)	3862: a handing down or over, from paradidómi a tradition	
of men."	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

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.

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.

εντολην **noun - accusative singular feminine**

**entole en-tol'-ay':** injunction, i.e. an authoritative prescription -- commandment, precept.

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

κρατειτε **verb - present active indicative - second person**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παράδοσιν **noun - accusative singular feminine**

**paradosis par-ad'-os-is:** transmission, i.e. (concretely) a precept; specially, the Jewish

traditionary law -- ordinance, tradition.

---

των **definite article - genitive plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

βαπτισμους **noun - accusative plural masculine**

baptismos **bap-tis-mos':** ablution (ceremonial or Christian) -- baptism, washing.

---

ξεστων **noun - genitive plural masculine**

xestes **xes'-tace:** properly, to smooth; by implication, (of friction) to boil or heat); a vessel (as fashioned or for cooking) , i.e. (specially), a measure for liquids or solids, (by analogy, a pitcher) -- pot.

---

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ποτηριων **noun - genitive plural neuter**

poterion **pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

αλλα **adjective - accusative plural neuter**

allos **al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

παρομοια **adjective - accusative plural neuter**

paromoios **par-om'-oy-os:** alike nearly, i.e. similar -- like.

---

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).

---

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.

---

ποιειτε **verb - present active indicative - second person**

poieo **poy-eh'-o:** to make or do (in a very wide application, more or less direct)

## Mark 7:9 .

.	Greek	Strong's	Origin
He was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "You are experts	καλῶς (kalōs)	2573: well	adverb from kalos
at setting aside	ἀθετεῖτε (atheteite)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithēmi
the commandment	ἐντολὴν (entolēn)	1785: an injunction, order, command	from entellomai
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to keep		5083: to watch over, to guard	from a prim. word téros (a guard)
your tradition.	παράδοσιν (paradosin)	3862: a handing down or over, a tradition	from paradidōmi

## 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

### ελεγεν verb - imperfect active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### 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

καλως **adverb**

**kalos kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

αθετειτε **verb - present active indicative - second person**

**atheteo ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

την **definite article - accusative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολην **noun - accusative singular feminine**

**entole en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

του **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

την **definite article - accusative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδοσιν **noun - accusative singular feminine**

**paradosis par-ad'-os-is**: transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

υμων **personal pronoun - second person genitive plural**

**humon hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

τηρησητε **verb - aorist active subjunctive - second person**

**tereo tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

## Mark 7:10 .

■			
.	Greek	Strong's	Origin

"For Moses said,	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
		3004: to say	a prim. verb
HONOR	τίμα (tima)	5091: to fix the value, to price	from timé
YOUR FATHER	πατέρα (patera)	3962: a father	a prim. word
AND YOUR MOTHER;	μητέρα (mētera)	3384: mother	a prim. word
and, 'HE WHO SPEAKS EVIL	κακολογῶν (kakologōn)	2551: to speak ill of	from a comp. of kakos and logos
OF FATHER	πατέρα (patera)	3962: a father	a prim. word
OR	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
MOTHER,	μητέρα (mētera)	3384: mother	a prim. word
IS TO BE PUT	τελευτάτῳ (teleutatō)	5053: to complete, to come to an end, hence to die	from teleuté
TO DEATH';	θανάτῳ (thanatō)	2288: death	from thnéskó

## KJV Lexicon

μωσῆς **noun - nominative singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)



---

**ΕΙΠΕΝ verb - second aorist active indicative - third person singular**

**επο ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**τιμα verb - present active imperative - second person singular**

**timao tim-ah'-o:** to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πατερα noun - accusative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**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

---

**την definite article - accusative singular feminine**

**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.

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κακολογων verb - present active participle - nominative singular masculine**

**kakologeο kak-ol-og-eh'-o:** to revile -- curse, speak evil of.

---

**πατερα noun - accusative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

μητερα **noun - accusative singular feminine**  
meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

θανατω **noun - dative singular masculine**  
thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ΤΕΛΕΥΤΑΤΩ **verb - present active imperative - third person singular**  
teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, decease, die.

## Mark 7:11 .

.	Greek	Strong's	Origin
but you say,	λέγετε (lege-te)	3004: to say	a prim. verb
'If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
says		3004: to say	a prim. verb
to [his] father	πατρί (patri)	3962: a father	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
[his] mother,	μητρί (mētri)	3384: mother	a prim. word
whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I have		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
that would help	ὠφελήθης (ōphelēthēs)	5623: to help, benefit, do good	from ophelos
you is Corban	κορβᾶν (korban)	2878a: an offering	of Hebrew origin qorban

(that is to say, given δῶρον 1435: a gift, present, spec. a from didómi  
(dōron) sacrifice  
[to God]),'

## KJV Lexicon

υμεις **personal pronoun - second person nominative plural**  
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λεγετε **verb - present active indicative - second person**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εαν **conditional**  
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ειπη **verb - second aorist active subjunctive - third person singular**  
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ανθρωπος **noun - nominative singular masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τω **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρι **noun - dative singular masculine**  
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

η **particle**  
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**μητρι noun - dative singular feminine**

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

**κορβαν hebrew transliterated word**

**korban kor-ban':** a votive offering and the offering; a consecrated present (to the Temple fund); by extension (the latter term) the Treasury itself, i.e. the room where the contribution boxes stood -- Corban, treasury.

**ο relative pronoun - nominative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**δωρον noun - nominative singular neuter**

**doron do'-ron:** specially, a sacrifice -- gift, offering.

**ο relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

**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)

**εμου personal pronoun - first person genitive singular**

**emou em-oo':** of me -- me, mine, my.

**ωφεληθης verb - aorist passive subjunctive - second person singular**

**opheleo o-fel-eh'-o:** to be useful, i.e. to benefit -- advantage, better, prevail, profit.

## Mark 7:12 .

.	Greek	Strong's	Origin
you no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
permit	ἀφίετε (aphiete)	863: to send away, leave alone, permit	from apo and híemi (to send)
him to do	ποιῆσαι	4160: to make, do	a prim. word

	(poiēsai)		
anything	οὐδὲν (ouden)	3762: no one, none	from oude and heis
for [his] father	πατρί (patri)	3962: a father	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
[his] mother;	μητρί (mētri)	3384: mother	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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).

### ἀφίετε verb - present active indicative - second person

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

### αὐτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### οὐδεν adjective - accusative singular neuter

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

### ποιῆσαι verb - aorist active middle or passive deponent

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

### τω definite article - dative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πατρι noun - dative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μητρι noun - dative singular feminine**

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 7:13 .

.	Greek	Strong's	Origin
[thus] invalidating	ἀκυροῦντες (akourountes)	208: to revoke	from alpha (as a neg. prefix) and kuros (authority)
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
by your tradition	παράδοσει (paradosei)	3862: a handing down or over, a tradition	from paradidómi
which	ἧ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have handed down;	παρεδώκατε (paredōkate)	3860: to hand over, to give or deliver over, to betray	from para and didómi

and you do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
many things	πολλὰ (polla)	4183: much, many	a prim. word
such	παρόμοια (paromoia)	3946: much like	from para and homoios
as that."			

## KJV Lexicon

ακυρουντες **verb - present active participle - nominative plural masculine**  
akuroo **ak-oo-ro'-o**: to invalidate -- disannul, make of none effect.

τον **definite article - accusative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

**logos log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τη **definite article - dative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδοσει **noun - dative singular feminine**

**paradosis par-ad'-os-is:** transmission, i.e. (concretely) a precept; specially, the Jewish traditionary law -- ordinance, tradition.

**υμων personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**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.

**παρεδωκατε verb - aorist active indicative - second person**  
**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**παρομοια adjective - accusative plural neuter**  
**paromoios par-om'-oy-os:** alike nearly, i.e. similar -- like.

**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).

**πολλα adjective - accusative plural neuter**  
**polus pol-ooos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

**ποιειτε verb - present active indicative - second person**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

## Mark 7:14 .

.	Greek	Strong's	Origin
After He called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
to Him again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He [began] saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Listen	ἀκούσατε	191: to hear, listen	from a prim. word mean.



	(akousate)		hearing
to Me, all	πάντες (pantes)	3956: all, every	a prim. word
of you, and understand:	σύνετε (sunete)	4920: to set together, fig. to understand	from sun and híemi (to send)

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**προσκαλεσάμενος verb - aorist middle deponent participle - nominative singular masculine**  
**proskaleomai pros-kal-eh'-om-ahee:** to call toward oneself, i.e. summon, invite -- call (for, to, unto).

### παντα adjective - accusative singular masculine

**pas pas:** apparently a primary word; all, any, every, the whole

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### οχλον noun - accusative singular masculine

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

### ελεγεν verb - imperfect active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ακουετε verb - present active imperative - second person

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

### μου personal pronoun - first person genitive singular

**mou moo:** of me -- I, me, mine (own), my.

**παντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**συνιετε verb - present active imperative - second person**

**suniami soon-ee'-ay-mee:** to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

## Mark 7:15 .

.	Greek	Strong's	Origin
there is nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
outside	ἔξωθεν (exōthen)	1855: from without	from exó
the man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
which can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
defile	κοινῶσαι (koinōsai)	2840: to make common	from koinos
him if it goes	εἰσπορευόμενον (eisporeuomenon)	1531: lit. or fig. to enter	from eis and poreuomai
into him; but the things which proceed	ἐκπορευόμενα (ekporeuomena)	1607: to make to go forth, to go forth	from ek and poreuomai
out of the man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
are what defile	κοινοῦντα (koinounta)	2840: to make common	from koinos
the man.	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

## 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.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ἐξωθεν **adverb**

exothen **ex'-o-then**: external(-ly) -- out(-side, -ward, -wardly), (from) without.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εἰσπορευομενον **verb - present middle or passive deponent participle - nominative singular neuter**

eisporeuomai **ice-por-yoo'-om-ahee**: to enter -- come (enter) in, go into.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **relative pronoun - 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.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κοινωσαι **verb - aorist active middle or passive deponent**

**koinoo koy-no'-o:** to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

---

**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.

---

**εκπορευομενα verb - present middle or passive deponent participle - nominative plural neuter**  
**ekporeuomai ek-por-yoo'-om-ahee:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

---

**απ preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εκεινα demonstrative pronoun - nominative plural neuter**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**τα definite article - nominative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοινωντα verb - present active participle - nominative plural neuter**

**koinoo koy-no'-o:** to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπον noun - accusative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

## Mark 7:16 .

This verse was added by scribes. Early manuscripts of Mark do not contain Mark 7:16. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
["If		1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
has		2192: to have, hold	a prim. verb
ears		3775: the ear	a prim. word
to hear, let him hear.]"		191: to hear, listen	from a prim. word mean. hearing

## KJV Lexicon

### ει conditional

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### τις indefinite pronoun - nominative singular masculine

tis **tis:** some or any person or object

### ΕΧΕΙ verb - present active indicative - third person singular

echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

### ωτα noun - accusative plural neuter

ous **ooce:** the ear (physically or mentally) -- ear.

### ΑΚΟΥΕΙΝ verb - present active infinitive

akouo **ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

### ΑΚΟΥΕΤΩ verb - present active imperative - third person singular

akouo **ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

# Mark 7:17 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
he had left	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
[and] entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the house,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
questioned	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erótaó
Him about the parable.	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraboló

## 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

**ὅτε adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

**εἰσῆλθεν verb - second aorist active indicative - third person singular**

**eiserchomai ice-er'-khom-ahēe:** to enter -- arise, come (in, into), enter in(-to), go in (through).

**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

---

**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.

---

**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.

---

**οχλου noun - genitive singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**επηρωτων verb - imperfect active indicative - third person**

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηται noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**παραβολης noun - genitive singular feminine**

**parabole par-ab-ol-ay':** a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable,

proverb.

## Mark 7:18 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Are you so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
lacking in understanding	ἀσύνετοι (asunetoi)	801: without understanding	from alpha (as a neg. prefix) and sunetos
also?	καὶ (kai)	2532: and, even, also	a prim. conjunction
Do you not understand	νοεῖτε (noeite)	3539: to perceive, think	from nous
that whatever	πάν (pan)	3956: all, every	a prim. word
goes	εἰσπορευόμενον (eisporeuomenon)	1531: lit. or fig. to enter	from eis and poreuomai
into the man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
from outside	ἐξωθεν (exōthen)	1855: from without	from exó
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
defile	κοινῶσαι (koinōsai)	2840: to make common	from koinos
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

### λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

### 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

### υμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

### ασυνετοι adjective - nominative plural masculine

asunetos **as-oon'-ay-tos**: unintelligent; by implication, wicked -- foolish, without understanding.

### εστε verb - present indicative - second person

este **es-teh'**: ye are -- be, have been, belong.

### ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### νοειτε verb - present active indicative - second person

noieo **noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

### οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### πας adjective - nominative singular neuter

pas **pas**: apparently a primary word; all, any, every, the whole

### το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**εξωθεν** **adverb**

**exothern** **ex'-o-then**: external(-ly) -- out(-side, -ward, -wardly), (from) without.

**εισπορευομενον** **verb - present middle or passive deponent participle - nominative singular neuter**

**eisporeuomai** **ice-por-yoo'-om-ahee**: to enter -- come (enter) in, go into.

**εις** **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τον** **definite article - accusative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανθρωπον** **noun - accusative singular masculine**

**anthropos** **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

**ου** **particle - nominative**

**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**δυναται** **verb - present middle or passive deponent indicative - third person singular**

**dunamai** **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**κοινωσαι** **verb - aorist active middle or passive deponent**

**koinoo** **koy-no'-o**: to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

## Mark 7:19 .

.	Greek	Strong's	Origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it does not go	εἰσπορεύεται (eisporeuetai)	1531: lit. or fig. to enter	from eis and poreuomai
into his heart,	καρδίαν (kardian)	2588: heart	a prim. word
but into his stomach,	κοιλίαν	2836: belly	from koilos (hollow)

	(koilian)		
and is eliminated?"	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
([Thus He] declared	καθαρίζων (katharizōn)	2511: to cleanse	from katharos
all	πάντα (panta)	3956: all, every	a prim. word
foods	βρώματα (brōmata)	1033: food	from bibróskō
clean.)		2511: to cleanse	from katharos

## 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.

### 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.

**εισπορευεται verb - present middle or passive deponent indicative - third person singular**  
**eisporeuomai ice-por-yoo'-om-ahēe:** to enter -- come (enter) in, go into.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### την definite article - accusative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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).

---

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοιλιαν noun - accusative singular feminine**

**koilia koy-lee'-ah:** a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

---

**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

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αφεδρωνα noun - accusative singular masculine**

**aphedron af-ed-rone':** a place of sitting apart, i.e. a privy -- draught.

---

**εκπορευεται verb - present middle or passive deponent indicative - third person singular**

**ekporeuomai ek-por-yoo'-om-ah-ee:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

---

**καθαριζον verb - present active participle - nominative singular neuter**

**katharizo kath-ar-id'-zo:** to cleanse -- (make) clean(-se), purge, purify.

---

**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.

---

βρωματα **noun - accusative plural neuter**

**broma bro'-mah:** food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

## Mark 7:20 .

.	Greek	Strong's	Origin
And He was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"That which proceeds	ἐκπορευόμενον (ekporeuomenon)	1607: to make to go forth, to go forth	from ek and poreuomai
out of the man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
that is what defiles	κοινοῖ (koinoi)	2840: to make common	from koinos
the man.	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

### KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

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.

**ανθρωπου noun - genitive singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

**εκπορευομενον verb - present middle or passive deponent participle - nominative singular neuter**  
**ekporeuomai ek-por-yoo'-om-ahēe:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

**εκεινο demonstrative pronoun - nominative singular neuter**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

**κοινοι verb - present active indicative - third person singular**

**koinoo koy-no'-o:** to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανθρωπον noun - accusative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

## Mark 7:21 .

.	Greek	Strong's	Origin
"For from within,	ἐσωθεν (esōthen)	2081: from within	from esó
out of the heart	καρδίας (kardias)	2588: heart	a prim. word
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
proceed	ἐκπορεύονται (ekporeuontai)	1607: to make to go forth, to go forth	from ek and poreuomai
the evil	κακοὶ (kakoi)	2556: bad, evil	a prim. word
thoughts,	διαλογισμοὶ (dialogismoi)	1261: a reasoning	from dialogizomai

fornications,	πορνείαι (porneiai)	4202: fornication	from porneuó
thefts,	κλοπαί (klopai)	2829: theft	from kleptó
murders,	φόνοι (phonoí)	5408: a murder	from phen- (to slay)
adulteries,		3430: adultery	from moicheuó

## KJV Lexicon

### εσωθεν **adverb**

**esothern** **es'-o-then**: from inside; (inside) -- inward(-ly), (from) within, without.

### γαρ **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### εκ **preposition**

**ek** **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### της **definite article - genitive singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### 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).

### των **definite article - genitive plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ανθρωπων **noun - genitive plural masculine**

**anthropos** **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

### οι **definite article - nominative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**διαλογισμοι noun - nominative plural masculine**

**dialogismos dee-al-og-is-mos':** discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κακοι adjective - nominative plural masculine**

**kakos kak-os':** worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

**εκπορευονται verb - present middle or passive deponent indicative - third person**

**ekporeuomai ek-por-yoo'-om-ahee:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

**μοιχαιαι noun - nominative plural feminine**

**moicheia moy-khi'-ah:** adultery -- adultery.

**πορνειαι noun - nominative plural feminine**

**porneia por-ni'-ah:** harlotry (including adultery and incest); figuratively, idolatry -- fornication.

**φονοι noun - nominative plural masculine**

**phonos fon'-os:** murder -- murder, + be slain with, slaughter.

## Mark 7:22 .

.	Greek	Strong's	Origin
deeds of coveting	πλεονεξίαι (pleonexiai)	4124: advantage, covetousness	from pleonektēs
[and] wickedness,	πονηρίαι (ponēriai)	4189: iniquity	from ponēros
[as well] [as] deceit,	δόλος (dolos)	1388: a bait, fig. craft, deceit	from the root del-
sensuality,	ἀσέλγεια (aselgeia)	766: licentiousness, wantonness	of uncertain origin
envy,	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
slander,	βλασφημία (blasphēmia)	988: slander	from blasphēmos



pride	ὑπερηφάνια (uperēphania)	5243: haughtiness, disdain	from huperéphanos
[and] foolishness.	ἀφροσύνη (aphrosunē)	877: foolishness	from aphrón

## KJV Lexicon

κλοπαι **noun - nominative plural feminine**

klope **klop-ay'**: stealing -- theft.

πλεονεξια **noun - nominative plural feminine**

pleonexia **pleh-on-ex-ee'-ah**: avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

πονηρια **noun - nominative plural feminine**

poneria **pon-ay-ree'-ah**: depravity, i.e. (specially), malice; plural (concretely) plots, sins -- iniquity, wickedness.

δολος **noun - nominative singular masculine**

dolos **dol'-os**: a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtility.

ασελγεια **noun - nominative singular feminine**

aselgeia **as-elg'-i-a**: licentiousness (sometimes including other vices) -- filthy, lasciviousness, wantonness.

οφθαλμος **noun - nominative singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

πονηρος **adjective - nominative singular masculine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

βλασφημια **noun - nominative singular feminine**

blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil speaking, railing.

υπερηφανια **noun - nominative singular feminine**

huperephania **hoop-er-ay-fan-ee'-ah**: haughtiness -- pride.;

αφροσύνη **noun - nominative singular feminine**  
**aphrosune af-ros-oo'-nay:** senselessness, i.e. (euphemistically) egotism; (morally) recklessness -- folly, foolishly(-ness).

## Mark 7:23 .

.	Greek	Strong's	Origin
"All	πάντα (panta)	3956: all, every	a prim. word
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
evil things	πονηρά (ponēra)	4190: toilsome, bad	from poneó (to toil)
proceed	ἐκπορεύεται (ekporeuetai)	1607: to make to go forth, to go forth	from ek and poreuomai
from within	ἔσωθεν (esōthen)	2081: from within	from esó
and defile	κοινοῖ (koinoi)	2840: to make common	from koinos
the man."	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

παντα **adjective - nominative plural neuter**  
**pas pas:** apparently a primary word; all, any, every, the whole

ταυτα **demonstrative pronoun - nominative plural neuter**  
**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

πονῆρα **adjective - nominative plural neuter**  
**poneros pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

εσωθεν **adverb**  
**esothern es'-o-then**: from inside; (inside) -- inward(-ly), (from) within, without.

εκπορεύεται **verb - present middle or passive deponent indicative - third person singular**  
**ekporeuomai ek-por-yoo'-om-ahee**: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

και **conjunction**  
**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κοινοί **verb - present active indicative - third person singular**  
**koinoo koy-no'-o**: to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

τον **definite article - accusative singular masculine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπον **noun - accusative singular masculine**  
**anthropos anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

## Mark 7:24 .

.	Greek	Strong's	Origin
Jesus got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
from there	Ἐκεῖθεν (ekeithen)	1564: from there	from ekei
to the region	ὄρια (oria)	3725: a boundary	from horos (a boundary)
of Tyre	Τύρου (turou)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
. And when He had entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai

a house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
He wanted	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
no one	οὐδένα (oudena)	3762: no one, none	from oude and heis
to know	γινῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
[of it]; yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
He could	ἠδυνάσθη (ēdunasthē)	1410: to be able, to have power	a prim. verb
not escape notice.	λαθεῖν (lathein)	2990: to escape notice	from a prim. root lath-

## 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

### ἐκεῖθεν **adverb**

**ekeithen ek-i'-then:** thence -- from that place, (from) thence, there.

### ἀναστάς **verb - second aorist active participle - nominative singular masculine**

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

### ἀπηλθεν **verb - second aorist active indicative - third person singular**

**aperchomai ap-erkh'-om-ahē:** to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

### εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τα** **definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μεθορια** **noun - accusative plural neuter**

**methorios meth-or'-ee-os:** bounded alongside, i.e. contiguous (neuter plural as noun, frontier) -- border.

---

**τυρου** **noun - genitive singular feminine**

**Turos too'-ros:** Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**σιδωνος** **noun - genitive singular feminine**

**Sidon sid-one':** Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εισελθων** **verb - second aorist active participle - nominative singular masculine**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**εις** **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**οικιαν** **noun - accusative singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**ουδενα** **adjective - accusative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**ηθελεν** **verb - imperfect active indicative - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**γνωvai** **verb - second aorist active middle or passive deponent**

**ginosko ghin-oc'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

---

with other particles or small words

**οὐκ particle - nominative**

**οὐ οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἠδυνήθη verb - aorist passive deponent indicative - third person singular - attic**

**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**λανθάν verb - second aorist active middle or passive deponent**

**lanthano lan-than'-o:** to lie hid; often used adverbially, unwittingly -- be hid, be ignorant of, unawares.

## Mark 7:25 .

.	Greek	Strong's	Origin
But after hearing	ἀκούσασα (akousasa)	191: to hear, listen	from a prim. word mean. hearing
of Him, a woman	γυνή (gunē)	1135: a woman	a prim. word
whose	ἥς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
little daughter	θυγάτριον (thugatrion)	2365: a little daughter	dim. from thugatér
had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
an unclean	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
immediately	εὐθύς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
came	ἔλθοῦσα (elthousa)	2064: to come, go	a prim. verb
and fell	προσέπεσεν (prosepesen)	4363: to fall upon, fall prostrate before	from pros and piptó

at His feet.

πόδας  
(podas)

4228: a foot

a prim. word

## KJV Lexicon

ακουσασα **verb - aorist active participle - nominative singular feminine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ειχεν **verb - imperfect active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

θυγατριον **noun - nominative singular neuter**

thugatrion **thoo-gat'-ree-on**: a daughterling -- little (young) daughter.

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πνευμα **noun - accusative singular neuter**  
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ακαθαρτον **adjective - accusative singular neuter**  
akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

ελθουσα **verb - second aorist active participle - nominative singular feminine**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προσπεσεν **verb - second aorist active indicative - third person singular**  
prospipto **pros-pip'-to**: to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm) -- beat upon, fall (down) at (before).

προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**  
pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 7:26 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the woman	γυνή (gunē)	1135: a woman	a prim. word
was a Gentile,	Ἑλληνίς (ellēnis)	1674: a Greek (i.e. Gentile) woman	fem. of Hellén
of the Syrophoenician	Συροφοινίκισσα (surophoinikissa)	4949: a Syrophoenician (woman)	fem. of a comp. of Suros and Phoiniké
race.	γένει (genei)	1085: family, offspring	from ginomai



And she kept asking	ἠρώτα (ērōta)	2065: to ask, question	akin to eromai (to ask)
Him to cast	ἐκβάλη (ekbalē)	1544b: to expel, to drive, cast or send out	from ek and balló
the demon	δαμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
out of her daughter.	θυγατρὸς (thugatros)	2364: daughter	a prim. word

## KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ελληνις **noun - nominative singular feminine**

Hellenis **hel-lay-nis'**: a Grecian (i.e. non-Jewish) woman -- Greek.

συραφοινικισσα **noun - nominative singular feminine**

Surophoinissa **soo-rof-oy'-nis-sah**: a Syro-phoenician woman, i.e. a female native of Phoenicia in Syria -- Syrophenician.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενει **noun - dative singular neuter**

genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ηρωτα verb - imperfect active indicative - third person singular**

**erotao er-o-tah'-o:** to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**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.

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δαιμονιον noun - accusative singular neuter**

**daimonion dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

**εκβαλη verb - second aorist active subjunctive - third person singular**

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

**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.

**θυγατρος noun - genitive singular feminine**

**thugater thoo-gat'-air:** a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

**αυτης personal pronoun - genitive singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 7:27 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν	3004: to say	a prim. verb

	(elegen)		
to her, "Let	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
the children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
be satisfied	χορτασθῆναι (chortasthēnai)	5526: to feed, fatten, fill, satisfy	from chortos
first,		4413: first, chief	contr. superl. of pro
for it is not good	καλὸν (kalon)	2570: beautiful, good	a prim. word
to take	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
the children's	τέκνων (teknōn)	5043: a child (of either sex)	from tiktó
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and throw	βαλεῖν (balein)	906: to throw, cast	a prim. word
it to the dogs."	कुनारीοις (kunariois)	2952: a little dog	dim. of kuón

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

---

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

αφες **verb - second aorist active middle - second person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

---

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

---

χορτασθηναι **verb - aorist passive middle or passive deponent**

chortazo **khor-tad'-zo**: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

---

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

τεκνα **noun - accusative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

---

ου **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)

---

καλον **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

---

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

λαβειν **verb - second aorist active middle or passive deponent**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<b>αρτον</b> <b>noun - accusative singular masculine</b> <b>artos ar'-tos:</b> bread (as raised) or a loaf -- (shew-)bread, loaf.
<b>των</b> <b>definite article - genitive plural neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>τεκνων</b> <b>noun - genitive plural neuter</b> <b>teknon tek'-non:</b> a child (as produced) -- child, daughter, son.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>βαλειν</b> <b>verb - second aorist active middle or passive deponent</b> <b>ballo bal'-lo:</b> to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.
<b>τοις</b> <b>definite article - dative plural neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>κυναριοις</b> <b>noun - dative plural neuter</b> <b>kunarion koo-nar'-ee-on:</b> a puppy -- dog.

## Mark 7:28 .

.	Greek	Strong's	Origin
But she answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
and said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Yes,	ναί (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
[but] even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the dogs	κυνάρια (kunaria)	2952: a little dog	dim. of kuón
under	ὑποκάτω	5270: below, under	from hupo and kató

	(upokatō)		
the table	τραπέζης (trapezēs)	5132: a table, dining table	from modified forms of tessares and pezos
feed	ἐσθίουσιν (esthiousin)	2068: to eat	akin to edó (to eat)
on the children's	παιδίων (paidiōn)	3813: a young child	dim. of pais
crumbs."	ψιχίων (psichiōn)	5589: a crumb (of bread)	from a prim. word psix (a crumb)

## 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).

### απεκριθη verb - aorist middle deponent indicative - third person singular

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### vai particle

nai **nahee**: yes -- even so, surely, truth, verily, yea, yes.

### κυριε noun - vocative singular masculine

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**γαρ** **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**τα** **definite article - nominative plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυναρια** **noun - nominative plural neuter**

**kunarion** **koo-nar'-ee-on**: a puppy -- dog.

---

**υποκατω** **adverb**

**hupokato** **hoop-ok-at'-o**: down under, i.e. beneath -- under.

---

**της** **definite article - genitive singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τραπεζης** **noun - genitive singular feminine**

**trapeza** **trap'-ed-zah**: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

---

**εσθιει** **verb - present active indicative - third person singular**

**esthio** **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

---

**απο** **preposition**

**apo** **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**των** **definite article - genitive plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ψιχιων** **noun - genitive plural neuter**

**psichion** **psikh-ee'-on**: a little bit or morsel -- crumb.

---

**των** **definite article - genitive plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**παιδιων** **noun - genitive plural neuter**

**paidion** **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by

extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

## Mark 7:29 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to her, "Because	δια (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
answer	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
go;	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
the demon	δαίμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
has gone	ἐξελήλυθεν (exelēluthen)	1831: to go or come out of	from ek and erchomai
out of your daughter."	θυγατρός (thugatros)	2364: daughter	a prim. word

## KJV Lexicon

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΕΙΠΕΝ verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.



**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

---

**δια preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**τουτον demonstrative pronoun - accusative singular masculine**

**touton too'-ton:** this (person, as objective of verb or preposition) -- him, the same, that, this.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογον noun - accusative singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**υπαγε verb - present active imperative - second person singular**

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

**εξεληλυθεν verb - perfect active indicative - third person singular**

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δαιμονιον noun - nominative singular neuter**

**daimonion dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

---

**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.

---

**θυγατρος noun - genitive singular feminine**

**thugater thoo-gat'-air:** a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

σου **personal pronoun - second person genitive singular**  
sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

## Mark 7:30 .

.	Greek	Strong's	Origin
And going back	ἀπελθοῦσα (apelthousa)	565: to go away, go after	from apo and erchomai
to her home,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
she found	εὔρεν (euren)	2147: to find	a prim. verb
the child	παιδίον (paidion)	3813: a young child	dim. of pais
lying	βεβλημένον (beblēmenon)	906: to throw, cast	a prim. word
on the bed,	κλίνην (klinēn)	2825b: a couch	from klinó
the demon	δαιμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
having left.	ἐξεληλυθός (exelēluthos)	1831: to go or come out of	from ek and erchomai

## KJV Lexicon

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απελθουσα **verb - second aorist active participle - nominative singular feminine**  
aperchomai **ap-erkh'-om-ahee:** to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικον noun - accusative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**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

---

**ευρεν verb - second aorist active indicative - third person singular**

**heurisko hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δαιμονιον noun - nominative singular neuter**

**daimonion dahee-mon'-ee-on:** a d?monic being; by extension a deity -- devil, god.

---

**εξεληλυθος verb - perfect active participle - accusative singular neuter**

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θυγατερα noun - accusative singular feminine**

**thugater thoo-gat'-air:** a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

---

**βεβλημενην verb - perfect passive participle - accusative singular feminine**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

---

**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.

κλινης **noun - genitive singular feminine**

kline **klee'-nay**: a couch (for sleep, sickness, sitting or eating) -- bed, table.

## Mark 7:31 .

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out from the region	ὀρίων (oriōn)	3725: a boundary	from horos (a boundary)
of Tyre,	Τύρου (turou)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Sidon	Σιδῶνος (sidōnos)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon
to the Sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
within	ἀνὰ (ana)	303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb
the region	ὀρίων (oriōn)	3725: a boundary	from horos (a boundary)

of Decapolis.

ΔΕΚΑΠΌΛΕΩΣ  
(dekapoleōs)

1179: Decapolis, a region E. from deka and polis  
of the Jordan

## 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.

εξελθων **verb - second aorist active participle - nominative singular masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οριων **noun - genitive plural neuter**

horion **hor'-ee-on**: a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

τυρου **noun - genitive singular feminine**

Turos **too'-ros**: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνος **noun - genitive singular feminine**

Sidon **sid-one'**: Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν **noun - accusative singular feminine**

**thalassa thal'-as-sah:** the sea (genitive case or specially) -- sea.

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

**Galilaia gal-il-ah'-yah:** Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

ανα **preposition**

**ana an-ah':** up; but (by extension) used (distributively) severally, or (locally) at (etc.)

μεσον **adjective - accusative singular neuter**

**mesos mes'-os:** middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

των **definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οριων **noun - genitive plural neuter**

**horion hor'-ee-on:** a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

δεκαπολεως **noun - genitive singular feminine**

**Dekapolis dek-ap'-ol-is:** the ten-city region; the Decapolis, a district in Syria -- Decapolis.

## Mark 7:32 .

.	Greek	Strong's	Origin
They brought	φέρουσιν (pherousin)	5342: to bear, carry, bring forth	a prim. word
to Him one who was deaf	κωφὸν (kōphon)	2974: blunt, dull	of uncertain origin
and spoke with difficulty,	μογιάλον (mogilalon)	3424: speaking with difficulty	from mogis and laleó
and they implored	παρακαλοῦσιν (parakalousin)	3870: to call to or for, to exhort, to encourage	from para and kaleó

Him to lay	ἐπιθῆ (epithē)	2007: to lay upon, to place upon	from epi and tithēmi
His hand	χεῖρα (cheira)	5495: the hand	a prim. word
on him.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### φέρουσιν verb - present active indicative - third person

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

### αὐτῷ personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### κωφον adjective - accusative singular masculine

**kophos ko-fos':** blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

### μογγιλαλον adjective - accusative singular masculine

**mogilalos mog-il-al'-os:** hardly talking, i.e. dumb (tongue-tied) -- having an impediment in his speech.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παρακαλουσιν verb - present active indicative - third person

**parakaleo par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

### αὐτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

**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.

**ἐπιθή verb - second aorist active subjunctive - third person singular**

**epitithemi ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

**αὐτῷ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**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.

**χεῖρα noun - accusative singular feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

## Mark 7:33 .

.	Greek	Strong's	Origin
Jesus took him aside	ἀπολαβόμενος (apolabomenos)	618: to receive from, receive as one's due	from apo and lambanó
from the crowd,	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
by himself,	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
and put	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
His fingers	δακτύλους (daktulous)	1147: a finger	of uncertain origin
into his ears,	ὠτα (ōta)	3775: the ear	a prim. word
and after spitting,	πτύσας (ptusas)	4429: to spit	a prim. word



He touched

681: to fasten to, lay hold of

from a prim. root haph-

his tongue

γλώσσης  
(glōssēs)

1100: the tongue, a language

from a prim. root glóch-  
(projecting point)

[with the saliva];

## 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

απολαβομενος **verb - second aorist middle passive - nominative singular masculine**  
apolambano **ap-ol-am-ban'-o**: to receive (specially, in full, or as a host); also to take aside -- receive, take.

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

οχλου **noun - genitive singular masculine**  
ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

κατ **preposition**  
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ιδιαν **adjective - accusative singular feminine**  
idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

εβαλεν **verb - second aorist active indicative - third person singular**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δακτύλους noun - accusative plural masculine**

**daktulos dak'-too-los:** a finger -- finger.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ωτα noun - accusative plural neuter**

**ous ooce:** the ear (physically or mentally) -- ear.

---

**αυτου personal pronoun - genitive 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

---

**πτυσας verb - aorist active participle - nominative singular masculine**

**ptuo ptoo'-o:** to spit -- spit.

---

**ηψατο verb - aorist middle deponent indicative - third person singular**

**haptomai hap'-tom-ahee:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γλωσσης noun - genitive singular feminine**

**glossa gloce-sah':** the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

## Mark 7:34 .

.	Greek	Strong's	Origin
and looking	ἀναβλέψας (anablepsas)	308: to look up, recover sight	from ana and blepó
up to heaven	οὐρανὸν (ouranon)	3772: heaven	a prim. word
with a deep sigh,	ἐστέναξεν (estenaxen)	4727: to groan (within oneself)	from stenó (to moan, sigh, groan)
He said	λέγει (legei)	3004: to say	a prim. verb
to him, "Ephphatha!"	Ἐφφαθα (ephphatha)	2188: be opened!	of Aramaic origin pethach
that is, "Be opened!"	διανοίχθητι (dianoichthēti)	1272: to open up completely	from dia and anoigó

### 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

αναβλεψας **verb - aorist active participle - nominative singular masculine**

**anablepo an-ab-lep'-o:** to look up; by implication, to recover sight -- look (up), see, receive sight.

εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανὸν **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ἐστεναξεν **verb - aorist active indicative - third person singular**

stenazo **sten-ad'-zo**: to make (intransitively, be) in straits, i.e. (by implication) to sigh, murmur, pray inaudibly -- with grief, groan, grudge, sigh.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εφφαθα **aramaic transliterated word**

ephphatha **ef-fath-ah'**: be opened! -- Ephphatha.

ὃ **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.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

διανοιχθῆτι **verb - aorist passive imperative - second person singular**

dianoigo **dee-an-oy'-go**: to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.

## Mark 7:35 .

.	Greek	Strong's	Origin
And his ears	ἀκοαί (akoai)	189: hearing, the sense of hearing	from akouó
were opened,	ἠνοίγησαν (ēnoigēsan)	455: to open	from ana and oigó (to open)
and the impediment	δεσμὸς (desmos)	1199: a band, bond	from deó
of his tongue	γλώσσης (glōssēs)	1100: the tongue, a language	from a prim. root glóch- (projecting point)

was removed,	ἐλύθη (eluthē)	3089: to loose, to release, to dissolve	a prim. verb
and he [began] speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
plainly.	ὀρθῶς (orthōs)	3723: rightly	from orthos

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### διανοιχθησαν verb - aorist passive indicative - third person

**dianoigo dee-an-oy'-go:** to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### 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.

### ακοαι noun - nominative plural feminine

**akoe ak-o-ay':** hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ελυθη verb - aorist passive indicative - third person singular

**luo loo'-o:** to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμος **noun - nominative singular masculine**

desmon **des-mon'**: a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσσης **noun - genitive singular feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

αυτου **personal pronoun - genitive 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

ελαλει **verb - imperfect active indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ορθως **adverb**

orthos **or-thoce'**: in a straight manner, i.e. (figuratively) correctly (also morally) -- plain, right(-ly).

## Mark 7:36 .

.	Greek	Strong's	Origin
And He gave	διεστείλατο (diesteilato)	1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
them orders	διεστέλλετο (diestelleto)	1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
not to tell	λέγωσιν (legōsin)	3004: to say	a prim. verb
anyone;	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
but the more	ὅσον	3745: how much, how many	from hos,

	(oson)		
He ordered		1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
them, the more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
widely		4053: abundant	from peri
they continued to proclaim	ἐκήρυσσον (ekērusson)	2784: to be a herald, proclaim	of uncertain origin
it.			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### διεστείλατο verb - aorist middle indicative - third person singular

**diastellomai dee-as-tel'-lom-ahee:** to set (oneself) apart (figuratively, distinguish), i.e. (by implication) to enjoin -- charge, that which was (give) commanded(-ment).

### αυτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἵνα conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### 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.

### εἰπωσιν verb - second aorist active subjunctive - third person

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οσον **correlative pronoun - accusative singular neuter**  
hosos **hos'-os**: as (much, great, long, etc.) as

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

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

διεστέλλετο **verb - imperfect middle indicative - third person singular**  
diastellomai **dee-as-tel'-lom-ahee**: to set (oneself) apart (figuratively, distinguish), i.e. (by implication) to enjoin -- charge, that which was (give) commanded(-ment).

μαλλον **adverb**  
mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

περισσότερον **adjective - accusative singular neuter - comparative or contracted**  
perissoteron **per-is-sot'-er-on**: in a more superabundant way -- more abundantly, a great deal, far more.

εκηρυσσον **verb - imperfect active indicative - third person**  
kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

## Mark 7:37 .

.	Greek	Strong's	Origin
They were utterly	ὑπερπερισσῶς (uperperissōs)	5249: beyond measure, exceedingly	from huper and perissós
astonished,	ἐξεπλήσσοντο (exeplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and pléssó
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"He has done	πεποιήκεν (pepoiēken)	4160: to make, do	a prim. word
all things	πάντα (panta)	3956: all, every	a prim. word



well;	καλῶς (kalōs)	2573: well	adverb from kalos
He makes	ποιεῖ (poiei)	4160: to make, do	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the deaf	κωφούς (kōphous)	2974: blunt, dull	of uncertain origin
to hear	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
and the mute	ἄλαλους (alalous)	216: mute, speechless	from alpha (as a neg. prefix) and lalos (talkative)
to speak."	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)

## 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

### υπερπερισσως **adverb**

**huperperissos hoop-er-per-is-soce':** superabundantly, i.e. exceedingly -- beyond measure.

### ἐξεπλησσοντο **verb - imperfect passive indicative - third person**

**ekplesso ek-place'-so:** to strike with astonishment -- amaze, astonish.

### λεγοντες **verb - present active participle - nominative plural masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### καλως **adverb**

**kalos kal-oce':** well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

### παντα **adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

**ΠΕΠΟΙΗΚΕΝ verb - perfect active indicative - third person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**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.

**κωφους adjective - accusative plural masculine**

**kophos ko-fos':** blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

**ΠΟΙΕΙ verb - present active indicative - third person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**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.

**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.

**αλαλους adjective - accusative plural masculine**

**alalos al'-al-os:** mute -- dumb.

**λαλειν verb - present active infinitive**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

## Mark 8:1 .

■			
.	Greek	Strong's	Origin
In those	ἐκεῖναις (ekeinais)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days,	ἡμέραις (ēmerais)	2250: day	a prim. word

when there was again	παλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a large	πολλοῦ (pollou)	4183: much, many	a prim. word
crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
and they had	ἐχόντων (echontōn)	2192: to have, hold	a prim. verb
nothing	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
to eat,		2068: to eat	akin to edó (to eat)
Jesus called	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
His disciples	μαθητάς (mathētas)	3101: a disciple	from manthanó
and said	λέγει (legei)	3004: to say	a prim. verb
to them,			

## KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΕΚΕΙΝΑΙΣ **demonstrative pronoun - dative plural feminine**

**ekeinos ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

<b>ημεραις</b> <b>noun - dative plural feminine</b> <b>hemera</b> <b>hay-mer'-ah:</b> age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
<b>παμπολλου</b> <b>adjective - genitive singular masculine</b> <b>pampolus</b> <b>pam-pol-ooce:</b> full many, i.e. immense -- very great.
<b>οχλου</b> <b>noun - genitive singular masculine</b> <b>ochlos</b> <b>okh'los:</b> a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.
<b>οντος</b> <b>verb - present participle - genitive singular masculine</b> <b>on</b> <b>oan:</b> being -- be, come, have.
<b>και</b> <b>conjunction</b> <b>kai</b> <b>kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>μη</b> <b>particle - nominative</b> <b>me</b> <b>may:</b> any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
<b>εχοντων</b> <b>verb - present active participle - genitive plural masculine</b> <b>echo</b> <b>ekh'-o:</b> (used in certain tenses only) a primary verb; to hold
<b>τι</b> <b>interrogative pronoun - accusative singular neuter</b> <b>tis</b> <b>tis:</b> an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.
<b>φαγωσιν</b> <b>verb - second aorist active subjunctive - third person</b> <b>phago</b> <b>fag'-o:</b> to eat -- eat, meat.
<b>προσκαλεσαμενος</b> <b>verb - aorist middle deponent participle - nominative singular masculine</b> <b>proskaleomai</b> <b>pros-kal-eh'-om-ahee:</b> to call toward oneself, i.e. summon, invite -- call (for, to, unto).
<b>ο</b> <b>definite article - nominative singular masculine</b> <b>ho</b> <b>ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ιησους</b> <b>noun - nominative singular masculine</b> <b>iesous</b> <b>ee-ay-sooce':</b> Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
<b>τους</b> <b>definite article - accusative plural masculine</b> <b>ho</b> <b>ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**  
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγει **verb - present active indicative - third person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 8:2 .

.	Greek	Strong's	Origin
"I feel compassion	σπλαγχνίζομαι (splanchnizomai)	4697: to be moved in the inward parts, i.e. to feel compassion	from splanchnon
for the people	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they have remained	προσμένουσιν (prosmenousin)	4357: to wait longer	from pros and menó
with Me now	ἤδη (ēdē)	2235: already	a prim. adverb of time
three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέραι (ēmerai)	2250: day	a prim. word
and have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
nothing	οὐκ (ouk)	3756: not, no	a prim. word
to eat.		2068: to eat	akin to edó (to eat)

## KJV Lexicon

σπλαγχνίζομαι **verb - present middle or passive deponent indicative - first person singular**

splagchnizomai **splangkhnid'-zom-ahee**: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὁ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὄχλον **noun - accusative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

ἤδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

ἡμέραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τρεις **adjective - accusative plural feminine**

treis **trice**: three -- three.

προσμένουσιν **verb - present active indicative - third person**

prosmeno **pros-men'-o**: to stay further, i.e. remain in a place, with a person; figuratively, to adhere to, persevere in -- abide still, be with, cleave unto, continue in (with).

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**οὐκ particle - nominative**

**οὐ οο:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἔχουσιν verb - present active indicative - third person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**τί interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**φαγῶσιν verb - second aorist active subjunctive - third person**

**phago fag'-o:** to eat -- eat, meat.

## Mark 8:3 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I send them away	ἀπολύσω (apolusō)	630: to set free, release	from apo and luó
hungry	νήστεις (nēsteis)	3523: not eating	from né- (implying negation) and the same as esthió
to their homes,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
they will faint	ἐκλυθήσονται (ekluthēsontai)	1590: to loose, release, to grow weary	from ek and luó
on the way;	ὁδῶ (odō)	3598: a way, road	a prim. word
and some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of them have come		1510: I exist, I am	a prol. form of a prim. and defective verb
from a great distance."	μακρόθεν (makrothen)	3113: from afar, afar	from makros

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### απολυσω verb - aorist active subjunctive - first person singular

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

### 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

### νηστεις adjective - accusative plural masculine

nestis **nace'-tis**: not eating, i.e. abstinent from food (religiously) -- fasting.

### εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### 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

### εκλυθησονται verb - future passive indicative - third person

ekluo **ek-loo'-o**: to relax -- faint.

### εν preposition

en **en**: in, at, (up-)on, by, etc.

### τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



**οδω noun - dative singular feminine**  
**hodos hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

**τινες indefinite pronoun - nominative plural masculine**  
**tis tis:** some or any person or object

**γαρ conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**αυτων personal pronoun - genitive plural masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**μακροθεν adverb**  
**makrothen mak-roth'-en:** from a distance or afar -- afar off, from far.

**ηκουσιν verb - present active indicative - third person**  
**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

## Mark 8:4 .

.	Greek	Strong's	Origin
And His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
Him, "Where	πόθεν (pothen)	4159: from where	adverb from the same as posos
will anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
be able	δυνήσεται (dunēsetai)	1410: to be able, to have power	a prim. verb
[to find enough] bread	ἄρτων (artōn)	740: bread, a loaf	of uncertain origin
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
in [this] desolate	ἐρημίας	2047: a solitude, a wilderness	from erēmos

place	(erēmias)		
to satisfy	χορτάσαι (chortasai)	5526: to feed, fatten, fill, satisfy	from chortos
these people?"		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### απεκριθησαν verb - aorist middle deponent indicative - third person

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### αυτω personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### οι definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μαθηται noun - nominative plural masculine

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ποθεν adverb - interrogative

**pothen poth'-en:** from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

### τουτους demonstrative pronoun - accusative plural masculine

**toutous too'-tooce :** these (persons, as objective of verb or preposition) -- such, them, these, this.

### δυνησεται verb - future middle deponent indicative - third person singular

**dunamai doo'-nam-ahēe:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**τις indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

**ὧδε adverb**

**hode ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

**χορτασαι verb - aorist active middle or passive deponent**

**chortazo khor-tad'-zo:** to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

**ἄρτων noun - genitive plural masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

**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.

**ἐρημίας noun - genitive singular feminine**

**eremia er-ay-mee'-ah:** solitude (concretely) -- desert, wilderness.

## Mark 8:5 .

.	Greek	Strong's	Origin
And He was asking	ἠρώτα (ērōta)	2065: to ask, question	akin to eromai (to ask)
them, "How many	πόσους (posous)	4214: how much? how great?	interrog. adjective from a prim. root
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
do you have?"	ἔχετε (echete)	2192: to have, hold	a prim. verb
And they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Seven."	ἑπτὰ (epta)	2033: seven	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

επηρωτα **verb - imperfect active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποσους **correlative or interrogative pronoun - accusative plural masculine**

posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

εχετε **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αρτους **noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

## Mark 8:6 .

.	Greek	Strong's	Origin
And He directed	παραγγέλλει (parangellei)	3853: to transmit a message, to order	from para and aggeló

the people	ὄχλω (ochlō)	3793: a crowd, multitude, the common people	a prim. word
to sit down	ἀναπεσεῖν (anapesein)	377: to fall back	from ana and piptó
on the ground;	γῆς (gēs)	1093: the earth, land	a prim. word
and taking	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
the seven	ἐπτά (epta)	2033: seven	a prim. word
loaves,	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
He gave thanks	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
and broke	ἔκλασεν (eklasen)	2806: to break	a prim. verb
them, and started giving	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them to His disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
to serve	παρατιθῶσιν (paratithōsin)	3908: to place beside, to set before	from para and tithémi
to them, and they served	παρέθηκαν (parethēkan)	3908: to place beside, to set before	from para and tithémi
them to the people.	ὄχλω (ochlō)	3793: a crowd, multitude, the common people	a prim. word

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**παρηγγειλεν verb - aorist active indicative - third person singular**  
**paraggello par-ang-gel'-lo:** to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

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**τω definite article - dative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**οχλω noun - dative singular masculine**  
**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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**αναπεσειν verb - second aorist active middle or passive deponent**  
**anapipto an-ap-ip'-to:** to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

---

**επι preposition**  
**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**της definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γης noun - genitive singular feminine**  
**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λαβων verb - second aorist active participle - nominative singular masculine**  
**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

---

**τους definite article - accusative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**επτα numeral (adjective)**  
**hepta hep-tah':** seven -- seven.

---

**αρτους noun - accusative plural masculine**  
**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

---

**ευχαριστησας verb - aorist active participle - nominative singular masculine**  
**eucharisteo yoo-khar-is-teh'-o:** to be grateful, i.e. (actively) to express gratitude (towards);

specially, to say grace at a meal -- (give) thank(-ful, -s).

---

εκλασεν **verb - aorist active indicative - third person singular**

klao **klah'-o**: to break (specially, of bread) -- break.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εδιδου **verb - imperfect active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

παραθωσιν **verb - second aorist active subjunctive - third person**

paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

παρεθηκαν **verb - aorist active indicative - third person**

paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

---

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

οχλω **noun - dative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

# Mark 8:7 .

.	Greek	Strong's	Origin
They also	καὶ (kai)	2532: and, even, also	a prim. conjunction
had	εἶχον (eichon)	2192: to have, hold	a prim. verb
a few	ὀλίγα (oliga)	3641: few, little, small	a prim. word
small fish;	ἰχθύδια (ichthudia)	2485: a little fish	dim. of ichthus
and after He had blessed	εὐλογήσας (eulogēsas)	2127: to speak well of, praise	from eu and logos
them, He ordered		3004: to say	a prim. verb
these	ταῦτα (tauta)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to be served	παρατιθέναι (paratithenai)	3908: to place beside, to set before	from para and tithēmi
as well.	καὶ (kai)	2532: and, even, also	a prim. conjunction

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶχον **verb - imperfect active indicative - third person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

ἰχθυδια **noun - accusative plural neuter**



ichthudion **ikh-thoo'-dee-on**: a petty fish -- little (small) fish.

ολιγα **adjective - accusative plural neuter**

**oligos ol-ee'-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευλογησας **verb - aorist active participle - nominative singular masculine**

**eulogeo yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

**epo ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

παραθειναι **verb - second aorist active middle or passive deponent**

**paratithemi par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

## Mark 8:8 .

■			
.	Greek	Strong's	Origin
And they ate		2068: to eat	akin to edó (to eat)
and were satisfied;	ἐχορτάσθησαν (echortasthēsan)	5526: to feed, fatten, fill, satisfy	from chortos
and they picked	ῆραν (ēran)	142: to raise, take up, lift	a prim. verb
up seven	ἐπτὰ (epta)	2033: seven	a prim. word

large baskets	σπυρίδας (spuridas)	4711: a (large, flexible) basket of uncertain origin (for carrying provisions)	
full of what was left over	περισεύματα (perisseumata)	4051: superfluity	from perisseuó
of the broken pieces.	κλασμάτων (klasmatōn)	2801: a broken piece	from klaó

## KJV Lexicon

εφαγον **verb - second aorist active indicative - third person**  
phago **fag'-o**: to eat -- eat, meat.

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

εχορτασθησαν **verb - aorist passive indicative - third person**

chortazo **khor-tad'-zo**: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηραν **verb - aorist active indicative - third person**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

περισευματα **noun - accusative plural neuter**

perisseuma **per-is'-syoo-mah**: a surplus, or superabundance -- abundance, that was left, over and above.

κλασματων **noun - genitive plural neuter**

klasma **klas'-mah**: a piece (bit) -- broken, fragment.

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

σπυριδας **noun - accusative plural feminine**  
spuris **spoo-rece'**: a hamper or lunch-receptacle -- basket.

## Mark 8:9 .

.	Greek	Strong's	Origin
About	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
four thousand	τετρακισχίλιοι (tetrakischilioi)	5070: four thousand	from an adverb derivation of tessares and chilioi
were [there]; and He sent them away.	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó

### KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,  
was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

φαγοντες **verb - second aorist active participle - nominative plural masculine**

phago **fag'-o**: to eat -- eat, meat.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

τετρακισχίλιοι **adjective - nominative plural masculine**

tetrakischilioi **tet-rak-is-khil'-ee-oy**: four times a thousand -- four thousand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**απελευσεν** **verb - aorist active indicative - third person singular**

**apoluo** **ap-ol-oo'-o:** to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

**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

## Mark 8:10 .

.	Greek	Strong's	Origin
And immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
He entered	ἐμβὰς (embas)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
the boat	πλοῖον (ploion)	4143: a boat	from pleó
with His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to the district	μέρη (merē)	3313: a part, share, portion	from meiromai (to receive one's portion)
of Dalmanutha.	Δαλμανουθά (dalmanoutha)	1148: Dalmanutha, an unidentified place near the Sea of Galilee	of uncertain origin

## KJV Lexicon

**και** **conjunction**

**kai** **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**εμβας verb - second aorist active participle - nominative singular masculine**

**embaino em-ba'-hee-no:** to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πλοιον noun - accusative singular neuter**

**ploion ploy'-on:** a sailer, i.e. vessel -- ship(-ing).

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθητων noun - genitive plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ηλθεν verb - second aorist active indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μερη noun - accusative plural neuter**

**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

---

δαλμανουθα **proper noun**

**Dalmanoutha** **dal-man-oo-thah'**: Dalmanutha, a place in Palestine -- Dalmanutha.

## Mark 8:11 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
came	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out and began		757: to rule, to begin	a prim. verb
to argue	συζητεῖν (suzētein)	4802: to examine together, hence to dispute	from sun and zétéō
with Him, seeking	ζητοῦντες (zētountes)	2212: to seek	of uncertain origin
from Him a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainō
from heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
to test	πειράζοντες (peirazontes)	3985: to make proof of, to attempt, test, tempt	from peira
Him.			

## KJV Lexicon

καὶ **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξῆλθον **verb - second aorist active indicative - third person**

**exerchomai** **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out,

go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

**οι** **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φαρισαίοι** **noun - nominative plural masculine**

**Pharisaïos far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ἤρχαντο** **verb - aorist middle deponent indicative - third person**

**archomai ar'-khom-ahee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

---

**συζητεῖν** **verb - present active infinitive**

**suzeteo sood-zay-teh'-o:** to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

---

**αὐτῷ** **personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ζητούντες** **verb - present active participle - nominative plural masculine**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

---

**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

---

**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

---

**σημεῖον** **noun - accusative singular neuter**

**semeion say-mi'-on:** an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

---

**ἀπο** **preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**του** **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<b>ουρανου</b> <b>noun - genitive singular masculine</b> <b>ouranos</b> <b>oo-ran-os'</b> : the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.
<b>πειραζοντες</b> <b>verb - present active participle - nominative plural masculine</b> <b>peirazo</b> <b>pi-rad'-zo</b> : to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.
<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 8:12 .

.	Greek	Strong's	Origin
Sighing deeply	ἀναστενάζας (anastenaxas)	389: to sigh deeply	from ana and stenazó
in His spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
He said,	λέγει (legei)	3004: to say	a prim. verb
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generation	γενεὰ (genea)	1074: race, family, generation	from ginomai
seek	ζητεῖ (zētei)	2212: to seek	of uncertain origin
for a sign?	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, no	εἰ (ei)	1487: sometimes used with a command or as an indirect	a prim. particle; if, whether (a cond. part. introducing



		question, etc.)	circumstances nec. for a given proposition to be true
sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation."	γενεᾶ (genea)	1074: race, family, generation	from ginomai

## 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

αναστενάξας **verb - aorist active participle - nominative singular masculine**  
anastenazo **an-as-ten-ad'-zo:** to sigh deeply -- sigh deeply.

### 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.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### 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.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γενεα noun - nominative singular feminine**

**genea ghen-eh-ah':** a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

---

**αυτη demonstrative pronoun - nominative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**σημειον noun - accusative singular neuter**

**semeion say-mi'-on:** an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

---

**επιζητει verb - present active indicative - third person singular**

**epizeteo ep-eeed-zay-teh'-o:** to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

---

**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

**λεγω verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**δοθησεται verb - future passive indicative - third person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γενεα noun - dative singular feminine**

**genea ghen-eh-ah':** a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

---

**ταυτη demonstrative pronoun - dative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**σημειον** **noun - accusative singular neuter**  
**semeion** **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

## Mark 8:13 .

.	Greek	Strong's	Origin
Leaving	ἀφείς (apheis)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
them, He again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
embarked	ἐμβὰς (embas)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
and went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
to the other side.	πέραν (peran)	4008: on the other side	akin to pera (on the further side)

## 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

**αφείς** **verb - second aorist active participle - nominative singular masculine**  
**aphiemi** **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**αυτους** **personal pronoun - accusative plural masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εμβας** **verb - second aorist active participle - nominative singular masculine**  
**embaino** **em-ba'-hee-no**: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

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

πλοιον **noun - accusative singular neuter**

**ploion ploy'-on:** a sailer, i.e. vessel -- ship(-ing).

απηλθεν **verb - second aorist active indicative - third person singular**

**aperchomai ap-erkh'-om-ahee:** to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περαν **adverb**

**peran per'-an:** through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

## Mark 8:14 .

.	Greek	Strong's	Origin
And they had forgotten	ἐπελάθοντο (epelathonto)	1950: to forget, neglect	from epi and lanthanó
to take	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
bread,	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and did not have	εἶχον (eichon)	2192: to have, hold	a prim. verb
more than		1508: if not	from ei and mé
one	ἓνα	1520: one	a primary number

	(ena)		
loaf	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
in the boat	πλοίῳ (ploiō)	4143: a boat	from pleó
with them.			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### επιελθοντο verb - second aorist middle deponent indicative - third person

**epilanthanomai ep-ee-lan-than'-om-ahee:** to lose out of mind; by implication, to neglect -- (be) forget(-ful of).

### λαβειν verb - second aorist active middle or passive deponent

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

### αρτους noun - accusative plural masculine

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

### ενα adjective - accusative singular masculine

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### αρτον noun - accusative singular masculine

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

<b>οὐ οο:</b> no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
<b>εἶχον verb - imperfect active indicative - third person</b> <b>echo ekh'-o:</b> (used in certain tenses only) a primary verb; to hold
<b>μεθ preposition</b> <b>meta met-ah':</b> denoting accompaniment; amid (local or causal);
<b>ἐαυτῶν reflexive pronoun - third person genitive plural masculine</b> <b>heautou heh-ow-too':</b> him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.
<b>ἐν preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>τῷ definite article - dative singular neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>πλοίῳ noun - dative singular neuter</b> <b>ploion ploy'-on:</b> a sailer, i.e. vessel -- ship(-ing).

## Mark 8:15 .

.	Greek	Strong's	Origin
And He was giving orders	διεστέλλετο (diestelleto)	1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Watch	ὀράτε (orate)	3708: to see, perceive, attend to	a prim. verb
out! Beware	βλέπετε (blepete)	991: to look (at)	a prim. verb
of the leaven	ζύμης (zumēs)	2219: leaven	from a prim. root
of the Pharisees	Φαρισαίων (pharisaiōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash

and the leaven	ζύμης (zumēs)	2219: leaven	from a prim. root
of Herod."	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.

## 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

### διαστελλετο verb - imperfect middle indicative - third person singular

**diastellomai dee-as-tel'-lom-ahee:** to set (oneself) apart (figuratively, distinguish), i.e. (by implication) to enjoin -- charge, that which was (give) commanded(-ment).

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### λεγων verb - present active participle - nominative singular masculine

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### ορατε verb - present active imperative - second person

**horao hor-ah'-o:** by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

### βλεπετε verb - present active imperative - second person

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

### απο preposition

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ζυμης noun - genitive singular feminine

**zume dzoo'-may:** ferment (as if boiling up) -- leaven.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**φαρισαίων noun - genitive plural masculine**

**Pharisaïos far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ζυμης noun - genitive singular feminine**

**zume dzoo'-may:** ferment (as if boiling up) -- leaven.

**ηρωδου noun - genitive singular masculine**

**Herodes hay-ro'-dace:** heroic; Herod, the name of four Jewish kings -- Herod.

## Mark 8:16 .

.	Greek	Strong's	Origin
They [began] to discuss	διελογίζοντο (dielogizonto)	1260: to consider	from dia and logizomai
with one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
[the fact] that they had	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
bread.	ἄρτους (artous)	740: bread, a loaf	of uncertain origin



## 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

διελογιζοντο **verb - imperfect middle or passive deponent indicative - third person**

dialogizomai **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αρτους **noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

## Mark 8:17 .

.	Greek	Strong's	Origin
And Jesus,		2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
aware	γνοῦς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of this, said	λέγει (legei)	3004: to say	a prim. verb

to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you discuss	διαλογίζεσθε (dialogizesthe)	1260: to consider	from dia and logizomai
[the fact] that you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
bread?	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
Do you not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
see	νοεῖτε (noeite)	3539: to perceive, think	from nous
or	οὐδὲ (oude)	3761: and not, neither	from ou, and de
understand?	συνίετε (suniete)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
Do you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
a hardened	πεπωρωμένην (pepōrōmenēn)	4456: to petrify, i.e. to harden	from póros (a stone, a callous)
heart?	καρδίαν (kardian)	2588: heart	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

γινους **verb - second aorist active participle - nominative singular 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)

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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.

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ιησους **noun - nominative singular masculine**  
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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λεγει **verb - present active indicative - third person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

αυτοις **personal pronoun - dative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

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.

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διαλογιζεσθε **verb - present middle or passive deponent indicative - second person**  
dialogizomai **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

---

οτι **conjunction**  
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

αρτους **noun - accusative plural masculine**  
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

---

ουκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

εχετε **verb - present active indicative - second person**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

ουπω **adverb**  
oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

---

νοειτε **verb - present active indicative - second person**  
noieo **noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

---

**οὐδε** **adverb**

**oude** **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

**συνιετε** **verb - present active indicative - second person**

**suniami** **soon-ee'-ay-mee**: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

**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.

**πεπρωμενην** **verb - perfect passive participle - accusative singular feminine**

**poroo** **po-ro'-o**: to petrify, i.e. (figuratively) to indurate (render stupid or callous) -- blind, harden.

**εχετε** **verb - present active indicative - second person**

**echo** **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**την** **definite article - accusative singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**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).

**υμων** **personal pronoun - second person genitive plural**

**humon** **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

## Mark 8:18 .

.	Greek	Strong's	Origin
"HAVING	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
EYES,	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
DO YOU NOT SEE?	βλέπετε (blepete)	991: to look (at)	a prim. verb
AND HAVING	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
EARS,	ᾠτα (ōta)	3775: the ear	a prim. word

DO YOU NOT HEAR?	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
And do you not remember,	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)

## KJV Lexicon

οφθαλμούς **noun - accusative plural masculine**

**ophthalmos of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

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.

ΒΛΕΠΕΤΕ **verb - present active indicative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὠτα **noun - accusative plural neuter**

**ous ooce:** the ear (physically or mentally) -- ear.

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

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.

ΑΚΟΥΕΤΕ **verb - present active indicative - second person**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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.

**μνημονεύετε verb - present active indicative - second person**

**mnemoneuo mnay-mon-yoo'-o:** to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

## Mark 8:19 .

.	Greek	Strong's	Origin
when	ὅτε (ote)	3753: when	from hos, and te
I broke	ἔκλασα (eklasa)	2806: to break	a prim. verb
the five	πεντακισχιλίους (pentakischilious)	4000: five thousand	a cardinal number from pentakis and chilioi
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
for the five thousand,		4000: five thousand	a cardinal number from pentakis and chilioi
how many	πόσους (posous)	4214: how much? how great?	interrog. adjective from a prim. root
baskets	κοφίνους (kophinous)	2894: a basket	a prim. word
full	πλήρεις (plēreis)	4134: full	from a derivation of plēthó (to be full)
of broken pieces	κλασμάτων (klasmatōn)	2801: a broken piece	from klaó
you picked	ἤρατε (ērate)	142: to raise, take up, lift	a prim. verb
up?" They said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Twelve."	δώδεκα	1427: two and ten, i.e. twelve	from duo and deka

(dōdeka)

## KJV Lexicon

οτε **adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεντε **numeral (adjective)**

**pente pen'-teh:** five -- five.

αρτους **noun - accusative plural masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

εκλασα **verb - aorist active indicative - first person singular**

**klao klah'-o:** to break (specially, of bread) -- break.

εις **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.

πεντακισχιλιους **adjective - accusative plural masculine**

**pentakischilioi pen-tak-is-khil'-ee-oy:** five times a thousand -- five thousand.

ποσους **correlative or interrogative pronoun - accusative plural masculine**

**posos pos'-os:** interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

κοφινους **noun - accusative plural masculine**

**kophinos kof'-ee-nos:** a (small) basket -- basket.

πληρεις **adjective - accusative plural masculine**

**pleres play'-race:** replete, or covered over; by analogy, complete -- full.

κλασματος **noun - genitive plural neuter**

**klasma klas'-mah:** a piece (bit) -- broken, fragment.

ἤρατε **verb - aorist active indicative - second person**

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

λέγουσιν **verb - present active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῷ **personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δωδεκα **numeral (adjective)**

**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

## Mark 8:20 .

.	Greek	Strong's	Origin
"When	ὅτε (ote)	3753: when	from hos, and te
[I broke] the seven	ἐπτά (epta)	2033: seven	a prim. word
for the four thousand,	τετρακισχιλίου (tetrakischilious)	5070: four thousand	from an adverb derivation of tessares and chilioi
how many	πόσων (posōn)	4214: how much? how great?	interrog. adjective from a prim. root
large baskets	σπυρίδων (spuridōn)	4711: a (large, flexible) basket (for carrying provisions)	of uncertain origin
full	πληρώματα (plērōmata)	4138: fullness, a filling up	from pléroó
of broken pieces	κλασμάτων (klasmatōn)	2801: a broken piece	from klaó
did you pick	ἤρατε (ērate)	142: to raise, take up, lift	a prim. verb
up?" And they said	λέγουσιν (legousin)	3004: to say	a prim. verb



to Him, "Seven."

ἑπτὰ  
(epta)

2033: seven

a prim. word

## KJV Lexicon

οτε **adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τους **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επτα **numeral (adjective)**

**hepta hep-tah':** seven -- seven.

εις **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.

τετρακισχιλιους **adjective - accusative plural masculine**

**tetrakischilioi tet-rak-is-khil'-ee-oy:** four times a thousand -- four thousand.

ποσων **correlative or interrogative pronoun - genitive plural neuter**

**posos pos'-os:** interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

σπιριδων **noun - genitive plural feminine**

**spuris spoo-rece':** a hamper or lunch-receptacle -- basket.

πληρωματα **noun - accusative plural neuter**

**pleroma play'-ro-mah:** repletion or completion, i.e. (subjectively) what fills (as contents, supplement, copiousness, multitude), or (objectively) what is filled

κλασματων **noun - genitive plural neuter**

**klasma klas'-mah:** a piece (bit) -- broken, fragment.

ἡρατε **verb - aorist active indicative - second person**

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

οἱ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἶπον **verb - second aorist active indicative - third person**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

επτά **numeral (adjective)**

**hepta hep-tah':** seven -- seven.

## Mark 8:21 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Do you not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
understand?"	συνίετε (suniete)	4920: to set together, fig. to understand	from sun and hiēmi (to send)

## 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

ελεγεν **verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**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

**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).

**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.

**συνιετε** **verb - present active indicative - second person**  
**suniami soon-ee'-ay-mee**: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

## Mark 8:22 .

.	Greek	Strong's	Origin
And they came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to Bethsaida.	Βηθσαϊδάν (bēthsaidan)	966: "house of fish," Bethsaida, the name of two cities on the shore of the Sea of Galilee	of Aramaic origin
And they brought	φέρουσιν (pherosin)	5342: to bear, carry, bring forth	a prim. word
a blind man	τυφλὸν (tuphlon)	5185: blind	of uncertain origin
to Jesus and implored	παρακαλοῦσιν (parakalousin)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him to touch		681: to fasten to, lay hold of	from a prim. root haph-
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

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βηθσαιδαν **proper noun**

Bethsaida **bayth-sahee-dah'**: fishing-house; Bethsaida, a place in Palestine -- Bethsaida.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φερουσιν **verb - present active indicative - third person**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τυφλον **adjective - accusative singular masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαλουσιν **verb - present active indicative - third person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**αψηται verb - aorist middle subjunctive - third person singular**  
**haptomai hap'-tom-ahēe:** to attach oneself to, i.e. to touch (in many implied relations) -- touch.

## Mark 8:23 .

.	Greek	Strong's	Origin
Taking	ἐπιλαβόμενος (epilabomenos)	1949: to lay hold of	from epi and lambanó
the blind man	τυφλοῦ (tuphlou)	5185: blind	of uncertain origin
by the hand,	χειρὸς (cheiros)	5495: the hand	a prim. word
He brought	ἐξήνεγκεν (exēnenken)	1627: to carry out, bring forth	from ek and pheró
him out of the village;	κώμης (kōmēs)	2968: a village	a prim. word
and after spitting	πτύσας (ptusas)	4429: to spit	a prim. word
on his eyes	ὄμματα (ommata)	3659: an eye	probably akin to ops (the eye)
and laying	ἐπιθεῖς (epitheis)	2007: to lay upon, to place upon	from epi and tithémi
His hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on him, He asked	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erótaó
him, "Do you see	βλέπεις (blepeis)	991: to look (at)	a prim. verb
anything?"	τι	5100: a certain one, someone,	a prim. enclitic indef. pronoun

(ti)

anyone

## 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

**επιλαβομενος verb - second aorist middle deponent participle - nominative singular masculine**  
**epilambanomai ep-ee-lam-ban'-om-ah-ee:** to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χειρος noun - genitive singular feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τυφλου adjective - genitive singular masculine**

**tuphlos toof-los':** opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

**εξηγαγεν verb - second aorist active indicative - third person singular**

**exago ex-ag'-o:** to lead forth -- bring forth (out), fetch (lead) out.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εξω adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κωμης noun - genitive singular feminine**  
**kome ko'-may:** a hamlet (as if laid down) -- town, village.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πτυσας verb - aorist active participle - nominative singular masculine**  
**ptuo ptoo'-o:** to spit -- spit.

---

**εις 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.

---

**ομματα noun - accusative plural neuter**  
**omma om'-mah:** a sight, i.e. (by implication) the eye -- eye.

---

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**επιθεις verb - second aorist active participle - nominative singular masculine**  
**epitithemi ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

---

**τας definite article - accusative plural feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χειρας noun - accusative plural feminine**  
**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**επηρωτα verb - imperfect active indicative - third person singular**  
**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

**αυτον personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τι **indefinite pronoun - accusative singular neuter**

tis **tis:** some or any person or object

βλεπεί **verb - present active indicative - third person singular**

blepo **blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

## Mark 8:24 .

.	Greek	Strong's	Origin
And he looked	ἀναβλέψας (anablepsas)	308: to look up, recover sight	from ana and blepó
up and said,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"I see	βλέπω (blepō)	991: to look (at)	a prim. verb
men,	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
for I see	ὁρῶ (orō)	3708: to see, perceive, attend to	a prim. verb
[them] like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
trees,	δένδρα (dendra)	1186: a tree	of uncertain origin
walking around."	περιπατοῦντας (peripatountas)	4043: to walk	from peri and pateó

## 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

αναβλεψας **verb - aorist active participle - nominative singular masculine**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δενδρα **noun - accusative plural neuter**

dendron **den'-dron**: a tree -- tree.

ορω **verb - present active indicative - first person singular**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

περιπατουντας **verb - present active participle - accusative plural masculine**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

## Mark 8:25 .

.	Greek	Strong's	Origin
Then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle

again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He laid	ἔθηκεν (ethēken)	2007: to lay upon, to place upon	from epi and tithēmi
His hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on his eyes;	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
and he looked intently	διέβλεψεν (dieblepsen)	1227: to look through, to see clearly	from dia and blepó
and was restored,	ἀπεκατέστη (apekatestē)	600: to restore, give back	from apo and kathistēmi
and [began] to see		1227: to look through, to see clearly	from dia and blepó
everything	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
clearly.	τηλαυγῶς (tēlaugōs)	5081: at a distance clearly	adverb from téle (afar) and augé

## KJV Lexicon

### εἰτα **adverb**

**eita i'-tah:** a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

### 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.

### επιθηκεν **verb - aorist active indicative - third person singular**

**epitithemi ep-ee-tith'-ay-mee:** to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

### τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

---

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

αναβλεψαι **verb - aorist active middle or passive deponent**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

αποκατεσταθη **verb - aorist passive indicative - third person singular**

apokathistemi **ap-ok-ath-is'-tay-mee**: to reconstitute (in health, home or organization) -- restore (again).

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ενεβλεψεν **verb - aorist active indicative - third person singular**

emblepo **em-blep'-o**: to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

τηλαυγως **adverb**

telaugos **tay-low-goce'**: in a far-shining manner, i.e. plainly -- clearly.

απαντας **adjective - accusative plural masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

## Mark 8:26 .

.	Greek	Strong's	Origin
And He sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
him to his home,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Do not even	μηδὲ (mēde)	3366: but not, and not	from mé and de
enter	εἰσέλθης (eiselthēs)	1525: to go in (to), enter	from eis and erchomai
the village."	κώμην (kōmēn)	2968: a village	a prim. word

## KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποστείλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission)

literally or figuratively -- put in, send (away, forth, out), set (at liberty).

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**[τον] definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικον noun - accusative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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.

---

**μηδε conjunction**

**mede may-deh':** but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κωμην noun - accusative singular feminine**

**kome ko'-may:** a hamlet (as if laid down) -- town, village.

---

**εισελθης verb - second aorist active subjunctive - second person singular**

**eiserchomai ice-er'-khom-ah-ee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**μηδε conjunction**

**mede may-deh':** but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

---

**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.

**τις indefinite pronoun - dative singular masculine**

**tis tis:** some or any person or object

**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.

**κωμη noun - dative singular feminine**

**kome ko'-may:** a hamlet (as if laid down) -- town, village.

## Mark 8:27 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out, along	Καὶ (kai)	2532: and, even, also	a prim. conjunction
with His disciples,	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
to the villages	κώμας (kōmas)	2968: a village	a prim. word
of Caesarea	Καισαρείας (kaisareias)	2542: Caesarea, the name of two cities in Pal.	from Kaisar
Philippi;	Φιλίππου (philippou)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
and on the way	ὁδῶ (odō)	3598: a way, road	a prim. word
He questioned	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erótaó
His disciples,	μαθητὰς	3101: a disciple	from manthanó

	(mathētas)		
saying	λέγων (legōn)	3004: to say	a prim. verb
to them, "Who	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do people	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
say	λέγουσιν (legousin)	3004: to say	a prim. verb
that I am?"		1510: I exist, I am	a prol. form of a prim. and defective verb

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐξῆλθεν verb - second aorist active indicative - third person singular

**exerchomai ex-er'-khom-ahēe:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

### ὁ definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἰησοῦς noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οἱ definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μαθηται **noun - nominative plural masculine**  
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

τας **definite article - accusative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κωμας **noun - accusative plural feminine**  
kome **ko'-may**: a hamlet (as if laid down) -- town, village.

---

καισαρειας **noun - genitive singular feminine**  
Kaisereia **kahee-sar'-i-a**: Caesaria, the name of two places in Palestine -- Caesarea.

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της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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φιλιππου **noun - genitive singular masculine**  
Philippos **fil'-ip-pos**: fond of horses; Philippos, the name of four Israelites -- Philip.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

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τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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οδω **noun - dative singular feminine**  
hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

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επηρωτα **verb - imperfect active indicative - third person singular**  
eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

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τους **definite article - accusative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τινα **interrogative pronoun - accusative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

## Mark 8:28 .

.	Greek	Strong's	Origin
They told	εἶπαν (eipan)	3004: to say	a prim. verb
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb

"John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist;	βαπτιστήν (baptistēn)	910: a baptizer	from baptizō
and others	ἄλλοι (alloi)	243: other, another	a prim. word
[say] Elijah;	Ἠλίαν (ēlian)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
but others,	ἄλλοι (alloi)	243: other, another	a prim. word
one	εἷς (eis)	1520: one	a primary number
of the prophets."	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

## KJV Lexicon

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).

απεκριθησαν **verb - aorist middle deponent indicative - third person**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ιωαννην **noun - accusative singular masculine**

**Ioannes ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτιστην **noun - accusative singular masculine**

**Baptistes** **bap-tis-tace'**: a baptizer, as an epithet of Christ's forerunner -- Baptist.

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αλλοι** **adjective - nominative plural masculine**

**allos** **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**ηλιαν** **noun - accusative singular masculine**

**Helias** **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

**αλλοι** **adjective - nominative plural masculine**

**allos** **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**δε** **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ενα** **adjective - accusative singular masculine**

**heis** **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**των** **definite article - genitive plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**προφητων** **noun - genitive plural masculine**

**prophetes** **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

## Mark 8:29 .

.	Greek	Strong's	Origin
And He [continued] by questioning	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erōtaō
them, "But who	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do you say	λέγετε (lete)	3004: to say	a prim. verb
that I am?"		1510: I exist, I am	a prol. form of a prim. and defective verb
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve	a noun akin to petra, used as a proper name

		apostles	
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said	λέγει (legei)	3004: to say	a prim. verb
to Him, "You are the Christ."	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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

### λέγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ὕμεῖς personal pronoun - second person nominative plural

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

### δὲ conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### τίς interrogative pronoun - accusative singular masculine

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### ἐγώ personal pronoun - first person accusative singular

**me meh:** me -- I, me, my.

**ΛΕΓΕΤΕ verb - present active indicative - second person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**ΕΙΝΑΙ verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

**ΑΠΟΚΡΙΘΕΙΣ verb - aorist passive deponent participle - nominative singular masculine**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

**ΔΕ conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**Ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΠΕΤΡΟΣ noun - nominative singular masculine**

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

**ΛΕΓΕΙ verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**ΑΥΤΩ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ΣΥ personal pronoun - second person nominative singular**

**su soo:** the person pronoun of the second person singular thou -- thou.

**ΕΙ verb - present indicative - second person singular**

**ei i:** thou art -- art, be.

**Ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΧΡΙΣΤΟΣ noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

## Mark 8:30 .

.	Greek	Strong's	Origin
And He warned	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo

them to tell	λέγωσιν (legōsin)	3004: to say	a prim. verb
no one	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
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

### επιτιμησεν verb - aorist active indicative - third person singular

**epitimaō ep-ee-tee-mah'-o:** to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ινα conjunction

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### 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.

### λεγωσιν verb - present active subjunctive - third person

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### περι preposition

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

**αυτου** **personal pronoun - genitive singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 8:31 .

.	Greek	Strong's	Origin
And He began		757: to rule, to begin	a prim. verb
to teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
them that the Son	υἱὸν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
must	δεῖ (dei)	1163: it is necessary	a form of deó
suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
many things	πολλὰ (polla)	4183: much, many	a prim. word
and be rejected	ἀποδοκιμασθῆναι (apodokimasthēnai)	593: to reject	from apo and dokimazó
by the elders	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
and the chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hiereus
and the scribes,	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and be killed,	ἀποκτανθῆναι (apoktanthēnai)	615: to kill	from apo and kteinó (to kill)
and after	μετὰ (meta)	3326: with, among, after	a prim. preposition
three	τρεῖς	5140: three	a prim. cardinal number

	(treis)		
days	ἡμέρας (ēmeras)	2250: day	a prim. word
rise again.	ἀναστῆναι (anastēnai)	450: to raise up, to rise	from ana and histēmi

## 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

### ἤρξατο verb - aorist middle deponent indicative - third person singular

**archomai ar'-khom-ahē:** to commence (in order of time) -- (rehearse from the) begin(-ning).

### διδασκειν verb - present active infinitive

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

### αυτους personal pronoun - accusative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### δει verb - present impersonal active indicative - third person singular

**dei die:** also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### υιον noun - accusative singular masculine

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.



του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

---

πολλα **adjective - accusative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

παθειν **verb - second aorist active middle or passive deponent**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

αποδοκιμασθηναι **verb - aorist passive middle or passive deponent**

apodokimazo **ap-od-ok-ee-mad'-zo**: to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

---

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πρεσβυτερων **adjective - genitive plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αρχιερων **noun - genitive plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεων **noun - genitive plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτανθηναι **verb - aorist passive middle or passive deponent**

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

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

τρεις **adjective - accusative plural feminine**

treis **trice**: three -- three.

ημερας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αναστηναι **verb - second aorist active middle or passive deponent**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

## Mark 8:32 .

.	Greek	Strong's	Origin
And He was stating	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
the matter	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
plainly.	παρρησία (parrēsia)	3954: freedom of speech, confidence	from pas and rhésis (speech)

And Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
took Him aside	προσλαβόμενος (proslabomenos)	4355: to take in addition	from pros and lambanó
and began		757: to rule, to begin	a prim. verb
to rebuke	ἐπιτιμᾶν (epitiman)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
Him.			

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παρησια noun - dative singular feminine

**parrhesia par-rhay-see'-ah:** all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance -- bold (-ly, -ness, -ness of speech), confidence, freely, openly, plainly(-ness).

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λογον noun - accusative singular masculine

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### ελαλει verb - imperfect active indicative - third person singular

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**προσλαμβομενος verb - second aorist middle passive - nominative singular masculine**  
**proslambano pros-lam-ban'-o:** to take to oneself, i.e. use (food), lead (aside), admit (to friendship or hospitality) -- receive, take (unto).

**αυτον personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ο definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πετρος noun - nominative singular masculine**  
**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

**ηρξατο verb - aorist middle deponent indicative - third person singular**  
**archomai ar'-khom-ah-ee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

**επιτιμων verb - present active infinitive**  
**epitimao ep-ee-tee-mah'-o:** to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 8:33 .

.	Greek	Strong's	Origin
But turning around	ἐπιστραφεὶς (epistrapheis)	1994: to turn, to return	from epi and strephó
and seeing		3708: to see, perceive, attend to	a prim. verb
His disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
He rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
Peter	Πέτρω	4074: "a stone" or "a boulder,"	a noun akin to petra, used as a

	(petrō)	Peter, one of the twelve apostles	proper name
and said,	λέγει (legei)	3004: to say	a prim. verb
"Get	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
behind	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Me, Satan;	σατανᾶ (satana)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
for you are not setting your mind	φρονεῖς (phroneis)	5426: to have understanding, to think	from phrén
on God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
interests, but man's."	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

## 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).

ἐπιστράφεις **verb - second aorist passive participle - nominative singular masculine**  
epistrepheo **ep-ee-stref'-o:** to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδὼν **verb - second aorist active participle - nominative singular masculine**  
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

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τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

επιτιμησεν **verb - aorist active indicative - third person singular**

epitimao **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

---

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πετρω **noun - dative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

---

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.

---

υπαγε **verb - present active imperative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

οπισω **adverb**

opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

---

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

---

σατανα **noun - vocative singular masculine**

Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

---

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

φρονεις **verb - present active indicative - second person singular**

---

**phroneo** **fron-eh'-o**: to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed

**τα** **definite article - accusative plural neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**του** **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου** **noun - genitive singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**αλλα** **conjunction**

**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**τα** **definite article - accusative plural neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**των** **definite article - genitive plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανθρωπων** **noun - genitive plural masculine**

**anthropos anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

## Mark 8:34 .

.	Greek	Strong's	Origin
And He summoned	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
with His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
and said		3004: to say	a prim. verb
to them, "If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given

			proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
wishes	θέλει (thelei)	2309: to will, wish	a prim. verb
to come		2064: to come, go	a prim. verb
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Me, he must deny	ἀπαρνησάσθω (aparnēsasthō)	533: to deny	from apo and arneomai
himself,	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and take	ἀράτω (aratō)	142: to raise, take up, lift	a prim. verb
up his cross	σταυρὸν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
and follow	ἐλθεῖν (elthein)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me.			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**  
**proskaleomai pros-kal-eh'-om-ahee:** to call toward oneself, i.e. summon, invite -- call (for, to, unto).



---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οχλον noun - accusative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**συν preposition**

**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

---

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηταις noun - dative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οστις relative pronoun - nominative singular masculine**

**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

---

**θελει verb - present active indicative - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**οπισω adverb**

**opiso op-is'-o:** to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**ακολουθειν verb - present active infinitive**

**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

---

απαρνησασθω **verb - aorist middle deponent imperative - third person singular**  
aparneomai **ap-ar-neh'-om-ahee**: to deny utterly, i.e. disown, abstain -- deny.

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.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιρω **verb - aorist active middle - third person singular**  
airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον **noun - accusative singular masculine**  
stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακολουθειτω **verb - present active imperative - third person singular**  
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι **personal pronoun - first person dative singular**  
moi **moy**: to me -- I, me, mine, my.

## Mark 8:35 .

.	Greek	Strong's	Origin
"For whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	θέλη	2309: to will, wish	a prim. verb

	(thelē)		
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
his life	ἐαυτοῦ (eautou)	5590: breath, the soul	of uncertain origin
will lose	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
it, but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
loses	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for My sake	ἕνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
and the gospel's	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó
will save	σώσει (sōsei)	4982: to save	from sós (safe, well)
it.			

## KJV Lexicon

**ος** **relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**γαρ** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**θελη verb - present active subjunctive - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ψυχην noun - accusative singular feminine**

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**σωσαι verb - aorist active middle or passive deponent**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

**απολεσει verb - future active indicative - third person singular**

**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

**αυτην personal pronoun - accusative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ος relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**απολεση verb - aorist active subjunctive - third person singular**

**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**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.

**ψυχην** **noun - accusative singular feminine**

**psuche** **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

**ΕΝΕΚΕΝ** **adverb**

**heneka** **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

**εμου** **personal pronoun - first person genitive singular**

**emou** **em-oo'**: of me -- me, mine, my.

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**του** **definite article - genitive singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ευαγγελιου** **noun - genitive singular neuter**

**euaggelion** **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

**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.

**σωσει** **verb - future active indicative - third person singular**

**sozo** **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

**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

## Mark 8:36 .

.	Greek	Strong's	Origin
"For what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does it profit	ὠφελεῖ (ōphelei)	5623: to help, benefit, do good	from ophelos

a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
to gain	κερδήσαι (kerdēsai)	2770: to gain	from kerdos
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
world,	κόσμον (kosmon)	2889: order, the world	a prim. word
and forfeit	ζημιωθῆναι (zēmiōthēnai)	2210: to damage, suffer loss	from zémia
his soul?	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin

## 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.

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ωφελήσει verb - future active indicative - third person singular

**opheleo o-fel-eh'-o:** to be useful, i.e. to benefit -- advantage, better, prevail, profit.

### άνθρωπον noun - accusative singular masculine

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

### εάν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### κερδήση verb - aorist active subjunctive - third person singular

**kerdaino ker-dah'-ee-no:** to gain -- (get) gain, win.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κοσμον noun - accusative singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

**ολον adjective - accusative singular masculine**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ζημιωθη verb - aorist passive subjunctive - third person singular**

**zemioo dzay-mee-o'-o:** to injure, i.e. (reflexively or passively) to experience detriment -- be cast away, receive damage, lose, suffer loss.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ψυχην noun - accusative singular feminine**

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 8:37 .

.	Greek	Strong's	Origin
"For what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
give	δοῖ (doi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
in exchange	ἀντάλλαγμα (antallagma)	465: an exchange	from anti and allassó

for his soul?

ψυχῆς  
(psuchēs)

5590: breath, the soul

of uncertain origin

## 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.

### τι interrogative pronoun - accusative singular neuter

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### δωσει verb - future active indicative - third person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

### ανθρωπος noun - nominative singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

### ανταλλαγμα noun - accusative singular neuter

antallagma **an-tal'-ag-mah**: an equivalent or ransom -- in exchange.

### της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ψυχης noun - genitive singular feminine

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

### αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 8:38 .

.	Greek	Strong's	Origin
"For whoever	ὅς	3739: usually rel. who,	a prim. pronoun



	(os)	which, that, also demonstrative this, that	
is ashamed	ἐπαισχυνθῇ (epaischunthē)	1870: to be ashamed (of)	from epi and aischunó
of Me and My words	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
adulterous	μοιχαλίδι (moichalidi)	3428: an adulteress	from the fem. of moichos
and sinful	ἁμαρτωλῷ (amartōlō)	268: sinful	from hamartanó
generation,	γενεᾶ (genea)	1074: race, family, generation	from ginomai
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be ashamed	ἐπαισχυνθήσεται (epaischunthēsetai)	1870: to be ashamed (of)	from epi and aischunó
of him when	ὅταν (otan)	3752: whenever	from hote and an
He comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
in the glory	δόξῃ (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of His Father	πατρός (patros)	3962: a father	a prim. word
with the holy	ἁγίων (agiōn)	40: sacred, holy	from a prim. root

angels."

ἄγγέλων  
(angelōn)

32a: a messenger, angel

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.

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰ **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ἐπαισχυνθῇ **verb - aorist passive deponent subjunctive - third person singular**

**epaischunomai ep-ahee-skhoo'-nom-ahee:** to feel shame for something -- be ashamed.

με **personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

καί **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοὺς **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐμούς **possessive pronoun - first person accusative plural masculine**

**emos em-os':** my -- of me, mine (own), my.

λογους **noun - accusative plural masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**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.

---

**γενεα noun - dative singular feminine**

**genea ghen-eh-ah':** a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

---

**ταυτη demonstrative pronoun - dative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μοιχαλιδι noun - dative singular feminine**

**moichalis moy-khal-is':** an adulteress -- adulteress(-ous, -y).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αμαρτωλω adjective - dative singular feminine**

**hamartolos ham-ar-to-los':** sinful, i.e. a sinner -- sinful, sinner.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υιος noun - nominative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπου noun - genitive singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**επαισχυνθησεται verb - future passive deponent indicative - third person singular**

**epaischunomai ep-ahee-skho'-nom-ahee:** to feel shame for something -- be ashamed.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οταν conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**ελθη verb - second aorist active subjunctive - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοξη noun - dative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πατρος noun - genitive singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγγελων noun - genitive plural masculine**

**aggelos ang'-el-os:** a messenger; especially an angel; by implication, a pastor -- angel, messenger.

---

**των definite article - genitive plural masculine**

**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.

## Mark 9:1 .

.	Greek	Strong's	Origin
And Jesus was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, there are some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of those	τῶν (tōn)	3588: the	the def. art.
who are standing	ἐστηκότων (estēkotōn)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
will not taste	γεύσωνται (geusōntai)	1089: to taste, eat	a prim. verb
death	θανάτου (thanatou)	2288: death	from thnéskó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
they see		3708: to see, perceive, attend to	a prim. verb
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó

of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
after it has come	ἐληλυθυῖαν (elēluthuian)	2064: to come, go	a prim. verb
with power."	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ελεγεν verb - imperfect active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### αμην hebrew transliterated word

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

### λεγω verb - present active indicative - first person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### υμιν personal pronoun - second person dative plural

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### εισιβ verb - present indicative - third person

**eisi i-see':** they are -- agree, are, be, dure, is, were.

### τινες indefinite pronoun - nominative plural masculine

tis **tis**: some or any person or object

---

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

---

εστηκοτων **verb - perfect active participle - genitive plural masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

---

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

---

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

γευσωνται **verb - aorist middle deponent subjunctive - third person**

geuomai **ghyoo'-om-ah-ee**: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

---

θανατου **noun - genitive singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

---

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

---

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

---

ιδωσιν **verb - second aorist active subjunctive - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**εληλυθειαν verb - second perfect active participle - accusative singular feminine**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**δυναμι noun - dative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

## Mark 9:2 .

.	Greek	Strong's	Origin
Six	ἕξ (ex)	1803: six	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
later,	μετὰ (meta)	3326: with, among, after	a prim. preposition
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
took	παραλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
with Him Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
and John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan



and brought	ἀναφέρει (anapherei)	399: to carry up, lead up	from ana and pheró
them up on a high	ὑψηλόν (upsēlon)	5308: high, lofty	from hupsos
mountain	ὄρος (oros)	3735: a mountain	a prim. word
by themselves.	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
And He was transfigured	μετεμορφώθη (metemorphōthē)	3339: to transform	from meta and morphoó
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
them;			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### μεθ preposition

**meta met-ah':** denoting accompaniment; amid (local or causal);

### ημερας noun - accusative plural feminine

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

### εξ numeral (adjective)

**hex hex:** six -- six.

### παραλαμβάνει verb - present active indicative - third person singular

**paralambano par-al-am-ban'-o:** to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πετρον noun - accusative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιακωβον noun - accusative singular masculine**

Iakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**[τον] definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιωαννην noun - accusative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αναφερει verb - present active indicative - third person singular**

anaphero **an-af-er'-o**: to take up -- bear, bring (carry, lead) up, offer (up).

---

**αυτους personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**εις preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

**ορος** **noun - accusative singular neuter**

**oros or'-os:** a mountain (as lifting itself above the plain): -hill, mount(-ain).

**υψηλον** **adjective - accusative singular neuter**

**hupselos hoop-say-los':** lofty (in place or character) -- high(-er, -ly) (esteemed).

**κατ** **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ιδιαν** **adjective - accusative singular feminine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**μονους** **adjective - accusative plural 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

**μετεμορφωθη** **verb - aorist passive indicative - third person singular**

**metamorphoo met-am-or-fo'-o:** to transform (literally or figuratively, metamorphose) -- change, transfigure, transform.

**εμπροσθεν** **preposition**

**emprosten em'-pros-then:** in front of (in place or time) -- against, at, before, (in presence, sight) of.

**αυτων** **personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 9:3 .

.	Greek	Strong's	Origin
and His garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
radiant	στίλβοντα (stilbonta)	4744: to shine	a prim. verb
and exceedingly	λίαν (lian)	3029: very, exceedingly	of uncertain derivation

white,	λευκά (leuka)	3022: bright, white	a prim. adjective
as no	οὐ (ou)	3756: not, no	a prim. word
launderer	γναφεὺς (gnapheus)	1102: one who cleans woolen cloth	from knaptó (to card wool)
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
whiten	λευκᾶναι (leukanai)	3021: to whiten, to make white	from leukos
them.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

### ἱματία noun - nominative plural neuter

**himation him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

### 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

### ἐγενοντο verb - second aorist middle deponent indicative - third person

**ginomai ghin'-om-ahce:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

στιλβοντα **verb - present active participle - nominative plural neuter**  
stilbo **stil'-bo**: to gleam, i.e. flash intensely -- shining.

λευκα **adjective - nominative plural neuter**  
leukos **lyoo-kos'**: white -- white.

λιαν **adverb**  
lian **lee'-an**: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

ως **adverb**  
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

χιων **noun - nominative singular feminine**  
chion **khee-one'**: snow -- snow.

οια **relative pronoun - nominative plural neuter**  
hoios **hoy'-os**: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

γναφευς **noun - nominative singular masculine**  
gnapheus **gnaf-yuce'**: a cloth-dresser -- fuller.

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.

ου **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται **verb - present middle or passive deponent indicative - third person singular**  
dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

λευκαναι **verb - aorist active middle or passive deponent**  
leukaino **lyoo-kah'-ee-no**: to whiten -- make white, whiten.

## Mark 9:4 .

.	Greek	Strong's	Origin
Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
appeared		3708: to see, perceive, attend to	a prim. verb
to them along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with Moses;	Μωϋσεῖ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and they were talking	συλλαλοῦντες (sullalountes)	4814: to talk together	from sun and laleó
with Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ωφθη verb - aorist passive indicative - third person singular**  
**optanomai op-tan'-om-ahce:** appear, look, see, shew self.

**αὐτοῖς personal pronoun - dative plural masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ηλίας noun - nominative singular masculine**  
**Helias hay-lee'-as:** Helias (i.e. Elijah), an Israelite -- Elias.

**συν preposition**  
**sun soon:** with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

**μωσει noun - dative 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

**ησαν verb - imperfect indicative - third person**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

**συλλαλουντες verb - present active participle - nominative plural masculine**

**sullaleo sool-lal-eh'-o:** to talk together, i.e. converse -- commune (confer, talk) with, speak among.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιησου noun - dative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## Mark 9:5 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	λέγει (legei)	3004: to say	a prim. verb
to Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
"Rabbi,	ράββι (rabbi)	4461: my master, my teacher	of Hebrew origin rab
it is good	καλόν (kalon)	2570: beautiful, good	a prim. word
for us to be here;	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
let us make	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word

three	τρεις (treis)	5140: three	a prim. cardinal number
tabernacles,	σκηνάς (skēnas)	4633: a tent	a prim. word
one	μίαν (mian)	1520: one	a primary number
for You, and one	μίαν (mian)	1520: one	a primary number
for Moses,	Μωϋσεϊ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and one	μίαν (mian)	1520: one	a primary number
for Elijah."	Ἠλίας (ēlia)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πετρος noun - nominative singular masculine

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.



τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησου **noun - dative singular masculine**

lesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

ραββι **hebrew transliterated word**

rhabbi **hrab-bee':** my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

---

καλον **adjective - nominative singular neuter**

kalos **kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

---

εστιν **verb - present indicative - third person singular**

esti **es-tee':** he (she or it) is; also (with neuter plural) they are

---

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas':** us -- our, us, we.

---

ωδε **adverb**

hode **ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

---

ειναι **verb - present infinitive**

einai **i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

---

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ποιησωμεν **verb - aorist active subjunctive - first person**

poieo **poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

σκηνας **noun - accusative plural feminine**

skene **skay-nay':** a tent or cloth hut -- habitation, tabernacle.

---

τρεις **adjective - accusative plural feminine**

treis **trice:** three -- three.

---

σοι **personal pronoun - second person dative singular**

soi **soy:** to thee -- thee, thine own, thou, thy.

---

μιν **adjective - accusative singular feminine**

heis **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

μωσει **noun - dative singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

μιαν **adjective - accusative singular feminine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλια **noun - dative singular masculine**

**Helias hay-lee'-as:** Helias (i.e. Elijah), an Israelite -- Elias.

μιαν **adjective - accusative singular feminine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

## Mark 9:6 .

.	Greek	Strong's	Origin
For he did 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
to answer;	ἀποκριθῇ (apokrithē)	611: to answer	from apo and krinó
for they became	ἐγένοντο (egenonto)	1096: to come into being, to happen, to become	from a prim. root gen-
terrified.	ἐκφοβοι (ekphoboi)	1630: terrified	from ek and phobos

## 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)

**ηδει verb - pluperfect active indicative - third person singular**  
**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**τι interrogative pronoun - accusative singular neuter**  
**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**λαλησει verb - future active indicative - third person singular**  
**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**ησαν verb - imperfect indicative - third person**  
**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

**γαρ conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**εκφοβοι adjective - nominative plural masculine**  
**ekphobos ek'-fob-os:** frightened out of one's wits: sore afraid, exceedingly fear.

## Mark 9:7 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
a cloud	νεφέλη (nephelē)	3507: a cloud	from nephos
formed,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
overshadowing	ἐπισκιάζουσα (episkiazousa)	1982: to overshadow	from epi and skia
them, and a voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-

out of the cloud,	νεφέλης (nephelēs)	3507: a cloud	from nephos
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
is My beloved	ἀγαπητός (agapētos)	27: beloved	from agapaō
Son,	υἱός (uios)	5207: a son	a prim. word
listen	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
to 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

### εγενετο verb - second aorist middle deponent indicative - third person singular

**ginomai ghin'-om-ahce:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### νεφέλη noun - nominative singular feminine

**nephele nef-el'-ay:** cloudiness, i.e. (concretely) a cloud -- cloud.;

### επισκιαζουσα verb - present active participle - nominative singular feminine

**episkiazo ep-ee-skee-ad'-zo:** to cast a shade upon, i.e. (by analogy) to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence -- overshadow.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ηλθεν** **verb - second aorist active indicative - third person singular**  
**erchomai** **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**φωνη** **noun - nominative singular feminine**  
**phone** **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

---

**εκ** **preposition**  
**ek** **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**της** **definite article - genitive singular feminine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νεφελης** **noun - genitive singular feminine**  
**nephele** **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

---

**ουτος** **demonstrative pronoun - nominative singular masculine**  
**houtos** **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**εστιν** **verb - present indicative - third person singular**  
**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

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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.

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**υιος** **noun - nominative singular masculine**  
**huios** **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**μου** **personal pronoun - first person genitive singular**  
**mou** **moo**: of me -- I, me, mine (own), my.

---

**ο** **definite article - nominative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγαπητος** **adjective - nominative singular masculine**  
**agapetos** **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

---

**αυτου** **personal pronoun - genitive singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ακουετε** **verb - present active imperative - second person**

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**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.

## Mark 9:8 .

.	Greek	Strong's	Origin
All at once	ἐξαπινά (exapina)	1819: suddenly	from ek and a derivation of the same as aiphnidios
they looked around	περιβλεψάμενοι (periblepsamenoi)	4017: to look around	from peri and blepó
and saw		3708: to see, perceive, attend to	a prim. verb
no one	οὐδένα (oudená)	3762: no one, none	from oude and heis
with them anymore,	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
except		1508: if not	from ei and mé
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
alone.	μόνον (monon)	3441: alone	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

**εξαπινά adverb**

**exapina ex-ap'-ee-nah:** of a sudden, i.e. unexpectedly -- suddenly.

**περιβλεψαμενοι verb - aorist middle passive - nominative plural masculine**

**periblepo** **per-ee-blep'-o**: to look all around -- look (round) about (on).

**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).

**οὐδενά** **adjective - accusative singular masculine**

**oudeis** **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**εἶδον** **verb - second aorist active indicative - third person**

**eido** **i'-do**: to see; by implication, (in the perfect tense only) to know

**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.

**τοῦ** **definite article - accusative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**Ἰησοῦν** **noun - accusative singular masculine**

**iesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**μόνον** **adjective - accusative singular masculine**

**monos** **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

**μεθ** **preposition**

**meta** **met-ah'**: denoting accompaniment; amid (local or causal);

**ἐαυτῶν** **reflexive pronoun - third person genitive plural masculine**

**heautou** **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

## Mark 9:9 .

.	Greek	Strong's	Origin
As they were coming down	καταβαίνόντων (katabainontōn)	2597: to go down	from kata and the same as basis
from the mountain,	ὄρους (orous)	3735: a mountain	a prim. word
He gave them orders	διεστείλατο	1291: to set apart, fig. to distinguish, to charge	from dia and stelló

	(diesteilato)	expressly	
not to relate	διηγέσονται (diēgēsōntai)	1334: to relate fully	from dia and hégeomai
to anyone	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they had seen,		3708: to see, perceive, attend to	a prim. verb
until	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 Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
rose	ἀναστῆ (anastē)	450: to raise up, to rise	from ana and histémi
from the dead.	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

## KJV Lexicon

καταβαινοντων **verb - present active participle - genitive plural masculine**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons



---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ορους noun - genitive singular neuter**

**oros or'-os:** a mountain (as lifting itself above the plain): -hill, mount(-ain).

---

**διεστέλλω verb - aorist middle indicative - third person singular**

**diastellomai dee-as-tel'-lom-ahee:** to set (oneself) apart (figuratively, distinguish), i.e. (by implication) to enjoin -- charge, that which was (give) commanded(-ment).

---

**αυτοῖς personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ἵνα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**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.

---

**διηγῶνται verb - aorist middle deponent subjunctive - third person**

**diegeomai dee-ayg-eh'-om-ahee:** to relate fully -- declare, shew, tell.

---

**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.

---

**εἶδον verb - second aorist active indicative - third person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**εἰ conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**ὅταν conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

αναστη **verb - second aorist active subjunctive - third person singular**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

## Mark 9:10 .

.	Greek	Strong's	Origin
They seized	ἐκράτησαν (ekratēsan)	2902: to be strong, rule	from kratos
upon that statement,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
discussing	συζητοῦντες (suzētountes)	4802: to examine together, hence to dispute	from sun and zéteó
with one another	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
rising	ἀναστῆναι (anastēnai)	450: to raise up, to rise	from ana and histēmi

from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
meant.		1510: I exist, I am	a prol. form of a prim. and defective verb

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τοῦ definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λογον noun - accusative singular masculine

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### εκρατησαν verb - aorist active indicative - third person

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### εαυτους reflexive pronoun - third person accusative plural masculine

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### συζητουντες verb - present active participle - nominative plural masculine

**suzeteo sood-zay-teh'-o:** to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

### τι interrogative pronoun - nominative singular neuter

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

**ΕΣΤΙV verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

**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)

**νεκρων adjective - genitive plural masculine**

**nekros nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

**αναστηναι verb - second aorist active middle or passive deponent**

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

## Mark 9:11 .

.	Greek	Strong's	Origin
They asked	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erōtaó
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"[Why is it] that the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
say	λέγουσιν (legousin)	3004: to say	a prim. verb
that Elijah	Ἠλίαν (ēlian)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
must	δεῖ (dei)	1163: it is necessary	a form of deó
come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
first?"		4413: first, chief	contr. superl. of pro

## 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

επηρωτων **verb - imperfect active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηλιαν **noun - accusative singular masculine**

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

δει **verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it

is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

**ελθεῖν verb - second aorist active middle or passive deponent**

**erchomai er'-khom-ahēe:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**πρωτον adverb**

**proton pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

## Mark 9:12 .

.	Greek	Strong's	Origin
And He said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to them, "Elijah	Ἡλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
does first		4413: first, chief	contr. superl. of pro
come	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
and restore	ἀποκαθιστάνει (apokathistanei)	600: to restore, give back	from apo and kathistēmi
all things.	πάντα (panta)	3956: all, every	a prim. word
And [yet] how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
is it written	γέγραπται (gegraptai)	1125: to write	a prim. verb
of the Son	υἱὸν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
that He will suffer	πάθη (pathē)	3958: to suffer, to be acted on	akin to penthos
many things	πολλὰ	4183: much, many	a prim. word

	(polla)		
and be treated with contempt?	ἐξουδενηθῇ (exoudenēthē)	1847: to despise, treat with contempt	from ek and oudeis

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηλιας **noun - nominative singular masculine**

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

αποκαθιστα **verb - present active indicative - third person singular**

**apokathistemi** **ap-ok-ath-is'-tay-mee**: to reconstitute (in health, home or organization) -- restore (again).

---

**παντα** **adjective - accusative plural neuter**

**pas pas**: apparently a primary word; all, any, every, the whole

---

**και** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πως** **adverb - interrogative**

**pos poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

---

**γεγραπται** **verb - perfect passive indicative - third person singular**

**grapho graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

---

**επι** **preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**τον** **definite article - accusative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υιον** **noun - accusative singular masculine**

**huios hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**του** **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπου** **noun - genitive singular masculine**

**anthropos anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

---

**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.

---

**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.

---

**παθη** **verb - second aorist active subjunctive - third person singular**

**pascho pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion,



suffer, vex.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εξουδενωθη verb - aorist passive subjunctive - third person singular**

**exoudenoo ex-oo-den-o'-o:** to make utterly nothing of, i.e. despise -- set at nought.

## Mark 9:13 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you that Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
has indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
come,	ἐλήλυθεν (elēluthen)	2064: to come, go	a prim. verb
and they did	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
to him whatever	ὅσα (osa)	3745: how much, how many	from hos,
they wished,	ἤθελον (ēthelon)	2309: to will, wish	a prim. verb
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
of him."			

## 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.

### υμιν **personal pronoun - second person dative plural**

**humin hoo-min'**: to (with or by) you -- ye, you, your(-selves).

### οτι **conjunction**

**hoti hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ηλιας **noun - nominative singular masculine**

**Helias hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

### εληλυθεν **verb - second perfect active indicative - third person singular**

**erchomai er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εποιησαν **verb - aorist active indicative - third person**

**poieo poy-eh'-o**: to make or do (in a very wide application, more or less direct)

### αυτω **personal pronoun - dative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### οσα **correlative pronoun - accusative plural neuter**

**hosos hos'-os**: as (much, great, long, etc.) as

### ηθελησαν **verb - aorist active indicative - third person**

**thelo thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### 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).

**επι** **ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**αυτον** **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 9:14 .

.	Greek	Strong's	Origin
When they came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
[back] to the disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
they saw	εἶδον (eidon)	3708: to see, perceive, attend to	a prim. verb
a large	πολὺν (polun)	4183: much, many	a prim. word
crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
them, and [some] scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
arguing	συζητοῦντας (suzētountas)	4802: to examine together, hence to dispute	from sun and zéteó
with them.			

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ειδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οχλον **noun - accusative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολυν **adjective - accusative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γραμματεις **noun - accusative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe,

town-clerk.

συζητουντας **verb - present active participle - accusative plural masculine**  
suzeteo **sood-zay-teh'-o:** to investigate jointly, i.e. discuss, controvert, cavil -- dispute  
(with), enquire, question (with), reason (together).

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

## Mark 9:15 .

.	Greek	Strong's	Origin
Immediately,	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
when the entire	παᾶς (pas)	3956: all, every	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
saw	ἰδόντες (idontes)	3708: to see, perceive, attend to	a prim. verb
Him, they were amazed	ἐξεθαμβήθησαν (exethambēthēsan)	1568: to amaze, to be amazed	from ekthambos
and [began] running	προστρέχοντες (prostrechontes)	4370: to run to	from pros and trechó
up to greet	ἡσπάζοντο (ēspazonto)	782: to welcome, greet	a prim. verb
Him.			

## KJV Lexicon

και **conjunction**  
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**ευθεως** **adverb**

**eutheos** **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

**πας** **adjective - nominative singular masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οχλος** **noun - nominative singular masculine**

**ochlos** **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

**ιδων** **verb - second aorist active participle - nominative singular masculine**

**eido** **i'-do**: to see; by implication, (in the perfect tense only) to know

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εξεθαμβηθη** **verb - aorist passive indicative - third person singular**

**ekthambeo** **ek-tham-beh'-o**: to astonish utterly -- affright, greatly (sore) amaze.

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**προσσερχοντες** **verb - present active participle - nominative plural masculine**

**prostrecho** **pros-trekh'-o**: to run towards, i.e. hasten to meet or join -- run (thither to, to).

**ησπαζοντο** **verb - imperfect 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.

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 9:16 .

.	Greek	Strong's	Origin
And He asked	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaō

them, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you discussing	συζητεῖτε (suzēteite)	4802: to examine together, hence to dispute	from sun and zéteó
with them?"			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### επηρωτησεν verb - aorist active indicative - third person singular

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

### τους definite article - accusative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γραμματεῖς noun - accusative plural masculine

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

### 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.

### συζητεῖτε verb - present active indicative - second person

**suzeteo sood-zay-teh'-o:** to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### 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

# Mark 9:17 .

.	Greek	Strong's	Origin
And one	εἷς (eis)	1520: one	a primary number
of the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
I brought	ἤνεγκα (ēnenka)	5342: to bear, carry, bring forth	a prim. word
You my son,	υἱόν (uion)	5207: a son	a prim. word
possessed	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
with a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
which makes him mute;	ἄλαλον (alalon)	216: mute, speechless	from alpha (as a neg. prefix) and lalos (talkative)

## 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

ἀποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**  
**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.



εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

---

ηνεγκα **verb - aorist active indicative - first person singular**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

υιον **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

---

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

---

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

---

εχοντα **verb - present active participle - accusative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

πνευμα **noun - accusative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

αλαλον **adjective - accusative singular neuter**  
alalos **al'-al-os:** mute -- dumb.

## Mark 9:18 .

.	Greek	Strong's	Origin
and whenever	ὅπου (opou)	3699: where	from hos, and pou
it seizes	καταλάβη (katalabē)	2638: to lay hold of, seize	from kata and lambanó
him, it slams	ῥήσσει (rēssei)	4486: to break apart, by ext. to throw down	prol. verb from a prim. root rég-
him [to the ground] and he foams	ἀφρίζει (aphrizei)	875: to foam at the mouth	from aphros
[at the mouth], and grinds	τριζει (trizei)	5149: to cry, chirp, to grind the teeth	from a root trig-
his teeth	ὀδόντας (odontas)	3599: a tooth	a prim. word
and stiffens	ξηραίνεται (xērainetai)	3583: to dry up, waste away	from xéros
out. I told	εἶπα (eipa)	3004: to say	a prim. verb
Your disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
to cast	ἐκβάλωσιν (ekbalōsin)	1544b: to expel, to drive, cast or send out	from ek and balló
it out, and they could	ἰσχυσαν (ischusan)	2480: to be strong, have power	from ischus
not [do it]."			

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οπου adverb

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καταλαβη verb - second aorist active subjunctive - third person singular

katalambano **kat-al-am-ban'-o**: to take eagerly, i.e. seize, possess, etc. -- apprehend, attain, come upon, comprehend, find, obtain, perceive, (over-)take.

ρησσει verb - present active indicative - third person singular

rhegunmi **hrayg'-noo-mee**: by implication, to convulse (with spasms) figuratively, to give vent to joyful emotions -- break (forth), burst, rend, tear.

αυτον personal pronoun - accusative 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

αφριζει verb - present active indicative - third person singular

aphrizo **af-rid'-zo**: to froth at the mouth (in epilepsy) -- foam.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τριζει verb - present active indicative - third person singular

trizo **trid'-zo**: to creak (squeak), i.e. (by analogy) to grate the teeth (in frenzy) -- gnash.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδοντας noun - accusative plural masculine

odous **od-ooce**: a tooth -- tooth.

---

**αυτου** **personal pronoun - genitive 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

---

**ξηραινεται** **verb - present passive indicative - third person singular**

**xeraino xay-rah'-ee-no:** to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ειπον** **verb - second aorist active indicative - first person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**τοις** **definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηταις** **noun - dative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**σου** **personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**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.

---

**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

---

**εκβαλωσιν** **verb - second aorist active subjunctive - third person**

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ουκ** **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ισχυσαν** verb - aorist active indicative - third person  
**ischuo is-khoo'-o:** to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

## Mark 9:19 .

.	Greek	Strong's	Origin
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
them and said,	λέγει (legei)	3004: to say	a prim. verb
"O	ὦ (ō)	5599: O, oh!	a prim. interj.
unbelieving	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
generation,	γενεὰ (genea)	1074: race, family, generation	from ginomai
how	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
long	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
shall I be with you? How long		2193: till, until	a prim. particle used as a preposition, adverb and conjunction
shall I put	ἀνέξομαι (anexomai)	430: to hold up, bear with	from ana and echó
up with you? Bring	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
him to Me!"			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ah-ee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ω **interjection**

o **o**: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

γενεα **noun - vocative singular feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

απιστος **adjective - vocative singular feminine**

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ποτε **particle - interrogative**

pote **pot'-eh**: interrogative adverb, at what time -- + how long, when.

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).

εσομαι **verb - future indicative - first person singular**

**esomai es'-om-ahee:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εως **conjunction**

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ποτε **particle - interrogative**

**pote pot'-eh:** interrogative adverb, at what time -- + how long, when.

ανεξομαι **verb - future middle deponent indicative - first person singular**

**anechomai an-ekh'-om-ahee:** to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

υμων **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

φερετε **verb - present active imperative - second person**

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

αυτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

## Mark 9:20 .

.	Greek	Strong's	Origin
They brought	ἤνεγκαν (ēnenkan)	5342: to bear, carry, bring forth	a prim. word
the boy to Him. When	καὶ (kai)	2532: and, even, also	a prim. conjunction
he saw		3708: to see, perceive, attend to	a prim. verb
Him, immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb

the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
threw him into a convulsion,	συνεσπάραξεν (sunesparaxen)	4952: to convulse completely	from sun and sparassó
and falling	πεσών (pesōn)	4098: to fall	from a redupl. of the prim. root pet
to the ground,	γῆς (gēs)	1093: the earth, land	a prim. word
he [began] rolling around	ἐκυλίετο (ekulieto)	2947: to roll	a late form of kulindó (to roll, roll along)
and foaming	ἀφρίζων (aphrizōn)	875: to foam at the mouth	from aphros
[at the mouth].			

## 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

### ἤνεγκαν verb - aorist active indicative - third person

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

### αὐτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### αὐτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons



**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ιδων verb - second aorist active participle - nominative singular masculine**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πνευμα noun - nominative singular neuter**

**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

---

**εσπαρραξεν verb - aorist active indicative - third person singular**

**sparasso spar-as'-so:** to mangle, i.e. convulse with epilepsy -- rend, tear.

---

**αυτον personal pronoun - accusative 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

---

**πτεσων verb - second aorist active participle - nominative singular masculine**

**pipto pip'-to, :** to fall -- fail, fall (down), light on.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**της definite article - genitive singular feminine**

**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.

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**εκυλιετο verb - imperfect middle or passive indicative - third person singular**

kulioo **koo-lee-o'-o:** to roll about -- wallow.

αφριζων **verb - present active participle - nominative singular masculine**  
aphrizo **af-rid'-zo:** to froth at the mouth (in epilepsy) -- foam.

## Mark 9:21 .

.	Greek	Strong's	Origin
And He asked	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaó
his father,	πατέρα (patera)	3962: a father	a prim. word
"How	πόσος (posos)	4214: how much? how great?	interrog. adjective from a prim. root
long	χρόνος (chronos)	5550: time	a prim. word
has this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
been		1510: I exist, I am	a prol. form of a prim. and defective verb
happening	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
to him?" And he said,		3004: to say	a prim. verb
"From childhood.	παιδιόθεν (paidiothen)	3812: from childhood	from paidion

## 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

επηρωτησεν **verb - aorist active indicative - third person singular**  
eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πατερα **noun - accusative singular masculine**  
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

---

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ποσος **correlative or interrogative pronoun - nominative singular masculine**  
posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

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χρονος **noun - nominative singular masculine**  
chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

---

εστιν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

ως **adverb**  
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

---

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).

---

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.)

---

αυτω **personal pronoun - dative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

ειπεν **verb - second aorist active indicative - third person singular**  
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

παιδιοθεν **adverb**

paidiothen **pahee-dee-oth'-en**: from infancy -- of a child.

## Mark 9:22 .

.	Greek	Strong's	Origin
"It has often	πολλάκις (pollakis)	4178: often	adverb from polus
thrown	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
him both	καὶ (kai)	2532: and, even, also	a prim. conjunction
into the fire	πῦρ (pur)	4442: fire	a prim. word
and into the water	ὕδατα (udata)	5204: water	a prim. word
to destroy	ἀπολέσῃ (apolesē)	622: to destroy, destroy utterly	from apo and same as olethros
him. 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 can	δύνη (dunē)	1410: to be able, to have power	a prim. verb
do anything,	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
take pity	σπλαγχνισθεῖς (splanchnistheis)	4697: to be moved in the inward parts, i.e. to feel compassion	from splanchnon
on us and help	βοήθησον (boēthēson)	997: to come to the aid of	from boé and theó (to run)
us!"			

## 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

πολλakis **adverb**

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

αυτον **personal pronoun - accusative 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

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυρ **noun - accusative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

εβαλεν **verb - second aorist active indicative - third person singular**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

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

υδατα **noun - accusative plural neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

iva **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**απολεση verb - aorist active subjunctive - third person singular**

**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**τι indefinite pronoun - accusative singular neuter**

**tis tis:** some or any person or object

**δυνασαι verb - present middle or passive deponent indicative - second person singular**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**βοηθησον verb - aorist active middle - second person singular**

**boetheo bo-ay-theh'-o:** to aid or relieve -- help, succor.

**ημιν personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

**σπλαγχνισθεις verb - aorist passive deponent participle - nominative singular masculine**

**splagchnizomai splangkh-nid'-zom-ahee:** to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

**εφ preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**ημας personal pronoun - first person accusative plural**

**hemas hay-mas':** us -- our, us, we.

## Mark 9:23 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

said	(iēsous)	three other Isr.	
		3004: to say	a prim. verb
to him, "If	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
You can?"	δύνη (dunē)	1410: to be able, to have power	a prim. verb
All things	πάντα (panta)	3956: all, every	a prim. word
are possible	δυνατὰ (dunata)	1415: strong, mighty, powerful	from dunamai
to him who believes."	πιστεύοντι (pisteuonti)	4100: to believe, entrust	from pistis

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**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.

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**δυνασαι verb - present middle or passive deponent indicative - second person singular**

**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**πιστευσαι verb - aorist active middle or passive deponent**

**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

**παντα adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

**δυνατα adjective - nominative plural neuter**

**dunatos doo-nat-os':** powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

**τω definite article - dative singular masculine**

**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)

## Mark 9:24 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
the boy's	παιδίου (paidiou)	3813: a young child	dim. of pais
father	πατήρ (patēr)	3962: a father	a prim. word
cried	κράξας (kraxas)	2896: to scream, cry out	from a prim. root krag-
out and said,	ἔλεγεν (elegen)	3004: to say	a prim. verb



"I do believe;	πιστεύω (pisteuō)	4100: to believe, entrust	from pistis
help	βοήθει (boēthei)	997: to come to the aid of	from boé and theó (to run)
my unbelief."	ἄπιστία (apistia)	570: unbelief	from apistos

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ευθεως adverb

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

### κραζας verb - aorist active participle - nominative singular masculine

**krazo krad'-zo:** to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

### ο definite article - nominative singular masculine

**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.

### του definite article - genitive singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### παιδιου noun - genitive singular neuter

**paidion pahee-dee'-on:** a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

### μετα preposition

**meta met-ah':** denoting accompaniment; amid (local or causal);

δακρυων **noun - genitive plural neuter**  
dakru **dak'-roo**: a tear -- tear.

ελεγεν **verb - imperfect active indicative - third person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πιστευω **verb - present active indicative - first person singular**  
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

κυριε **noun - vocative singular masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

βοηθει **verb - present active imperative - second person singular**  
boetheo **bo-ay-theh'-o**: to aid or relieve -- help, succor.

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

τη **definite article - dative singular feminine**  
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.

## Mark 9:25 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saw		3708: to see, perceive, attend to	a prim. verb
that a crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was rapidly gathering,	ἐπισυντρέχει (episuntrechei)	1998: to run together again	from epi and suntrechó
He rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo

the unclean	ἀκαθάρτω (akathartō)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit,	πνεῦματι (pneumati)	4151: wind, spirit	from pneó
saying	λέγων (legōn)	3004: to say	a prim. verb
to it, "You deaf	κωφὸν (kōphon)	2974: blunt, dull	of uncertain origin
and mute	ἄλαλον (alalon)	216: mute, speechless	from alpha (as a neg. prefix) and lalos (talkative)
spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
I command	ἐπιτάσσω (epitassō)	2004: to arrange upon, i.e. to command	from epi and tassó
you, come	ἔξελθε (exelthe)	1831: to go or come out of	from ek and erchomai
out of him and do not enter	εἰσέλθης (eiselthēs)	1525: to go in (to), enter	from eis and erchomai
him again."	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti

## KJV Lexicon

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

ἐπισυντρέχει **verb - present active indicative - third person singular**

episuntrecho **ep-ee-soon-trek'-o**: to hasten together upon one place (or a particular occasion) -- come running together.

---

ὄχλος **noun - nominative singular masculine**

ochlos **okh'-los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

ἐπιτιμήσεν **verb - aorist active indicative - third person singular**

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

---

τῷ **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πνεύματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

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.

---

ἀκαθάρτῳ **adjective - dative singular neuter**

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

---

λέγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

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

---

τὸ **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πνεῦμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αλαλον **adjective - nominative singular neuter**

alalos **al'-al-os**: mute -- dumb.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

κωφον **adjective - nominative singular neuter**

kophos **ko-fos'**: blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

---

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

---

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

---

επιτασσω **verb - present active indicative - first person singular**

epitasso **ep-ee-tas'-so**: to arrange upon, i.e. order -- charge, command, injoin.

---

εξελθε **verb - second aorist active middle - second person singular**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

---

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

---

μηκετι **adverb**

meketi **may-ket'-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

---

εισελθης **verb - second aorist active subjunctive - second person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

αὐτον **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 9:26 .

.	Greek	Strong's	Origin
After crying	κράξας (kraxas)	2896: to scream, cry out	from a prim. root krag-
out and throwing	σπαράξας (sparaxas)	4682: to mangle, convulse	akin to spairó (to gasp)
him into terrible	πολλὰ (polla)	4183: much, many	a prim. word
convulsions,		4682: to mangle, convulse	akin to spairó (to gasp)
it came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out; and [the boy] became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
so much like	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
a corpse	νεκρός (nekros)	3498: dead	a prim. word, the same as nekus (a dead body)
that most	πολλοὺς (pollous)	4183: much, many	a prim. word
[of them] said,	λέγειν (legein)	3004: to say	a prim. verb
"He is dead!"	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó

## 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

κραξαν **verb - aorist active participle - nominative singular neuter**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλα **adjective - nominative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

σπαραξαν **verb - aorist active participle - nominative singular neuter**

sparasso **spar-as'-so**: to mangle, i.e. convulse with epilepsy -- rend, tear.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ωσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

νεκρος **adjective - nominative singular masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

ωστε conjunction

hoste **hose'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

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.

**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.

**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).

## Mark 9:27 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
took	κρατήσας (kratēsas)	2902: to be strong, rule	from kratos
him by the hand	χειρὸς (cheiros)	5495: the hand	a prim. word
and raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
him; and he got	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
up.			

## KJV Lexicon

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ιησους noun - nominative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**κρατησας verb - aorist active participle - nominative singular masculine**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χειρος noun - genitive singular feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**ηγειρεν verb - aorist active indicative - third person singular**

**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

**αυτον personal pronoun - accusative 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

**ανεστη verb - second aorist active indicative - third person singular**

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

## Mark 9:28 .

.	Greek	Strong's	Origin
When He came	εἰσελθόντος (eiselthontos)	1525: to go in (to), enter	from eis and erchomai
into [the] house,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
His disciples	μαθηταὶ	3101: a disciple	from manthanó

	(mathētai)		
[began] questioning	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erótaó
Him privately,	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
"Why		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
could	ἠδυνήθημεν (ēdunēthēmen)	1410: to be able, to have power	a prim. verb
we not drive  it out?"	ἐκβαλεῖν (ekbalein)	1544b: to expel, to drive, cast or send out	from ek and balló

## 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

### εισελθοντα verb - second aorist active participle - accusative singular masculine

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

### αυτον personal pronoun - accusative 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

### 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.

**οι** **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηται** **noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου** **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**επηρωτων** **verb - imperfect active indicative - third person**

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

**αυτον** **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**κατ** **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**ιδιαν** **adjective - accusative singular feminine**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

---

**οτι** **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ημεις** **personal pronoun - first person nominative plural**

**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

---

**ουκ** **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ηδυνηθημεν** **verb - aorist passive deponent indicative - first person - attic**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**εκβαλειν** **verb - second aorist active middle or passive deponent**

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

---

**αυτο** **personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

## Mark 9:29 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
kind	γένος (genos)	1085: family, offspring	from ginomai
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
come	ἐξελεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
out by anything		3762: no one, none	from oude and heis
but prayer."	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ΕΙΠΕΝ verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

### ΤΟ definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενος **noun - nominative singular neuter**

genos **ghen'-os**: kin (abstract or concrete, literal or figurative, individual or collective) -- born, country(-man), diversity, generation, kind(-red), nation, offspring, stock.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ουδενι **adjective - dative 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.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

εξελθειν **verb - second aorist active middle or passive deponent**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

προσευχη **noun - dative singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νηστεια **noun - dative singular feminine**

nesteia **nace-ti'-ah**: abstinence (from lack of food, or voluntary and religious); specially, the fast of the Day of Atonement -- fast(-ing).

## Mark 9:30 .

▪			
.	Greek	Strong's	Origin

From there	Κακεῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
they went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and [began] to go	ἐπορεύοντο (eporeuonto)	3899: to go beside or past	from para and poreuomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and He did not want	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to know	γνοῖ (gnoi)	1097: to come to know, recognize, perceive	from a prim. root gnó-
[about it].			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εκειθεν adverb

**ekeithen ek-i'-then:** thence -- from that place, (from) thence, there.

### ἐξελθοντες verb - second aorist active participle - nominative plural masculine

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

### παρεπορεύοντο verb - imperfect middle or passive deponent indicative - third person

**parapoeruomai par-ap-or-yoo'-om-ahee:** to travel near -- go, pass (by).

<b>δια</b> <b>preposition</b>	
<b>dia</b> <b>dee-ah'</b> :	through (in very wide applications, local, causal, or occasional)
<b>της</b> <b>definite article - genitive singular feminine</b>	
<b>ho</b> <b>ho</b> :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>γαλιλαιας</b> <b>noun - genitive singular feminine</b>	
<b>Galilaia</b> <b>gal-il-ah'-yah</b> :	Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.
<b>και</b> <b>conjunction</b>	
<b>kai</b> <b>kahee</b> :	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ουκ</b> <b>particle - nominative</b>	
<b>ou</b> <b>oo</b> :	no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
<b>ηθελεν</b> <b>verb - imperfect active indicative - third person singular</b>	
<b>thelo</b> <b>thel'-o</b> :	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
<b>ινα</b> <b>conjunction</b>	
<b>hina</b> <b>hin'-ah</b> :	in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.
<b>τις</b> <b>indefinite pronoun - nominative singular masculine</b>	
<b>tis</b> <b>tis</b> :	some or any person or object
<b>γνω</b> <b>verb - second aorist active subjunctive - third person singular</b>	
<b>ginosko</b> <b>ghin-oc'e'-ko</b> :	to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

## Mark 9:31 .

.	Greek	Strong's	Origin
For He was teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
His disciples	μαθητάς (mathētas)	3101: a disciple	from manthanó
and telling	ἔλεγεν (elegen)	3004: to say	a prim. verb
them, "The Son	υἱὸς (uios)	5207: a son	a prim. word

of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is to be delivered	παράδίδεται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
into the hands	χειρᾶς (cheiras)	5495: the hand	a prim. word
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and they will kill	ἀποκτενοῦσιν (apoktenousin)	615: to kill	from apo and kteinó (to kill)
Him; and when He has been killed,	ἀποκτανθεὶς (apoktantheis)	615: to kill	from apo and kteinó (to kill)
He will rise	ἀναστήσεται (anastēsetai)	450: to raise up, to rise	from ana and histémi
three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
later."	μετὰ (meta)	3326: with, among, after	a prim. preposition

## KJV Lexicon

εδίδασκεν **verb - imperfect active indicative - third person singular**  
**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

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.



---

**μαθητας** **noun - accusative plural masculine**  
**mathetes** **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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**αυτου** **personal pronoun - genitive 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

---

**ελεγεν** **verb - imperfect active indicative - third person singular**  
**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτοις** **personal pronoun - dative plural masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οτι** **conjunction**  
**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ο** **definite article - nominative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υιος** **noun - nominative singular masculine**  
**huios** **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**του** **definite article - genitive singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπου** **noun - genitive singular masculine**  
**anthropos** **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

---

**παραδιδοται** **verb - present passive indicative - third person singular**  
**paradidomi** **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

**εις** **preposition**  
**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**χειρας** **noun - accusative plural feminine**  
**cheir** **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ανθρωπων **noun - genitive plural masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτενουςιν **verb - future active indicative - third person**  
apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτανθεις **verb - aorist passive participle - nominative singular masculine**  
apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτη **adjective - dative singular feminine**  
tritros **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ημερα **noun - dative singular feminine**  
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αναστησεται **verb - future middle indicative - third person singular**  
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

## Mark 9:31 .

.	Greek	Strong's	Origin
For He was teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
His disciples	μαθητάς (mathētas)	3101: a disciple	from manthanó
and telling	ἔλεγεν	3004: to say	a prim. verb

	(elegen)		
them, "The Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is to be delivered	παράδίδοται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and they will kill	ἀποκτενοῦσιν (apoktenousin)	615: to kill	from apo and kteinó (to kill)
Him; and when He has been killed,	ἀποκτανθεὶς (apoktantheis)	615: to kill	from apo and kteinó (to kill)
He will rise	ἀναστήσεται (anastēsetai)	450: to raise up, to rise	from ana and histémi
three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
later."	μετὰ (meta)	3326: with, among, after	a prim. preposition

## KJV Lexicon

εδίδασκεν **verb - imperfect active indicative - third person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

**γάρ conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

---

παραδιδοται **verb - present passive indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χειρας **noun - accusative plural feminine**  
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ανθρωπων **noun - genitive plural masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτενουσιν **verb - future active indicative - third person**  
apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτανθεις **verb - aorist passive participle - nominative singular masculine**  
apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

τη **definite article - dative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτη **adjective - dative singular feminine**  
tritros **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ημερα **noun - dative singular feminine**  
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αναστησεται **verb - future middle indicative - third person singular**  
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

## Mark 9:32 .

.	Greek	Strong's	Origin
But they did not understand	ἡγνόουν (ēgnooun)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó

[this] statement,	ῥήμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
and they were afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
to ask	ἐπερωτῆσαι (eperōtēsai)	1905: to inquire of	from epi and erótaó
Him.			

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γινωσκειν **verb - imperfect active indicative - third 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.

το **definite article - accusative singular neuter**

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 - accusative singular neuter**

rhema **hray'-mah:** an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφοβουντο **verb - imperfect middle or passive deponent indicative - third person**

phobeo **fob-eh'-o:** to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

αὐτον **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐπερωτησαι **verb - aorist active middle or passive deponent**  
**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

## Mark 9:33 .

.	Greek	Strong's	Origin
They came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Capernaum;		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
and when He was in the house,	οἰκία (oikia)	3614: a house, dwelling	from oikos
He [began] to question	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erōtaó
them, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
were you discussing	διελογίζεσθε (dielogizesthe)	1260: to consider	from dia and logizomai
on the way?"	ὁδῶ (odō)	3598: a way, road	a prim. word

## KJV Lexicon

καὶ **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἔρχομαι **verb - second aorist active indicative - third person singular**  
**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**καπερναουμ proper noun**

**Kapernaoum cap-er-nah-oom':** Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικια noun - dative singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**γενομενος verb - second aorist middle deponent participle - nominative singular masculine**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**επηρωτα verb - imperfect active indicative - third person singular**

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

**αυτους personal pronoun - accusative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οδω noun - dative singular feminine**



**hodos** **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

**προς** **preposition**

**pros** **pros**: a preposition of direction; forward to, i.e. toward

**εαυτους** **reflexive pronoun - third person accusative plural masculine**

**heautou** **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**διαλογιζεσθε** **verb - imperfect middle or passive deponent indicative - second person**

**dialogizomai** **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

## Mark 9:34 .

.	Greek	Strong's	Origin
But they kept silent,	ἔσιώπων (esiōpōn)	4623: to be silent	from siópé (silence)
for on the way	ὁδῷ (odō)	3598: a way, road	a prim. word
they had discussed	διελέχθησαν (dielechthēsan)	1256: to discuss, to address, to preach	from dia and legó
with one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
[of them was] the greatest.		3173: great	a prim. word

## KJV Lexicon

**οι** **definite article - nominative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**εσιωπων verb - imperfect active indicative - third person**

**siopao see-o-pah'-o:** silence, i.e. a hush; dumb, (hold) peace.

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

**αλληλους reciprocal pronoun - accusative plural masculine**

**allelon al-lay'-lone:** one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**διελεχθησαν verb - aorist passive deponent indicative - third person**

**dialogomai dee-al-eg'-om-ahee:** to say thoroughly, i.e. discuss (in argument or exhortation) -  
- dispute, preach (unto), reason (with), speak.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οδω noun - dative singular feminine**

**hodos hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

**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.

**μειζων adjective - nominative singular masculine - comparative or contracted**

**meizon mide'-zone:** larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

## Mark 9:35 .

.	Greek	Strong's	Origin
Sitting down,	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
He called	ἐφώνησεν	5455: to call out	from phóné

	(ephōnēsen)		
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
wants	θέλει (thelei)	2309: to will, wish	a prim. verb
to be first,	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
he shall be last	ἔσχατος (eschatos)	2078: last, extreme	of uncertain origin
of all	πάντων (pantōn)	3956: all, every	a prim. word
and servant	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin
of all."	πάντων (pantōn)	3956: all, every	a prim. word

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισας **verb - aorist active participle - nominative singular masculine**

**kathizo kath-id'-zo:** to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

---

**εφωνησεν verb - aorist active indicative - third person singular**

**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δωδεκα numeral (adjective)**

**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**τις indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

---

**θελει verb - present active indicative - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**πρωτος adjective - nominative singular masculine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

---

**ειναι verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

---

**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.

---

**παντων adjective - genitive plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**εσχατος adjective - nominative singular masculine**

**eschatos es'-khat-os:** farthest, final (of place or time) -- ends of, last, latter end, lowest,

---

uttermost.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**παντων adjective - genitive plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**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.

## Mark 9:36 .

.	Greek	Strong's	Origin
Taking	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
a child,	παιδίον (paidion)	3813: a young child	dim. of pais
He set	ἔστησεν (estēsen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
him before	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them, and taking him in His arms,	ἐναγκαλισάμενος (enankalisamenos)	1723: to take into one's arms, to embrace	from en and agkalizomai (to embrace); from agkalé
He said		3004: to say	a prim. verb
to them,			

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λαβων verb - second aorist active participle - nominative singular masculine**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

---

**παιδιον noun - accusative singular neuter**

**paidion pahee-dee'-on:** a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

---

**εστησεν verb - aorist active indicative - third person singular**

**histemi his'-tay-mee:** to stand (transitively or intransitively), used in various applications

---

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**μεσω adjective - dative singular neuter**

**mesos mes'-os:** middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

---

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εναγκαλισαμενος verb - aorist middle deponent participle - nominative singular masculine**

**enagkalizomai en-ang-kal-id'-zom-ahee:** to take in one's arms, i.e. embrace -- take up in arms.

---

**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

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**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**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

# Mark 9:37 .

.	Greek	Strong's	Origin
"Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
receives	δέξεται (dexētai)	1209: to receive	a prim. verb
one	ἓν (en)	1520: one	a primary number
child	παιδίων (paidiōn)	3813: a young child	dim. of pais
like this	τοιούτων (toioutōn)	5108: such as this, such	from toios (such, such-like) and houtos,
in My name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
receives	δέχεται (dechetai)	1209: to receive	a prim. verb
Me; and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
receives	δέχεται (dechētai)	1209: to receive	a prim. verb
Me does not receive	δέχεται (dechetai)	1209: to receive	a prim. verb
Me, but Him who sent	ἀποστείλαντα (aposteilanta)	649: to send, send away	from apo and stelló
Me."			

## 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 **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

εν **adjective - accusative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιουτων **demonstrative pronoun - genitive plural neuter**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

παιδιων **noun - genitive plural neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

δεξεται **verb - aorist middle deponent subjunctive - third person singular**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

δεχεται **verb - present middle or passive deponent indicative - third person singular**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.



**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ος relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

**εμε personal pronoun - first person accusative singular**

**eme em-eh':** me -- I, me, my(-self).

**δεχεται verb - aorist middle deponent subjunctive - third person singular**

**dechomai dekh'-om-ahee:** to receive (in various applications, literally or figuratively) -- accept, receive, take.

**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.

**εμε personal pronoun - first person accusative singular**

**eme em-eh':** me -- I, me, my(-self).

**δεχεται verb - present middle or passive deponent indicative - third person singular**

**dechomai dekh'-om-ahee:** to receive (in various applications, literally or figuratively) -- accept, receive, take.

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αποστειλαντα verb - aorist active participle - accusative singular masculine**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

**Mark 9:38 .**

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
said	Ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
we saw	εἶδομεν (eidomen)	3708: to see, perceive, attend to	a prim. verb
someone	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
casting	ἐκβάλλοντα (ekballonta)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
in Your name,	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
and we tried to prevent	ἐκωλύομεν (ekōluomen)	2967: to hinder	probably from the same as kolazó
him because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he was not following	ἠκολούθει (ēkolouthēi)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
us."			

## KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**αυτω personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**[ο] definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιωαννης noun - nominative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

---

**λεγων verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**διδασκαλε noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

---

**ειδομεν verb - second aorist active indicative - first person**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

---

**τινα indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

---

**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.

---

**εκβαλλοντα verb - present active participle - accusative singular masculine**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

---

**δαιμονια noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

---

**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.

---

**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.

**ακολουθεῖ verb - present active indicative - third person singular**

**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

**ἡμιν personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐκωλύσαμεν verb - aorist active indicative - first person**

**koluo ko-loo'-o:** to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

**αὐτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ὅτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**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.

**ακολουθεῖ verb - present active indicative - third person singular**

**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

**ἡμιν personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

## Mark 9:39 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb

"Do not hinder	κωλύετε (kōluete)	2967: to hinder	probably from the same as kolazó
him, for there is no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will perform	ποιήσει (poiēsei)	4160: to make, do	a prim. word
a miracle	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
in My name,	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
and be able	δυνήσεται (dunēsetai)	1410: to be able, to have power	a prim. verb
soon afterward	ταχὺ (tachu)	5035: quickly	neut. of tachus
to speak evil	κακολογῆσαι (kakologēsai)	2551: to speak ill of	from a comp. of kakos and logos
of Me.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**ΕΙΠΕΝ verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**ΚΩΛΥΕΤΕ verb - present active imperative - second person**

**koluo ko-loo'-o:** to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

---

**αΥΤΟΝ personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οΥΔΕΙΣ adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**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

---

**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.

---

**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)

---

**δυναμιν noun - accusative singular feminine**

**dunamis doo'-nam-is:** force; specially, miraculous power (usually by implication, a miracle itself)

---

**ΕΠΙ preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ονοματι noun - dative singular neuter**

---

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυνησεται **verb - future middle deponent indicative - third person singular**  
dunamai **doo'-nam-ah**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ταχυ **adverb**  
tachu **takh-oo'**: shortly, i.e. without delay, soon, or (by surprise) suddenly, or (by implication, of ease) readily -- lightly, quickly.

κακολογησαι **verb - aorist active middle or passive deponent**  
kakologeo **kak-ol-og-eh'-o**: to revile -- curse, speak evil of.

με **personal pronoun - first person accusative singular**  
me **meh**: me -- I, me, my.

## Mark 9:40 .

.	Greek	Strong's	Origin
"For he who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not against	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
us is for us.			

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**  
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**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.

**ἐστὶν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**καθ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ὑμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**ὑπὲρ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**ὑμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**ἐστὶν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## Mark 9:41 .

.	Greek	Strong's	Origin
"For whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
gives	ποτίσῃ (potisē)	4222: to give to drink	from potos (drink, for drinking)
you a cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
of water	ὕδατος (udatos)	5204: water	a prim. word



to drink		4222: to give to drink	from potos (drink, for drinking)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
of your name	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
as [followers] of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, he will not lose	ἀπολέσῃ (apolesē)	622: to destroy, destroy utterly	from apo and same as olethros
his reward.	μισθὸν (misthon)	3408: wages, hire	a prim. word

## KJV Lexicon

**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.

**γαρ** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**αν** **particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**ποτιση** **verb - aorist active subjunctive - third person singular**

**potizo pot-id'-zo:** to furnish drink, irrigate -- give (make) to drink, feed, water.

**υμας** **personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your

(+ own).

---

**ποτηριον noun - accusative singular neuter**

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

**υδατος noun - genitive singular neuter**

**hudor hoo'-dore:** water (as if rainy) literally or figuratively -- water.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ονοματι noun - dative singular neuter**

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**εστε verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

---

**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

**λεγω verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**απολεση verb - aorist active subjunctive - third person singular**

**apollumi ap-ol'-loo-mee:** to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

**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.

**μισθόν** **noun - accusative singular masculine**  
**misthos mis-thos':** pay for service, good or bad -- hire, reward, wages.

**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

## Mark 9:42 .

.	Greek	Strong's	Origin
"Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
causes	σκανδαλίση (skandalisē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
one	ἓνα (ena)	1520: one	a primary number
of these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
little ones	μικρῶν (mikrōn)	3398: small, little	a prim. word
who believe	πιστευόντων (pisteuontōn)	4100: to believe, entrust	from pistis
to stumble,		4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
it would be better	καλόν (kalon)	2570: beautiful, good	a prim. word
for him if,	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
with a heavy	ὄνικος (onikos)	3684: of or for a donkey	from onos

millstone	μύλος (mulos)	3458: a mill, a millstone	from the same as mulikos
hung	περίκειται (perikeitai)	4029: to lie around	from peri and keimai
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
his neck,	τράχηλον (trachēlon)	5137: the neck	probably from trachus
he had been cast	βέβληται (beblētai)	906: to throw, cast	a prim. word
into the sea.	θάλασσαν (thalassan)	2281: the sea	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

### 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.

### εἰ condition

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### σκανδαλισθῶ verb - aorist active subjunctive - third person singular

**skandalizo skan-dal-id'-zo:** to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

### εἷς adjective - accusative singular masculine

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### τῶν definite article - genitive plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μικρων adjective - genitive plural masculine**  
**mikros mik-ros':** small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

---

**των definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πιστευοντων verb - present active participle - genitive plural masculine**  
**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

---

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**εμε personal pronoun - first person accusative singular**  
**eme em-eh':** me -- I, me, my(-self).

---

**καλον adjective - nominative singular neuter**  
**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

---

**εστιν verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**μαλλον adverb**  
**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

---

**ει conditional**  
**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**περικειται verb - present middle or passive deponent indicative - third person singular**  
**perikeimai per-ik'-i-mahee:** to lie all around, i.e. inclose, encircle, hamper -- be bound (compassed) with, hang about.

---

**λιθος noun - nominative singular masculine**  
**lithos lee'-thos:** a stone -- (mill-, stumbling-)stone.

---

**μυλικος adjective - nominative singular masculine**  
**mulikos moo-lee-kos':** belonging to a mill -- mill(-stone).

---

**περι preposition**  
**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

<b>τον</b> <b>definite article - accusative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>τραχηλον</b> <b>noun - accusative singular masculine</b> <b>trachelos trakh'-ay-los:</b> the throat (neck), i.e. (figuratively) life -- neck.
<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>βεβληται</b> <b>verb - perfect passive indicative - third person singular</b> <b>ballo bal'-lo:</b> to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.
<b>εις</b> <b>preposition</b> <b>eis ice:</b> to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
<b>την</b> <b>definite article - accusative singular feminine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>θαλασσαν</b> <b>noun - accusative singular feminine</b> <b>thalassa thal'-as-sah:</b> the sea (genitive case or specially) -- sea.

## Mark 9:43 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
your hand	χείρ (cheir)	5495: the hand	a prim. word
causes you to stumble,	σκανδαλίση (skandalisē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
cut it off;	ἀπόκοψον (apokopson)	609: to cut off	from apo and koptó

it is better	καλόν (kalon)	2570: beautiful, good	a prim. word
for you to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
life	ζωήν (zōēn)	2222: life	from zaó
crippled,	κυλλόν (kullon)	2948: crippled	a prim. word
than,	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
having	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
your two	δύο (duo)	1417: two	a primary number
hands,	χεῖρας (cheiras)	5495: the hand	a prim. word
to go	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
into hell,	γέενναν (geennan)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom
into the unquenchable	ἄσβεστον (asbeston)	762: unquenched, unquenchable	from alpha (as a neg. prefix) and sbestos (quenched, extinguished)
fire,	πῦρ (pur)	4442: fire	a prim. word

## KJV Lexicon

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

---

**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).

---

**σκανδαλιζη verb - present active subjunctive - third person singular**

**skandalizo skan-dal-id'-zo:** to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

---

**σε personal pronoun - second person accusative singular**

**se seh:** thee -- thee, thou, thy house.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χειρ noun - nominative singular feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**αποκοπον verb - aorist active middle - second person singular**

**apokopto ap-ok-op'-to:** to amputate; reflexively (by irony) to mutilate (the privy parts) -- cut off.

---

**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

---

**καλον adjective - nominative singular neuter**

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**κυλλον adjective - accusative singular masculine**

**kullos kool-los':** rocking about, i.e. crippled (maimed, in feet or hands) -- maimed.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

---

ζωην **noun - accusative singular feminine**  
zoe **dzo-ay'**: life -- life(-time).

---

εισελθειν **verb - second aorist active middle or passive deponent**  
eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

---

η **particle**  
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

τας **definite article - accusative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δυο **numeral (adjective)**  
duo **doo'-o**: two -- both, twain, two.

---

χειρας **noun - accusative plural feminine**  
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

εχοντα **verb - present active participle - accusative singular masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

απελθειν **verb - second aorist active middle or passive deponent**  
aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

---

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

γεενναν **noun - accusative singular feminine**  
geena **gheh'-en-nah**: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

---

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυρ **noun - accusative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασβεστον **adjective - accusative singular neuter**

asbestos **as'-bes-tos**: not extinguished, i.e. (by implication) perpetual -- not to be quenched, unquenchable.

## Mark 9:44 .

This verse was added by scribes. Early manuscripts of Mark do not contain Mark 9:44. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
[where		3699: where	from hos, and pou
THEIR WORM		4663: a worm	of uncertain origin
DOES NOT DIE,		5053: to complete, to come to an end, hence to die	from teleuté
AND THE FIRE		4442: fire	a prim. word
IS NOT QUENCHED].		4570: to quench	a prim. verb

## KJV Lexicon

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σκωληξ noun - nominative singular masculine**

**skolex sko'-lakes:** a grub, maggot or earth-worm -- worm.

**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

**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.

**τελευτα verb - present active indicative - third person singular**

**teleutao tel-yoo-tah'-o:** to finish life, i.e. expire (demise) -- be dead, decease, die.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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.

**πυρ noun - nominative singular neuter**

**pur poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

**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.

**σβεννυται verb - present passive indicative - third person singular**

**sbennumi sben'-noo-mee:** to extinguish -- go out, quench.

## Mark 9:45 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
your foot	ποῦς (pous)	4228: a foot	a prim. word

causes you to stumble,	σκανδαλίζη (skandalizē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
cut it off;	ἀπόκοψον (apokopson)	609: to cut off	from apo and koptó
it is better	καλόν (kalon)	2570: beautiful, good	a prim. word
for you to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
life	ζωήν (zōēn)	2222: life	from zaó
lame,	χωλόν (chōlon)	5560: lame, halt, maimed	a prim. word
than,	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
having	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
your two	δύο (duo)	1417: two	a primary number
feet,	πόδας (podas)	4228: a foot	a prim. word
to be cast	βληθῆναι (blēthēnai)	906: to throw, cast	a prim. word
into hell,	γέενναν (geennan)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πους noun - nominative singular masculine**

**pous pooce:** a foot (figuratively or literally) -- foot(-stool).

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**σκανδαλιζη verb - present active subjunctive - third person singular**

**skandalizo skan-dal-id'-zo:** to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

---

**σε personal pronoun - second person accusative singular**

**se seh:** thee -- thee, thou, thy house.

---

**αποκοπον verb - aorist active middle - second person singular**

**apokopto ap-ok-op'-to:** to amputate; reflexively (by irony) to mutilate (the privy parts) -- cut off.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**καλον adjective - nominative singular neuter**

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**εισελθειν verb - second aorist active middle or passive deponent**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ζωην noun - accusative singular feminine**

**zoe dzo-ay':** life -- life(-time).

---

**χωλον adjective - accusative singular masculine**

**cholos kho-los':** halt, i.e. limping -- cripple, halt, lame.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δυο numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

---

**ποδας noun - accusative plural masculine**

**pous pooce:** a foot (figuratively or literally) -- foot(-stool).

---

**εχοντα verb - present active participle - accusative singular masculine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**βληθηναι verb - aorist passive middle or passive deponent**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γεενναν noun - accusative singular feminine**

**geena gheh'-en-nah:** valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πυρ** **noun - accusative singular neuter**  
**pur poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

**το** **definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ασβεστον** **adjective - accusative singular neuter**  
**asbestos as'-bes-tos:** not extinguished, i.e. (by implication) perpetual -- not to be quenched, unquenchable.

## Mark 9:46 .

This verse was added by scribes. Early manuscripts of Mark do not contain Mark 9:46. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
[where		3699: where	from hos, and pou
THEIR WORM		4663: a worm	of uncertain origin
DOES NOT DIE,		5053: to complete, to come to an end, hence to die	from teleuté
AND THE FIRE		4442: fire	a prim. word
IS NOT QUENCHED].		4570: to quench	a prim. verb

## KJV Lexicon

**οπου** **adverb**  
**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

**ο** **definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκωληξ **noun - nominative singular masculine**  
skolex **sko'-lakes**: a grub, maggot or earth-worm -- worm.

αὐτῶν **personal pronoun - genitive plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὐ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

τελευτα **verb - present active indicative - third person singular**  
teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, de cease, die.

καὶ **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πῦρ **noun - nominative singular neuter**  
pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

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.

σβεννυται **verb - present passive indicative - third person singular**  
sbennumi **sben'-noo-mee**: to extinguish -- go out, quench.

## Mark 9:47 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
your eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
causes you to stumble,	σκανδαλίζη (skandalizē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
throw	ἔκβαλε	1544b: to expel, to drive, cast	from ek and balló



	(ekbale)	or send out	
it out; it is better	καλόν (kalon)	2570: beautiful, good	a prim. word
for you to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
with one eye,	μονόφθαλμον (monophthalmon)	3442: having one eye	from monos and ophthalmos
than,	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
having	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
two	δύο (duo)	1417: two	a primary number
eyes,	ὀφθαλμοὺς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
to be cast		1544b: to expel, to drive, cast or send out	from ek and balló
into hell,	γέενναν (geennan)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εαν conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οφθαλμος noun - nominative singular masculine**

**ophthalmos of-thal-mos':** the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**σκανδαλιζη verb - present active subjunctive - third person singular**

**skandalizo skan-dal-id'-zo:** to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

---

**σε personal pronoun - second person accusative singular**

**se seh:** thee -- thee, thou, thy house.

---

**εκβαλε verb - second aorist active middle - second person singular**

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**καλον adjective - nominative singular neuter**

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**μονοφθαλμον adjective - accusative singular masculine**

**monophthalmos mon-of'-thal-mos:** one-eyed -- with one eye.

---

**εισελθειν verb - second aorist active middle or passive deponent**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βασίλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

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.

---

δυσ **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

---

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

---

εχοντα **verb - present active participle - accusative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

βληθηναι **verb - aorist passive middle or passive deponent**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

γεενναν **noun - accusative singular feminine**

geena **gheh'-en-nah**: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

---

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πυρος **noun - genitive singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

## Mark 9:48 .

.	Greek	Strong's	Origin
where	ὅπου (opou)	3699: where	from hos, and pou
THEIR WORM	σκώληξ (skōlēx)	4663: a worm	of uncertain origin
DOES NOT DIE,	τελευτᾷ (teleuta)	5053: to complete, to come to an end, hence to die	from teleuté
AND THE FIRE	πῦρ (pur)	4442: fire	a prim. word
IS NOT QUENCHED.	σβέννυται (sbennutai)	4570: to quench	a prim. verb

## KJV Lexicon

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκωληξ **noun - nominative singular masculine**

skolex **sko'-lakes**: a grub, maggot or earth-worm -- worm.

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

ου **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**τελευτα verb - present active indicative - third person singular**

**teleutao tel-yoo-tah'-o:** to finish life, i.e. expire (demise) -- be dead, de cease, die.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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.

**πυρ noun - nominative singular neuter**

**pur poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**σβεννυται verb - present passive indicative - third person singular**

**sbennumi sben'-noo-mee:** to extinguish -- go out, quench.

## Mark 9:49 .

.	Greek	Strong's	Origin
"For everyone	Πᾶς (pas)	3956: all, every	a prim. word
will be salted	ἁλισθήσεται (alithēsetai)	233: to salt	from hals
with fire.	πυρὶ (puri)	4442: fire	a prim. word

## 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)

πυρ **noun - dative singular neuter**

**pur poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

αλισθησεται **verb - future passive indicative - third person singular**

**halizo hal-id'-zo:** to salt -- salt.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πᾶσα **adjective - nominative singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

θυσία **noun - nominative singular feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

αἷ **noun - dative singular masculine**

**hals halce:** salt -- salt.

αλισθησεται **verb - future passive indicative - third person singular**

**halizo hal-id'-zo:** to salt -- salt.

## Mark 9:50 .

.	Greek	Strong's	Origin
"Salt	ἅλας (alas)	217: salt	from hals
is good;	καλὸν (kalon)	2570: beautiful, good	a prim. word
but if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the salt	ἅλας (alas)	217: salt	from hals
becomes	γίνεται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
unsalty,	ἄναλον (analon)	358: saltless	from alpha (as a neg. prefix) and hals

with what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
will you make it salty	ἀρτύσετε (artusete)	741: to make ready, to season (food)	probably akin to same as harmos
[again]? Have	ἔχετε (echete)	2192: to have, hold	a prim. verb
salt	ἅλα (ala)	217: salt	from hals
in yourselves,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and be at peace	εἰρηνεύετε (eirēneuete)	1514: to bring to peace, to be at peace	from eiréné
with one another."	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun

## 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.

αλας **noun - nominative singular neuter**

**halas hal'-as:** salt; figuratively, prudence -- salt.

εαν **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**αλας noun - nominative singular neuter**

halas **hal'-as**: salt; figuratively, prudence -- salt.

**αναλον adjective - nominative singular neuter**

analos **an'-al-os**: saltless, i.e. insipid -- lose saltiness.

**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.)

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

**τινι interrogative pronoun - dative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**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

**αρτυσετε verb - future active indicative - second person**

artuo **ar-too'-o**: to prepare, i.e. spice (with stimulating condiments) -- season.

**εχετε verb - present active imperative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**εν preposition**

en **en**: in, at, (up-)on, by, etc.

**εαυτοις reflexive pronoun - third person dative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**αλας noun - accusative singular neuter**

halas **hal'-as**: salt; figuratively, prudence -- salt.

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ειρηνευετε verb - present active imperative - second person**

eireneuo **i-rane-yoo'-o**: to be (act) peaceful -- be at (have, live in) peace, live peaceably.

**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)

## Mark 10:1 .

.	Greek	Strong's	Origin
Getting	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up, He went	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
to the region	ὄρια (oria)	3725: a boundary	from horos (a boundary)
of Judea		2453: Jewish, a Jew, Judea	from Ioudas
and beyond	πέραν (peran)	4008: on the other side	akin to pera (on the further side)
the Jordan;	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
gathered	συμπορεύονται (sumporeuontai)	4848: to journey together, hence to come together	from sun and poreuomai
around	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
Him again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and, according	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
to His custom,	εἰώθει (eiōthei)	1486: to be accustomed, part. custom	a prim. verb

He once more	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
[began] to teach	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)

them.

## KJV Lexicon

κακειθεν **adverb - contracted form**

akeithen **kak-i'-then**: likewise from that place (or time) -- and afterward (from) (thence), thence also.

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορια **noun - accusative plural neuter**

horion **hor'-ee-on**: a boundary-line, i.e. (by implication) a frontier (region) -- border, coast.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

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.

---

**πέραν adverb**

**peran per'-an:** through (as adverb or preposition), i.e. across -- beyond, farther (other side, over).

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιορδανου noun - genitive singular masculine**

**Iordanes ee-or-dan'-ace:** the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**συμπορευονται verb - present middle or passive deponent indicative - third person**

**sumporeuomai soom-por-yoo'-om-ahee:** to journey together; by implication, to assemble -- go with, resort.

---

**παλιν adverb**

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand -- again.

---

**οχλοι noun - nominative plural masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**ειωθει verb - pluperfect active indicative - third person singular**

**etho eth'-o:** to be used (by habit or conventionality); neuter perfect participle usage -- be custom (manner, wont).

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.

εδίδασκεν **verb - imperfect active indicative - third person singular**

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

αυτους **personal pronoun - accusative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 10:2 .

.	Greek	Strong's	Origin
[Some] Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
came	προσέλθοντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
up to Jesus, testing	πειράζοντες (peirazontes)	3985: to make proof of, to attempt, test, tempt	from peira
Him, and [began] to question	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erōtaó
Him whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
it was lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
for a man	ἀνδρὶ (andri)	435: a man	a prim. word
to divorce	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
a wife.	γυναῖκα (gunaika)	1135: a woman	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

προσελθοντες **verb - second aorist active participle - nominative plural masculine**

proserchomai **pros-er'-khom-ah-ee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

[οι] **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisαιοι **noun - nominative plural masculine**

Pharisaioi **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

επηρωτησαν **verb - aorist active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εξεστιν **verb - present impersonal active indicative - third person singular**

exesti **ex'-es-tee**: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

ανδρι **noun - dative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

απολυσαι **verb - aorist active middle or passive deponent**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

πειραζοντες **verb - present active participle - nominative plural masculine**

peirazo **pi-rad'-zo**: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

**αὐτον** **personal pronoun - accusative singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 10:3 .

.	Greek	Strong's	Origin
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
command	ἐνετείλατο (eneteilato)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
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).

**αποκριθεις** **verb - aorist passive deponent participle - nominative singular masculine**  
**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

**ειπεν** **verb - second aorist active indicative - third person singular**  
**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**αὐτοῖς** **personal pronoun - dative plural masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τί** **interrogative pronoun - 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.

**ὑμῖν** **personal pronoun - second person dative plural**  
**humin hoo-min'**: to (with or by) you -- ye, you, your(-selves).

**ἐντέλλομαι** **verb - aorist middle deponent indicative - third person singular**  
**entellomai en-tel'-lom-ahee'**: to enjoin -- (give) charge, (give) command(-ments), injoin.

**Μωσῆς** **noun - nominative singular masculine**  
**Moseus moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

## Mark 10:4 .

.	Greek	Strong's	Origin
They said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
permitted	ἐπέτρεψεν (epetrepsen)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
[a man] TO WRITE	γράψαι (grapsai)	1125: to write	a prim. verb
A CERTIFICATE	βιβλίον (biblion)	975: a paper, book	from biblos
OF DIVORCE	ἀποστασίου (apostasiou)	647: a forsaking, spec. (bill of) divorce	from aphistémi
AND SEND [her] AWAY."	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μωσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

επετρεψεν **verb - aorist active indicative - third person singular**

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

βιβλιον **noun - accusative singular neuter**

biblion **bib-lee'-on**: a roll -- bill, book, scroll, writing.

αποστασιου **noun - genitive singular neuter**

apostasion **ap-os-tas'-ee-on**: something separative, i.e. (specially) divorce -- (writing of) divorcement.

γραφαι **verb - aorist active middle or passive deponent**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολυσαι **verb - aorist active middle or passive deponent**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

## Mark 10:5 .

■			
.	Greek	Strong's	Origin



But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "Because	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
of your hardness of heart	σκληροκαρδίαν (sklērokardian)	4641: hardness of heart	from sklēros and kardia
he wrote	ἔγραψεν (egrapsen)	1125: to write	a prim. verb
you this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
commandment.	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**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

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σκληροκαρδιαν noun - accusative singular feminine**

**sklerokardia sklay-rok-ar-dee'-ah:** hard-heartedness, i.e. (specially), destitution of (spiritual) perception -- hardness of heart.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**εγραψεν verb - aorist active indicative - third 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).

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εντολην noun - accusative singular feminine**

**entole en-tol-ay':** injunction, i.e. an authoritative prescription -- commandment, precept.

**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.

## Mark 10:6 .

.	Greek	Strong's	Origin
"But from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó
of creation,	κτίσεως (ktiseōs)	2937: creation (the act or the product)	from ktizó

[God] MADE	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
THEM MALE		733b: male	a prim. word
AND FEMALE.	θῆλυ (thēlu)	2338: female	from prim. root thé- (to suckle)

## KJV Lexicon

### απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### αρχης **noun - genitive singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

### κτισεως **noun - genitive singular feminine**

ktisis **ktis'-is**: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

### αρσεν **noun - accusative singular neuter**

arrhen **ar'-hrane or**: male (as stronger for lifting) -- male, man.

### και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### θηλυ **adjective - accusative singular neuter**

thelus **thay'-loos**: female -- female, woman.

### εποίησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

### 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).

## Mark 10:7 .

■			
.	Greek	Strong's	Origin
"FOR THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
REASON	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
A MAN	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
SHALL LEAVE	καταλείψει (kataleipsei)	2641: to leave, leave behind	from kata and leipó
HIS FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER,	μητέρα (mētera)	3384: mother	a prim. word

## KJV Lexicon

ΕΝΕΚΕΝ **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

ΤΟΥΤΟΥ **demonstrative pronoun - genitive singular neuter**

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

καταλειπει **verb - future active indicative - third person singular**

**kataleipo** **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

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**ανθρωπος** **noun - nominative singular masculine**  
**anthropos** **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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**τον** **definite article - accusative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**πατερα** **noun - accusative singular masculine**  
**pater** **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

---

**αυτου** **personal pronoun - genitive singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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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

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**την** **definite article - accusative singular feminine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μητερα** **noun - accusative singular feminine**  
**meter** **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**προσκολληθησεται** **verb - future passive indicative - third person singular**  
**proskollao** **pros-kol-lah'-o**: to glue to, i.e. (figuratively) to adhere -- cleave, join (self).

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**προς** **preposition**  
**pros** **pros**: a preposition of direction; forward to, i.e. toward

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**την** **definite article - accusative singular feminine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**γυναικα** **noun - accusative singular feminine**  
**gune** **goo-nay'**: a woman; specially, a wife -- wife, woman.

---

**αυτου** **personal pronoun - genitive singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

# Mark 10:8 .

.	Greek	Strong's	Origin
AND THE TWO	δύο (duo)	1417: two	a primary number
SHALL BECOME		1510: I exist, I am	a prol. form of a prim. and defective verb
ONE	μίαν (mian)	1520: one	a primary number
FLESH;	σάρκα (sarka)	4561: flesh	a prim. word
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
they are no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
two,	δύο (duo)	1417: two	a primary number
but one	μία (mia)	1520: one	a primary number
flesh.	σάρξ (sarx)	4561: flesh	a prim. word

## KJV Lexicon

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εἰσονται verb - future indicative - third person**

**esomai es'-om-ahce:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

**οἱ definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

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

σάρκα **noun - accusative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

μὴν **adjective - accusative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ὥστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) -  
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

οὐκετι **adverb**

ouketi **ook-et'-ee**: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

εἰσιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

ἀλλὰ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

μία **adjective - nominative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

σὰρξ **noun - nominative singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

## Mark 10:9 .

.			
.	Greek	Strong's	Origin
"What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
has joined together,	συνέζευξεν (sunezeuxen)	4801: to yoke together	from sun and the same as zugos
let no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
separate."	χωρίζετω (chōrizetō)	5563: to separate, divide	from chóris

## KJV Lexicon

### 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.

### οὖν conjunction

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεος noun - nominative singular masculine

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### συνεζευξεν verb - aorist active indicative - third person singular

**suzeugnumi sood-zyoog'-noo-mee:** to yoke together, i.e. (figuratively) conjoin (in marriage) -- join together.

### άνθρωπος noun - nominative singular masculine

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.



μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

χωρίζετω **verb - present active imperative - third person singular**

chorizo **kho-rid'-zo**: to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

## Mark 10:10 .

.	Greek	Strong's	Origin
In the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
[began] questioning	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erótaó
Him about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
again.	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word

## KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

οικια **noun - dative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

επηρωτησαν **verb - aorist active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 10:11 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb

to them, "Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
divorces	ἀπολύση (apolusē)	630: to set free, release	from apo and luó
his wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
and marries	γαμήση (gamēsē)	1060: to marry	from gamos
another woman	ἄλλην (allēn)	243: other, another	a prim. word
commits adultery	μοιχᾶται (moichatai)	3429: to commit adultery with	from moichos
against	ἐπ’ (ep)	1909: on, upon	a prim. preposition
her;			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### 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.

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).

απολυση **verb - aorist active subjunctive - third person singular**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαμηση **verb - aorist active subjunctive - third person singular**

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

αλλην **adjective - accusative singular feminine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μοιχεται **verb - present middle or passive deponent indicative - third person singular**

moichao **moy-khah'-o**: (middle voice) to commit adultery -- commit adultery.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 10:12 .

	Greek	Strong's	Origin
and if	ἐάν	1437: if (a conditional particle used like NG1487, but usually	contr. from ei and an

	(ean)	with the Gr. subjunctive mood)	
she herself	αὐτή (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
divorces	ἀπολύσασα (apolusasa)	630: to set free, release	from apo and luó
her husband	ἄνδρα (andra)	435: a man	a prim. word
and marries	γαμῆσι (gamēsē)	1060: to marry	from gamos
another man,	ἄλλον (allon)	243: other, another	a prim. word
she is committing		3431: to commit adultery	from moichos
adultery."	μοιχᾶται (moichatai)	3429: to commit adultery with	from moichos

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εἰ condition

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### γυνή noun - nominative singular feminine

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

### ἀπολυσι verb - aorist active subjunctive - third person singular

**apoluo ap-ol-oo'-o:** to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

### τοῦ definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ανδρα noun - accusative singular masculine**

**aner an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

**αυτης personal pronoun - genitive singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**γαμηθη verb - aorist passive subjunctive - third person singular**

**gameo gam-eh'-o:** to wed (of either sex) -- marry (a wife).

**αλλω adjective - dative singular masculine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**μοιχεται verb - present middle or passive deponent indicative - third person singular**

**moichao moy-khah'-o:** (middle voice) to commit adultery -- commit adultery.

## Mark 10:13 .

.	Greek	Strong's	Origin
And they were bringing	προσέφερον (prosepheron)	4374: to bring to, i.e. to offer	from pros and pheró
children	παιδία (paidia)	3813: a young child	dim. of pais
to Him so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might touch		681: to fasten to, lay hold of	from a prim. root haph-
them; but the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
rebuked	ἐπετίμησαν (epetimēsan)	2008: to honor, to mete out due measure, hence to censure	from epi and timaó
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

προσφερον **verb - imperfect active indicative - third person**

prosphero **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παιδια **noun - accusative plural neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

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.

αψηται **verb - aorist middle subjunctive - third person singular**

haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

επειτιμων **verb - imperfect active indicative - third person**

**epitimao** **ep-ee-tee-mah'-o:** to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

**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.

**προσφέρουσιν** **verb - present active participle - dative plural masculine**

**prosphero** **pros-fer'-o:** to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

## Mark 10:14 .

.	Greek	Strong's	Origin
But when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saw		3708: to see, perceive, attend to	a prim. verb
this, He was indignant	ἠγανάκτησεν (ēganaktēsen)	23: to grieve much, hence to be indignant	of uncertain origin
and said		3004: to say	a prim. verb
to them, "Permit	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the children	παιδιά (paidia)	3813: a young child	dim. of pais
to come	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb
to Me; do not hinder	κωλύετε (kōluete)	2967: to hinder	probably from the same as kolazó
them; for the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
belongs		1510: I exist, I am	a prol. form of a prim. and defective verb



to such as these.

ΤΟΙΟΥΤΩΝ  
(toioutōn)

5108: such as this, such

from toios (such, such-like)  
and houtos,

## KJV Lexicon

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ηγανακτησεν **verb - aorist active indicative - third person singular**

aganakteo **ag-an-ak-teh'-o:** to be greatly afflicted, i.e. (figuratively) indignant -- be much (sore) displeased, have (be moved with, with) indignation.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

αφετε **verb - second aorist active middle - second person**

aphiemi **af-ee'-ay-mee:** an intensive form of eimi, to go; to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

τα **definite article - accusative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

**παιδία noun - accusative plural neuter**

**paidion pahee-dee'-on:** a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

---

**ερχεσθαι verb - present middle or passive deponent infinitive**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**κωλυετε verb - present active imperative - second person**

**koluo ko-loo'-o:** to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

---

**αυτα personal pronoun - accusative plural neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**τοιουτων demonstrative pronoun - genitive plural neuter**

**toioutos toy-oo'-tos:** truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

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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.

---

**βασιλεια noun - nominative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, +

reign.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 10:15 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not receive	δέξεται (dexētai)	1209: to receive	a prim. verb
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a child	παιδίον (paidion)	3813: a young child	dim. of pais
will not enter	εἰσέλθῃ (eiselthē)	1525: to go in (to), enter	from eis and erchomai
it [at] [all]."			

## KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δεξεται **verb - aorist middle deponent subjunctive - third person singular**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, 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.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

παιδιον **noun - nominative singular neuter**

**paidion pahee-dee'-on:** a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

ου **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.

εισελθῃ **verb - second aorist active subjunctive - third person singular**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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

## Mark 10:16 .

.	Greek	Strong's	Origin
And He took them in His arms	ἐναγκαλισάμενος (enankalisamenos)	1723: to take into one's arms, to embrace	from en and agkalizomai (to embrace); from agkalé
and [began] blessing		2721a: to bless fervently	from kata and eulogéō
them, laying	τιθεῖς (titheis)	5087: to place, lay, set	from a prim. root the-
His hands	χειρας (cheiras)	5495: the hand	a prim. word
on 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

εναγκαλισαμενος **verb - aorist middle deponent participle - nominative singular masculine**  
enagkalizomai **en-ang-kal-id'-zom-ahee**: to take in one's arms, i.e. embrace -- take up in arms.

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

τιθεις **verb - present active participle - nominative singular masculine**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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

ευλογει **verb - imperfect active indicative - third person singular**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

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

## Mark 10:17 .

.	Greek	Strong's	Origin
As He was setting	ἐκπορευομένου (ekporeuomenou)	1607: to make to go forth, to go forth	from ek and poreuomai
out on a journey,	ὁδὸν (odon)	3598: a way, road	a prim. word
a man	εἷς (eis)	1520: one	a primary number
ran	προσδραμών (prosdramōn)	4370: to run to	from pros and trechó
up to Him and knelt before	γονυπετήσας (gonupetēsas)	1120: to fall on the knees	from gonu and piptó
Him, and asked	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erótaó
Him, "Good	ἀγαθέ (agathe)	18: good	of uncertain origin
Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
to inherit	κληρονομήσω (klēronomēsō)	2816: to inherit	from kléronomos
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life?"	ζωήν (zōēn)	2222: life	from zaó

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εκπορευομενου verb - present middle or passive deponent participle - genitive singular masculine**  
**ekporeuomai ek-por-yoo'-om-ahee:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

---

**αυτου personal pronoun - genitive 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

---

**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.

---

**προσδραμων verb - second aorist active participle - nominative singular masculine**

**prostrecho pros-trekh'-o:** to run towards, i.e. hasten to meet or join -- run (thither to, to).

---

**εις adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**γονυπετησας verb - aorist active participle - nominative singular masculine**

**gonupeteo gon-oo-pet-eh'-o:** to fall on the knee -- bow the knee, kneel down.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**επηρωτα verb - imperfect active indicative - third person singular**

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**διδασκαλε noun - vocative singular masculine**

**didaskalos did-as'-kal-os:** an instructor (genitive case or specially) -- doctor, master, teacher.

---

**αγαθε adjective - vocative singular masculine**



**agathos ag-ath-os':** good (in any sense, often as noun) -- benefit, good(-s, things), well.

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**ποιησω verb - aorist active subjunctive - first person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**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.

**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).

**κληρονομησω verb - aorist active subjunctive - first person singular**

**kleronomeo klay-ron-om-eh'-o:** to be an heir to -- be heir, (obtain by) inherit(-ance).

## Mark 10:18 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγεις (legeis)	3004: to say	a prim. verb
to him, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you call		3004: to say	a prim. verb
Me good?	ἀγαθόν (agathon)	18: good	of uncertain origin
No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
is good	ἀγαθός (agathos)	18: good	of uncertain origin

except		1508: if not	from ei and mé
God	θεός (theos)	2316: God, a god	of uncertain origin
alone.	εἷς (eis)	1520: one	a primary number

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### τι interrogative pronoun - accusative singular neuter

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

### λεγεις verb - present active indicative - second person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αγαθον **adjective - accusative singular masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αγαθος **adjective - nominative singular masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 10:19 .

.	Greek	Strong's	Origin
"You know		3609a: to have seen or perceived, hence to know	perf. of eidon
the commandments,	ἐντολὰς (entolas)	1785: an injunction, order, command	from entellomai
DO NOT MURDER,	φονεύσης (phoneusēs)	5407: to kill, murder	from phoneus
DO NOT COMMIT ADULTERY,	μοιχεύσης (moicheusēs)	3431: to commit adultery	from moichos
DO NOT STEAL,	κλέψης (klepsēs)	2813: to steal	a prim. verb

DO NOT BEAR FALSE WITNESS,	ψευδομαρτυρήσης (pseudomarturēsēs)	5576: to bear false witness, give false testimony	from pseudomartus
Do not defraud,	ἀποστερήσης (aposterēsēs)	650: to defraud, deprive of	from apo and stereó (to rob)
HONOR	τίμα (tima)	5091: to fix the value, to price	from timé
YOUR FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER."	μητέρα (mētera)	3384: mother	a prim. word

## KJV Lexicon

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας **noun - accusative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

οιδας **verb - perfect active indicative - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μοιχευσης **verb - aorist active subjunctive - second person singular**

moicheuo **moy-khyoo'-o**: to commit adultery -- commit adultery.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φονευσης **verb - aorist active subjunctive - second person singular**

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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κλεψης **verb - aorist active subjunctive - second person singular**  
klepto **klep'-to**: to filch -- steal.

---

**μη particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

ψευδομαρτυρησης **verb - aorist active subjunctive - 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.

---

**μη particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

αποστερησης **verb - aorist active subjunctive - second person singular**  
apostereo **ap-os-ter-eh'-o**: to despoil -- defraud, destitute, kept back by fraud.

---

τιμα **verb - present active imperative - second person singular**  
timaio **tim-ah'-o**: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

---

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πατερα **noun - accusative singular masculine**  
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

---

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

---

την **definite article - accusative singular feminine**  
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.

## Mark 10:20 .

.	Greek	Strong's	Origin
And he said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
I have kept	ἐφυλαξάμην (ephulaxamēn)	5442: to guard, watch	from a root phulak-
all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
from my youth	νεότητος (neotētos)	3503: youth	from neos,
up."			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

<b>διδασκαλε</b> <b>noun - vocative singular masculine</b> <b>didaskalos</b> <b>did-as'-kal-os</b> : an instructor (genitive case or specially) -- doctor, master, teacher.
<b>ταυτα</b> <b>demonstrative pronoun - accusative plural neuter</b> <b>tauta</b> <b>tow'-tah</b> : these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.
<b>παντα</b> <b>adjective - accusative plural neuter</b> <b>pas</b> <b>pas</b> : apparently a primary word; all, any, every, the whole
<b>εφυλαξαμην</b> <b>verb - aorist middle indicative - first person singular</b> <b>phulasso</b> <b>foo-las'-so</b> : to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.
<b>εκ</b> <b>preposition</b> <b>ek</b> <b>ek</b> : a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)
<b>νεοτητος</b> <b>noun - genitive singular feminine</b> <b>neotes</b> <b>neh-ot'-ace</b> : newness, i.e. youthfulness -- youth.
<b>μου</b> <b>personal pronoun - first person genitive singular</b> <b>mou</b> <b>moo</b> : of me -- I, me, mine (own), my.

## Mark 10:21 .

.	Greek	Strong's	Origin
Looking	ἐμβλέψας (emblepsas)	1689: to look at, fig. to consider	from en and blepó
at him, Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
felt a love	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
for him and said		3004: to say	a prim. verb
to him, "One thing	ἓν (en)	1520: one	a primary number
you lack:	ὑστερεῖ (usterei)	5302: to come late, be behind, come short	from husteros

go	ὑπαγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
and sell	πώλησον (pōlēson)	4453: to exchange or barter, to sell	a prim. word
all	όσα (osa)	3745: how much, how many	from hos,
you possess	ἔχεις (echeis)	2192: to have, hold	a prim. verb
and give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to the poor,	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
and you will have	ἔξεις (exeis)	2192: to have, hold	a prim. verb
treasure	θησαυρόν (thēsauron)	2344: treasure	from the same as tithémi and a prim. root aur-
in heaven;	οὐρανῷ (ouranō)	3772: heaven	a prim. word
and come,	δεῦρο (deuro)	1204: until now, come here!	of uncertain origin
follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me."			

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ιησους noun - nominative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**εμβλεψας verb - aorist active participle - nominative singular masculine**

**emblepo em-blep'-o:** to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ηγαπησεν verb - aorist active indicative - third person singular**

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εν adjective - nominative singular neuter**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**υστερει verb - present active indicative - third person singular**

**hustereo hoos-ter-eh'-o:** to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

---

**υπαγε verb - present active imperative - second person singular**

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

**οσα correlative pronoun - accusative plural neuter**

hosos **hos'-os:** as (much, great, long, etc.) as

---

εχεις **verb - present active indicative - second person singular**  
echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

πωλησον **verb - aorist active middle - second person singular**  
poleo **po-leh'-o:** to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

---

και **conjunction**  
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

δος **verb - second aorist active middle - second person singular**  
didomi **did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

πτωχοις **adjective - dative plural masculine**  
ptochos **pto-khos':** a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

---

και **conjunction**  
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εξεις **verb - future active indicative - second person singular**  
echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

θησαυρον **noun - accusative singular masculine**  
thesauros **thay-sow-ros':** a deposit, i.e. wealth -- treasure.

---

εν **preposition**  
en **en:** in, at, (up-)on, by, etc.

---

ουρανw **noun - dative singular masculine**  
ouranos **oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

---

και **conjunction**  
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

δευρο **verb - adverbial imperative imperative - second person singular**  
deuro **dyoo'-ro:** here; used also imperative hither!; and of time, hitherto -- come (hither), hither(-to).

---

ακολουθει **verb - present active imperative - second person singular**  
akoloutheo **ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

---

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

αρας verb - aorist active participle - nominative singular masculine

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον noun - accusative singular masculine

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

## Mark 10:22 .

.	Greek	Strong's	Origin
But at these	ὁ (o)	3588: the	the def. art.
words	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
he was saddened,	στυγνάσας (stugnasas)	4768: to have a gloomy appearance	from stugnos (hated, gloomy); from stugéτος
and he went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
grieving,	λυπούμενος (lupoumenos)	3076: to distress, to grieve	from lupé
for he was one who owned	ἔχων (echōn)	2192: to have, hold	a prim. verb
much	πολλά (polla)	4183: much, many	a prim. word
property.	κτήματα (ktēmata)	2933: a possession	from ktaomai

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### στυγνασας verb - aorist active participle - nominative singular masculine

stugnazo **stoog-nad'-zo**: to render gloomy, i.e. (by implication) glower (be overcast with clouds, or sombreness of speech) -- lower, be sad.

### επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λογω noun - dative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### απελθεν verb - second aorist active indicative - third person singular

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

### λυπουμενος verb - present passive participle - nominative singular masculine

lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

### ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

### γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with

other particles)

εχων **verb - present active participle - nominative singular masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

κτηματα **noun - accusative plural neuter**  
ktema **ktay'-mah**: an acquirement, i.e. estate -- possession.

πολλα **adjective - accusative plural neuter**  
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

## Mark 10:23 .

.	Greek	Strong's	Origin
And Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
looking around,	περιβλεψάμενος (periblepsamenos)	4017: to look around	from peri and blepó
said	λέγει (legei)	3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
hard	δυσκόλως (duskolōs)	1423: with difficulty	adverb from duskolos
it will be for those	ὁ (o)	3588: the	the def. art.
who are wealthy	χρήματα (chrēmata)	5536: a thing that one uses or needs	from chraomai
to enter	εἰσελεύσονται (eiseleusontai)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God!"	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιβλεψαμενος **verb - aorist middle passive - nominative singular masculine**  
periblepo **per-ee-blep'-o**: to look all around -- look (round) about (on).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πως **adverb**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυσκολως **adverb**

duskolos **doos-kol'-oce**: impracticably -- hardly.

οι **definite article - nominative plural masculine**

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.

χρηματα **noun - accusative plural neuter**

chrema **kh-ray'-mah**: something useful or needed, i.e. wealth, price -- money, riches.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εισελευσονται **verb - future middle deponent indicative - third person**

eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

## Mark 10:24 .

.	Greek	Strong's	Origin
The disciples	μαθηται (mathētai)	3101: a disciple	from manthanó
were amazed	ἐθαμβοῦντο (ethambounto)	2284: to astonish	from thambos
at His words.	λογοῖς (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó

But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Children,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
hard	δύσκολον (duskolon)	1422b: hard to satisfy with food, hence generally hard to please, difficult	from dus- and kolon (food)
it is to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God!	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

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).

μαθηται **noun - nominative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.



---

**εθαμβουντο** **verb - imperfect passive indicative - third person**  
**thambeo** **tham-beh'-o**: to stupefy (with surprise), i.e. astound -- amaze, astonish.

---

**επι** **preposition**  
**epi** **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**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.

---

**αυτου** **personal pronoun - genitive singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ο** **definite article - nominative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε** **conjunction**  
**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ιησους** **noun - nominative singular masculine**  
**iesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**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.

---

**αποκριθεις** **verb - aorist passive deponent participle - nominative singular masculine**  
**apokrinomai** **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

**λεγει** **verb - present active indicative - third person singular**  
**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτοις** **personal pronoun - dative plural masculine**

---

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ΤΕΚΝΑ noun - vocative plural neuter**

**teknon tek'-non:** a child (as produced) -- child, daughter, son.

---

**ΠΩΣ adverb**

**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

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**δυσκολον adjective - nominative singular neuter**

**duskolos doo'-kol-os:** fastidious about eating (peevish), i.e. (genitive case) impracticable -- hard.

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**ΕΣΤΙΝ verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

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**ΤΟΥΣ definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**ΠΕΠΟΙΘΟΤΑΣ verb - second perfect active participle - accusative 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)

---

**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.

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**ΧΡΗΜΑΣΙΝ noun - dative plural neuter**

**chrema khray'-mah:** something useful or needed, i.e. wealth, price -- money, riches.

---

**ΕΙΣ preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**ΤΗΝ definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΒΑΣΙΛΕΙΑΝ noun - accusative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

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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.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**εἰσελθεῖν verb - second aorist active middle or passive deponent**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

## Mark 10:25 .

.	Greek	Strong's	Origin
"It is easier	εὐκοπώτερον (eukopōteron)	2123: with easier labor	cptv. of eukopos (easy); from eu and kopos
for a camel	κάμηλον (kamēlon)	2574: camel	of Hebrew origin gamal
to go	διελθεῖν (dielthein)	1330: to go through, go about, to spread	from dia and erchomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the eye	τρυμαλῖας (trumalias)	5168: a hole, eye (of a needle)	from truό (to wear away)
of a needle	ράφιδος (raphidos)	4476: a needle	from rhaptó (to sew)
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for a rich man	πλούσιον (plousion)	4145: wealthy	from ploutos
to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuό
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ευκοπωτερον **adjective - nominative singular neuter - comparative or contracted**  
eukopoterōs **yoo-kop-o'-ter-os**: better for toil, i.e. more facile -- easier.

εστιν **verb - present indicative - third person singular**  
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

καμηλον **noun - accusative singular masculine**  
kamelos **kam'-ay-los**: a camel -- camel.

δια **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρυμαλιας **noun - genitive singular feminine**  
trumalia **troo-mal-ee-ah'**: an orifice, i.e. needle's eye -- eye.

της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ραφιδος **noun - genitive singular feminine**  
raphis **hraf-ece'**: a needle -- needle.

εισελθειν **verb - second aorist active middle or passive deponent**  
eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

η **particle**  
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

πλουσιον **adjective - accusative singular masculine**  
plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

εις **preposition**  
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**βασιλειαν noun - accusative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**εισελθειν verb - second aorist active middle or passive deponent**

**eiserchomai ice-er'-khom-ahē:** to enter -- arise, come (in, into), enter in(-to), go in (through).

## Mark 10:26 .

.	Greek	Strong's	Origin
They were even more	περισσῶς (perissōs)	4057: abundantly	adverb from perissos
astonished	ἐξεπλήσσοντο (exēplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and plēssó
and said	λέγοντες (legontes)	3004: to say	a prim. verb
to Him, "Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
be saved?"	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

περισσως **adverb**

perissos **per-is-soce'**: superabundantly -- exceedingly, out of measure, the more.

εξεπλησσοντο **verb - imperfect passive indicative - third person**

ekplesso **ek-place'-so**: to strike with astonishment -- amaze, astonish.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σωθηναι **verb - aorist passive middle or passive deponent**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

## Mark 10:27 .

.	Greek	Strong's	Origin
Looking	ἐμβλέψας	1689: to look at, fig. to	from en and blepó

	(emblepsas)	consider	
at them, Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,	λέγει (legei)	3004: to say	a prim. verb
"With people	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
it is impossible,	ἀδύνατον (adunaton)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
but not with God;	θεῷ (theō)	2316: God, a god	of uncertain origin
for all things	πάντα (panta)	3956: all, every	a prim. word
are possible	δυνατὰ (dunata)	1415: strong, mighty, powerful	from dunamai
with God."	θεῷ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

εμβλεψας **verb - aorist active participle - nominative singular masculine**

**emblepo em-blep'-o:** to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**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.

---

**παρα preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

---

**ανθρωποις noun - dative plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**αδυνατον adjective - nominative singular neuter**

**adunatos ad-oo'-nat-os:** unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

---

**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.

---

**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

---

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**παντα adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**δυνατα adjective - nominative plural neuter**

**dunatos doo-nat-os':** powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---



**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).

## Mark 10:28 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
began		757: to rule, to begin	a prim. verb
to say	λέγειν (legein)	3004: to say	a prim. verb
to Him, "Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we have left	ἀφήκαμεν (aphēkamen)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
everything	πάντα (panta)	3956: all, every	a prim. word
and followed	ἠκολουθήκαμεν (ēkolouthēkamen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
You."			

## KJV Lexicon

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πέτρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

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.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἰδοῦ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

ἀφηκαμεν **verb - aorist active indicative - first person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

πάντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἠκολουθησαμεν **verb - aorist active indicative - first person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

## Mark 10:29 .

■			
.	Greek	Strong's	Origin

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, there is no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
brothers	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
sisters	ἀδελφάς (adelphas)	79: sister	fem. from adelphos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
mother	μητέρα (mētera)	3384: mother	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
father	πατέρα (patera)	3962: a father	a prim. word

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
children	τέκνα (tekna)	5043: a child (of either sex)	from tikto
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
farms,	ἀγροὺς (agrous)	68: a field, the country	a prim. word
for My sake	ἕνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
and for the gospel's	εὐαγγελίου (euangeliou)	2098: good news	from the same as euaggelizó
sake,	ἕνεκεν (eneken)	1752a: on account of, because of	of uncertain origin

## KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**  
**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond;  
 by Hebraism to begin to speak (where an address is expected) -- answer.

### [δε] **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους **noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν **verb - second aorist active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

**λεγω verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**ουδεις adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**ος relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**αφηκεν verb - aorist active indicative - third person singular**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

---

**οικιαν noun - accusative singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**αδελφους noun - accusative plural masculine**

**adephos ad-el-fos':** a brother near or remote -- brother.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**αδελφας noun - accusative plural feminine**

**adelphe ad-el-fay':** a sister (naturally or ecclesiastically) -- sister.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**πατερα noun - accusative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**μητερα noun - accusative singular feminine**

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**γυναικα noun - accusative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**τεκνα noun - accusative plural neuter**

**teknon tek'-non:** a child (as produced) -- child, daughter, son.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**αγρους noun - accusative plural masculine**

**agros ag-ros':** a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

---

**ΕΝΕΚΕΝ adverb**

**heneka hen'-ek-ah:** on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

---

**εμου personal pronoun - first person genitive singular**

**emou em-oo':** of me -- me, mine, my.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**[ΕΝΕΚΕΝ] adverb**

**heneka hen'-ek-ah:** on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

---

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευαγγελίου **noun - genitive singular neuter**  
euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

## Mark 10:30 .

.	Greek	Strong's	Origin
but that he will receive	λάβῃ (labē)	2983: to take, receive	from a prim. root lab-
a hundred times as much	ἐκατονταπλασίονα (ekatontaplasiona)	1542: a hundred times	from hekaton and perhaps a cptv. of polus
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
in the present		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
age,	καιρῷ (kairō)	2540: time, season	a prim. word
houses	οἰκίας (oikias)	3614: a house, dwelling	from oikos
and brothers	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and sisters	ἀδελφάς (adelphas)	79: sister	fem. from adelphos
and mothers	μητέρας (mēteras)	3384: mother	a prim. word
and children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
and farms,	ἀγρούς (agrous)	68: a field, the country	a prim. word
along with persecutions;	διωγμῶν (diōgmōn)	1375: persecution	from dióko
and in the age	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration

to come,	ἐρχομένῳ (erchomenō)	2064: to come, go	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life.	ζωήν (zōēn)	2222: life	from zaó

## KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

λαβη **verb - second aorist active subjunctive - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

εκατονταπλασιονα **adjective - accusative plural neuter**

hekatontaplasion **hek-at-on-ta-plah-sec'-own**: a hundred times -- hundredfold.

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 masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρω **noun - dative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

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.

---

**οικίας noun - accusative plural feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αδελφους noun - accusative plural masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αδελφας noun - accusative plural feminine**

**adelphe ad-el-fay':** a sister (naturally or ecclesiastically) -- sister.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μητερας noun - accusative plural feminine**

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τεκνα noun - accusative plural neuter**

**teknon tek'-non:** a child (as produced) -- child, daughter, son.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αγρους noun - accusative plural masculine**

**agros ag-ros':** a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

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**διωγμων noun - genitive plural masculine**

**diogmos dee-ogue-mos':** persecution -- persecution.

---

**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.

**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)

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ερχομενω verb - present middle or passive deponent participle - dative singular masculine**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**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).

## Mark 10:31 .

.	Greek	Strong's	Origin
"But many	πολλοὶ (polloi)	4183: much, many	a prim. word
[who are] first	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro
will be last,	ἔσχατοι (eschatoi)	2078: last, extreme	of uncertain origin
and the last,	ἔσχατοι (eschatoi)	2078: last, extreme	of uncertain origin
first."	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro

## KJV Lexicon

πολλοι **adjective - nominative plural masculine**

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εσονται **verb - future indicative - third person**

**esomai es'-om-ahēe:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

πρωτοι **adjective - nominative plural masculine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εσχατοι **adjective - nominative plural masculine**

**eschatos es'-khat-os:** farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

[οι] **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατοι **adjective - nominative plural masculine**

**eschatos es'-khat-os:** farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

πρωτοι **adjective - nominative plural masculine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

## Mark 10:32 .

.	Greek	Strong's	Origin
They were on the road	ὁδῶν (odō)	3598: a way, road	a prim. word

going	ἀναβαίνοντες (anabainontes)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
and Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was walking on ahead	προάγων (proagōn)	4254: to lead forth, to go before	from pro and agó
of them; and they were amazed,	ἐθαμβοῦντο (ethambounto)	2284: to astonish	from thambos
and those	τῇ (tē)	3588: the	the def. art.
who followed	ἀκολουθοῦντες (akolouthountes)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
were fearful.	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
And again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He took	παραλαβών (paralabōn)	3880: to receive from	from para and lambanó
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
aside		3880: to receive from	from para and lambanó
and began		757: to rule, to begin	a prim. verb
to tell	λέγειν (legein)	3004: to say	a prim. verb
them what	ὁ (o)	3588: the	the def. art.
was going	μέλλοντα (mellonta)	3195: to be about to	a prim. verb
to happen	συμβαίνειν	4819: to come together, i.e.	from sun and the same as basis

(sumbainein)

(of events) to come to pass

to Him,

## KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδω **noun - dative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

αναβαινοντες **verb - present active participle - nominative plural masculine**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -  
- Jerusalem.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

---

προαγων **verb - present active participle - nominative singular masculine**  
proago **pro-ag'-o**: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

---

αυτους **personal pronoun - accusative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησους **noun - nominative singular masculine**  
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εθαμβουντο **verb - imperfect passive indicative - third person**  
thambeo **tham-beh'-o**: to stupefy (with surprise), i.e. astound -- amaze, astonish.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ακολουθουντες **verb - present active participle - nominative plural masculine**  
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

---

εφοβουντο **verb - imperfect middle or passive deponent indicative - third person**  
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

παραλαβων **verb - second aorist active participle - nominative singular masculine**  
paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

---

παλιν **adverb**  
palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or

(conjunctively) furthermore or on the other hand -- again.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ah**: to commence (in order of time) -- (rehearse from the) begin(-ning).

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

λεγειν **verb - present active middle or passive deponent**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλοντα **verb - present active participle - accusative plural neuter**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συνβαινειν **verb - present active middle or passive deponent**

sumbaino **soom-bah'-ee-no**: to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

## Mark 10:33 .

.	Greek	Strong's	Origin
[saying], "Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we are going	ἀναβαίνομεν (anabainomen)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem,	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

and the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will be delivered	παραδοθήσεται (paradothēsetai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to the chief priests	ἀρχιερεῦσιν (archiereusin)	749: high priest	from archó and hierēus
and the scribes;	γραμματεῦσιν (grammateusin)	1122: a writer, scribe	from gramma
and they will condemn	κατακρινούσιν (katakrinousin)	2632: to give judgment against	from kata and krinó
Him to death	θανάτῳ (thanatō)	2288: death	from thnéskó
and will hand	παραδώσουσιν (paradōsousin)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him over to the Gentiles.	ἐθνέσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

## 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.

### ιδου verb - second aorist active middle - second person singular

**idou id-oo':** used as imperative lo!; -- behold, lo, see.

### αναβαινομεν verb - present active indicative - first person

**anabaino an-ab-ah'-ee-no:** to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or



(figuratively) purpose (result, etc.); also in adverbial phrases

---

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma **hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -  
- Jerusalem.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

---

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or  
figuratively, kinship -- child, foal, son.

---

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

---

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

---

παραδοθησεται **verb - future passive indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring  
forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

---

αρχιερευσιν **noun - dative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by  
extension a chief priest -- chief (high) priest, chief of the priests.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

---

γραμματευσιν **noun - dative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe,  
town-clerk.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

---

κατακρινουσιν **verb - future active indicative - third person**

katakrimo **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**θανατω** **noun - dative singular masculine**

**thanatos** **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**παραδωσουσιν** **verb - future active indicative - third person**

**paradidomi** **par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τοις** **definite article - dative plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εθνεσιν** **noun - dative plural neuter**

**ethnos** **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

## Mark 10:34 .

■			
.	Greek	Strong's	Origin
"They will mock	ἐμπαίξουσιν (empaixousin)	1702: to mock at	from en and paizó
Him and spit	ἐμπτύσουσιν (emptusousin)	1716: to spit upon	from en and ptuó
on Him, and scourge	μαστιγώσουσιν (mastigōsousin)	3146: to scourge	from mastix
Him and kill	ἀποκτενοῦσιν (apoktenousin)	615: to kill	from apo and kteinó (to kill)
[Him], and three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέρας	2250: day	a prim. word

	(ēmeras)		
later	μετὰ (meta)	3326: with, among, after	a prim. preposition
He will rise again."	ἀναστήσεται (anastēsetai)	450: to raise up, to rise	from ana and histēmi

## 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

### εμπαιξουσιν verb - future active indicative - third person

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### μαστιγώσουσιν verb - future active indicative - third person

mastigoo **mas-tig-o'-o**: to flog -- scourge.

### αυτον personal pronoun - accusative 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

### εμπτυσουσιν verb - future active indicative - third person

emptuo **emp-too'-o**: to spit at or on -- spit (upon).

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αποκτενουσιν verb - future active indicative - third person**

**apokteino ap-ok-ti'-no:** to kill outright; figuratively, to destroy -- put to death, kill, slay.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τριτη adjective - dative singular feminine**

**tritots tree'-tos:** third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

**ημερα noun - dative singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

**αναστησεται verb - future middle indicative - third person singular**

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

## Mark 10:35 .

.	Greek	Strong's	Origin
James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
and John,	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the two	δύο (duo)	1417: two	a primary number
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of Zebedee,	Ζεβεδαίου	2199: Zebedee, the father of	of Hebrew origin Zebadyah

	(zebedaiou)	the apostles James and John	
came	προσπορεύονται (prosporeuontai)	4365: to come near	from pros and poreuomai
up to Jesus, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
we want	θέλομεν (thelomen)	2309: to will, wish	a prim. verb
You to do	ποιήσης (poiēsēs)	4160: to make, do	a prim. word
for us whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we ask	αἰτήσωμεν (aitēsōmen)	154: to ask, request	a prim. verb
of You."			

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσπορεύονται **verb - present middle or passive deponent indicative - third person**  
prosporeuomai **pros-por-yoo'-om-ahee:** to journey towards, i.e. approach -- go before.

αυτω **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιακωβος **noun - nominative singular masculine**  
**lakobos ee-ak'-o-bos:** Jacobus, the name of three Israelites -- James.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ιωαννης noun - nominative singular masculine**

**Ioannes ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υιοι noun - nominative plural masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**ζεβεδαιου noun - genitive singular masculine**

**Zebedaios dzeb-ed-ah'-yos:** Zebedaeus, an Israelite -- Zebedee.

---

**λεγοντες verb - present active participle - nominative plural masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**διδασκαλε noun - vocative singular masculine**

**didaskalos did-as'-kal-os:** an instructor (genitive case or specially) -- doctor, master, teacher.

---

**θελομεν verb - present active indicative - first person**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ο relative pronoun - accusative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**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).

---

**αιτησωμεν verb - aorist active subjunctive - first person**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

---

**ποιησης verb - aorist active subjunctive - second person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**ημιν personal pronoun - first person dative plural**

---

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

## Mark 10:36 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
Me to do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
for you?"			

### KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αΥΤΟΙΣ **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

<b>ΘΕΛΕΤΕ</b> <b>verb - present active indicative - second person</b> <b>thelo thel'-o:</b> 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
<b>ΠΟΙΗΣΑΙ</b> <b>verb - aorist active middle or passive deponent</b> <b>poieo poy-eh'-o:</b> to make or do (in a very wide application, more or less direct)
<b>ΜΕ</b> <b>personal pronoun - first person accusative singular</b> <b>me meh:</b> me -- I, me, my.
<b>ΥΜΙΝ</b> <b>personal pronoun - second person dative plural</b> <b>humin hoo-min':</b> to (with or by) you -- ye, you, your(-selves).

## Mark 10:37 .

.	Greek	Strong's	Origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Grant	δοῦς (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
that we may sit,	καθίσωμεν (kathisōmen)	2523: to make to sit down, to sit down	another form of kathezomai
one	εἷς (eis)	1520: one	a primary number
on Your right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
and one	εἷς (eis)	1520: one	a primary number
on [Your] left,	ἀριστερῶν (aristerōn)	710: better, euph. for left, on the left	cptv. adjective akin to aristos (best)
in Your glory."	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó



## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δος **verb - second aorist active middle - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δεξιων **adjective - genitive plural masculine**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**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)

**ευωνυμων adjective - genitive plural masculine**

**euonumos yoo-o'-noo-mos:** well-named (good-omened), i.e. the left (which was the lucky side among the pagan Greeks); neuter as adverbial, at the left hand -- (on the) left.

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

**καθισωμεν verb - aorist active subjunctive - first person**

**kathizo kath-id'-zo:** to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δοξη noun - dative singular feminine**

**doxa dox'-ah:** glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

## Mark 10:38 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "You do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are asking.	αἰτεῖσθε (aiteisthe)	154: to ask, request	a prim. verb

Are you able	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
to drink	πιεῖν (piein)	4095: to drink	a prim. word
the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
that I drink,	πίνω (pinō)	4095: to drink	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to be baptized	βαπτίζομαι (baptizomai)	907: to dip, sink	from baptó
with the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
with which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am baptized?"	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

---

**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

---

**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

---

**τί interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**αἰτεῖσθε verb - present middle indicative - second person**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

---

**δυνασθε verb - present middle or passive deponent indicative - second person**

**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**πίνειν verb - second aorist active middle or passive deponent**

**pino pee'-no:** to imbibe -- drink.

---

**ὁ definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ποτήριον noun - accusative singular neuter**

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

**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.

---

**ἐγώ personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

---

**πίνω verb - present active indicative - first person singular**

**pino pee'-no:** to imbibe -- drink.

---

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

to **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βαπτισμα noun - accusative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

o **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εγω personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

**βαπτίζομαι verb - present passive indicative - first person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

**βαπτισθηναι verb - aorist passive middle or passive deponent**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

## Mark 10:39 .

.	Greek	Strong's	Origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "We are able."	δυνάμεθα (dunametha)	1410: to be able, to have power	a prim. verb
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "The cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
that I drink	πίνω (pinō)	4095: to drink	a prim. word
you shall drink;	πίεσθε (piesthe)	4095: to drink	a prim. word

and you shall be baptized	βαπτίζομαι (baptizomai)	907: to dip, sink	from baptó
with the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
with which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I am baptized.	βαπτισθήσεσθε (baptisthēsesthe)	907: to dip, sink	from baptó

## KJV Lexicon

### οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ειπον verb - second aorist active indicative - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### δυναμεθα verb - present middle or passive deponent indicative - first person

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

---

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αΥΤΟΙΣ **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ΤΟ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ΜΕΝ **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

ΠΟΤΗΡΙΟΝ **noun - accusative singular neuter**

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

Ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

ΕΓΩ **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

---

ΠΙΝΩ **verb - present active indicative - first person singular**

pino **pee'-no**: to imbibe -- drink.

---

ΠΙΕΣΘΕ **verb - future middle deponent indicative - second person**

pino **pee'-no**: to imbibe -- drink.

---

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ΤΟ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ΒΑΠΤΙΣΜΑ **noun - accusative singular neuter**

baptisma **bat'-tis-mah**: baptism (technically or figuratively) -- baptism.

---

Ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

εγω **personal pronoun - first person nominative singular**  
**ego eg-o':** I, me.

βαπτίζομαι **verb - present passive indicative - first person singular**  
**baptizo bap-tid'-zo:** to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

βαπτισθήσεσθε **verb - future passive indicative - second person**  
**baptizo bap-tid'-zo:** to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

## Mark 10:40 .

.	Greek	Strong's	Origin
"But to sit	καθίσαι (kathisai)	2523: to make to sit down, to sit down	another form of kathezomai
on My right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
on [My] left,	εὐωνύμων (euōnumōn)	2176: of good name, euph. for left	from eu and onoma
this is not Mine	ἐμὸν (emon)	1699: my	from the oblique cases of ἐγώ, first pers. poss. pronoun
to give;	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
but it is for those for whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it has been prepared."	ἡτοίμασται (ētoimastai)	2090: to prepare	from hetoimos



**το definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**καθισαι verb - aorist active middle or passive deponent**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

---

**εκ preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**δεξιων adjective - genitive plural masculine**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

---

**μου personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξ preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**ευωνυμων adjective - genitive plural masculine**

euonumos **yoo-o'-noo-mos**: well-named (good-omened), i.e. the left (which was the lucky side among the pagan Greeks); neuter as adverbial, at the left hand -- (on the) left.

---

**ουκ particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**εστιν verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**εμου possessive pronoun - first person nominative singular neuter**

emos **em-os'**: my -- of me, mine (own), my.

---

**δουναι verb - second aorist active middle or passive deponent**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**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.

οἱς **relative pronoun - dative plural masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἡτοιμασται **verb - perfect passive indicative - third person singular**

**hetoimazo het-oy-mad'-zo:** to prepare -- prepare, provide, make ready.

## Mark 10:41 .

.	Greek	Strong's	Origin
Hearing	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], the ten	δέκα (deka)	1176: ten	a primary number
began		757: to rule, to begin	a prim. verb
to feel indignant	ἀγανακτεῖν (aganaktein)	23: to grieve much, hence to be indignant	of uncertain origin
with James	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
and John.	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀκούσαντες **verb - aorist active participle - nominative plural masculine**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

δεκα **numeral (adjective)**

deka **dek'-ah**: ten -- (eight-)een, ten.

ἤρξαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ahēe**: to commence (in order of time) -- (rehearse from the) begin(-ning).

ἀγανακτεῖν **verb - present active infinitive**

aganakteo **ag-an-ak-teh'-o**: to be greatly afflicted, i.e. (figuratively) indignant -- be much (sore) displeased, have (be moved with, with) indignation.

περί **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

Ἰακώβου **noun - genitive singular masculine**

Iakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

Ἰωάννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

## Mark 10:42 .

.	Greek	Strong's	Origin
Calling	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
them to Himself, Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "You know		3609a: to have seen or perceived, hence to know	perf. of eidon
that those	ὁ (o)	3588: the	the def. art.
who are	δοκοῦντες	1380: to have an opinion, to	from dokos (opinion)

recognized	(dokountes)	seem	
as rulers	ἄρχειν (archein)	757: to rule, to begin	a prim. verb
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
lord it over	κατακυριεύουσιν (katakurieuousin)	2634b: to exercise dominion over	from kata and kurieuó
them; and their great men	μεγάλοι (megaloi)	3173: great	a prim. word
exercise authority over	κατεξουσιάζουσιν (katexousiazousin)	2715: to exercise authority over	from kata and exousiazó
them.			

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**  
proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

### αυτους personal pronoun - accusative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οιδατε verb - perfect active indicative - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοκουντες verb - present active participle - nominative plural masculine**

**dokeo dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

---

**αρχειν verb - present active infinitive**

**archo ar'-kho:** to be first (in political rank or power) -- reign (rule) over.

---

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εθνων noun - genitive plural neuter**

**ethnos eth'-nos:** a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

---

**κατακυριεουσιν verb - present active indicative - third person**

**katakurieuo kat-ak-oo-ree-yoo'-o:** to lord against, i.e. control, subjugate -- exercise dominion over (lordship), be lord over, overcome.

---

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μεγαλοι adjective - nominative plural masculine**

**megas meg'-as:** big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

**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

**κατεξουσιαζουσιν verb - present active indicative - third person**

**katexousiazō kat-ex-oo-see-ad'-zo:** to have (wield) full privilege over -- exercise authority.

**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

## Mark 10:43 .

.	Greek	Strong's	Origin
"But it is not this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	θέλη (thelē)	2309: to will, wish	a prim. verb
to become	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
great	μέγας (megas)	3173: great	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you shall be your servant;	διάκονος (diakonos)	1249: a servant, minister	of uncertain origin

## KJV Lexicon

### οὐχ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ἔσται **verb - future indicative - third person singular**

**esomai es'-om-ahee:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

### ἐν **preposition**

**en en:** in, at, (up-)on, by, etc.

### ὑμῖν **personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

### ἀλλ **conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### ὃς **relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### ἐάν **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### θελῇ **verb - present active subjunctive - third person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### 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.)

### μεγας **adjective - nominative singular masculine**

**megas meg'-as:** big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**υμιν** **personal pronoun - second person dative plural**  
**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**εσται** **verb - future indicative - third person singular**  
**esomai es'-om-ahee:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

**υμων** **personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**διακονος** **noun - nominative singular masculine**  
**diakonos dee-ak'-on-os:** an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess) -- deacon, minister, servant.

## Mark 10:44 .

.	Greek	Strong's	Origin
and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	θέλη (thelē)	2309: to will, wish	a prim. verb
to be first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you shall be slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
of all.	πάντων (pantōn)	3956: all, every	a prim. word



## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ὃς relative pronoun - nominative singular masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### εἰ condition

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### θελῶ verb - present active subjunctive - third person singular

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### ὑμῶν personal pronoun - second person genitive plural

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

### γενεσθαι verb - second aorist middle deponent middle or passive deponent

**ginomai ghin'-om-ahēe:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### πρωτος adjective - nominative singular masculine

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

### ἔσται verb - future indicative - third person singular

**esomai es'-om-ahēe:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

### παντων adjective - genitive plural masculine

**pas pas:** apparently a primary word; all, any, every, the whole

### 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.

## Mark 10:45 .

.	Greek	Strong's	Origin
"For even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the Son	υἱός (uios)	5207: a son	a prim. word

of Man	ἄνθρωπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
did not come	ἤλθεν (ēlthen)	2064: to come, go	a prim. verb
to be served,	διακονηθῆναι (diakonēthēnai)	1247: to serve, minister	from diakonos
but to serve,	διακονῆσαι (diakonēsai)	1247: to serve, minister	from diakonos
and to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
His life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
a ransom	λύτρον (lutron)	3083: a ransom	from luó
for many."	πολλῶν (pollōn)	4183: much, many	a prim. word

## KJV Lexicon

### 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.

### υἱός noun - nominative singular masculine

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπου noun - genitive singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ηλθεν verb - second aorist active indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**διακονηθηναι verb - aorist passive middle or passive deponent**

**diakoneo dee-ak-on-eh'-o:** to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**διακονησαι verb - aorist active middle or passive deponent**

**diakoneo dee-ak-on-eh'-o:** to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**δουναι verb - second aorist active middle or passive deponent**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ψυχην noun - accusative singular feminine**

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**λυτρον noun - accusative singular neuter**

**lutron loo'-tron:** something to loosen with, i.e. a redemption price (figuratively, atonement) -- ransom.

αντι **preposition**

**anti an-tee'**: opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

πολλων **adjective - genitive plural masculine**

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

## Mark 10:46 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
they came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to Jericho.	Ἰεριχώ (ierichō)	2410a: Jericho, a city of Pal.	of Hebrew origin Yericho
And as He was leaving	ἐκπορευομένου (ekporeuomenou)	1607: to make to go forth, to go forth	from ek and poreuomai
Jericho	Ἰεριχώ (ierichō)	2410a: Jericho, a city of Pal.	of Hebrew origin Yericho
with His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
and a large	ἵκανοῦ (ikanou)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
crowd,	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
a blind	τυφλὸς (tuphlos)	5185: blind	of uncertain origin
beggar		4319b: a beggar	from prosaiteó
[named] Bartimaeus,	Βαρτιμαῖος (bartimaios)	924: "son of Timaeus," Bartimaeus, a beggar	of Aramaic origin
the son	υἱὸς (uios)	5207: a son	a prim. word

of Timaeus,	Τιμαίου (timaïou)	5090: "highly prized," Timaeus, an Isr.	probably from timáo
was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
by the road.	ὁδόν (odon)	3598: a way, road	a prim. word

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ερχονται verb - present middle or passive deponent indicative - third person

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### ιεριχω proper noun

**Hiericho hee-er-ee-kho':** Jericho, a place in Palestine -- Jericho.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εκπορευομενου verb - present middle or passive deponent participle - genitive singular masculine

**ekporeuomai ek-por-yoo'-om-ahee:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

### αυτου personal pronoun - genitive 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)

ιεριχω **proper noun**

Hiericho **hee-er-ee-kho'**: Jericho, a place in Palestine -- Jericho.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

αυτου **personal pronoun - genitive 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

---

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

ικανου **adjective - genitive singular masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

---

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

τιμαιου **noun - genitive singular masculine**

Timaio **tim'-ah-yos**: Timoeus (i.e. Timay), an Israelite -- Timaeus.

---

βαρτιμαιος **noun - nominative singular masculine**

Bartimaio **bar-tim-ah'-yos**: son of Timoeus (or the unclean); Bar-timoeus, an Israelite -- Bartimaeus.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

τυφος **adjective - nominative singular masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

---

εκαθητο **verb - imperfect middle or passive deponent indicative - third person singular**

**kathemai kath'-ay-mahee:** figuratively, to remain, reside -- dwell, sit (by, down).

**παρά preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οδόν 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.

**προσάιτων verb - present active passive - nominative singular masculine**

**prosaiteo pros-ahee-teh'-o:** to ask repeatedly (importune), i.e. solicit -- beg.

## Mark 10:47 .

.	Greek	Strong's	Origin
When he heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
that it was Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Nazarene,	Ναζαρηνός (nazarēnos)	3479: a Nazarene, an inhab. of Nazareth	probably from Nazara
he began		757: to rule, to begin	a prim. verb
to cry	κράζειν (krazein)	2896: to scream, cry out	from a prim. root krag-
out and say,	λέγειν (legein)	3004: to say	a prim. verb
"Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Son		5207: a son	a prim. word
of David,		1160b: David, king of Isr.	of Hebrew origin David

have mercy      ἐλέησον      1653: to have pity or mercy      from eleos  
(eleēson)      on, to show mercy  
on me!"

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουσας **verb - aorist active participle - nominative singular masculine**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ὅτι **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

Ἰησοῦς **noun - nominative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ναζωραῖος **noun - nominative singular masculine**

**Nazoraios nad-zo-rah'-yos:** a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

ἐστὶν **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

**archomai ar'-khom-ahce:** to commence (in order of time) -- (rehearse from the) begin(-ning).

κραζειν **verb - present active infinitive**

**krazo krad'-zo:** to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).



<b>και conjunction</b>	
<b>kai kahee:</b>	and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>λεγειν verb - present active infinitive</b>	
<b>lego leg'-o:</b>	ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.
<b>ο definite article - nominative singular masculine</b>	
<b>ho ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>υιος noun - nominative singular masculine</b>	
<b>huios hwee-os':</b>	a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.
<b>δαυιδ proper noun</b>	
<b>Dabid dab-eed':</b>	Dabid (i.e. David), the Israelite king -- David.
<b>ιησου noun - vocative singular masculine</b>	
<b>lesous ee-ay-sooce':</b>	Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
<b>ελεησον verb - aorist active middle - second person singular</b>	
<b>eleeo el-eh-eh'-o:</b>	to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).
<b>με personal pronoun - first person accusative singular</b>	
<b>me meh:</b>	me -- I, me, my.

## Mark 10:48 .

.	Greek	Strong's	Origin
Many	πολλοὶ (polloi)	4183: much, many	a prim. word
were sternly telling	ἐπετίμων (epetimōn)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
him to be quiet,	σιωπήσῃ (siōpēsē)	4623: to be silent	from siópe (silence)
but he kept crying	ἔκραζεν (ekrazen)	2896: to scream, cry out	from a prim. root krag-
out all	πολλῶ	4183: much, many	a prim. word

	(pollō)		
the more,	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
"Son	υἱὲ (uie)	5207: a son	a prim. word
of David,		1160b: David, king of Isr.	of Hebrew origin David
have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on me!"			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ΕΠΕΤΙΜΩΝ verb - imperfect active indicative - third person

**epitimaō ep-ee-tee-mah'-o:** to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

### αυτω personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### 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.

### 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.

### σιωπηση verb - aorist active subjunctive - third person singular

**siopao see-o-pah'-o:** silence, i.e. a hush; dumb, (hold) peace.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**πολλω adjective - dative singular neuter**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

**μαλλον adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

**εκραζεν verb - imperfect active indicative - third person singular**

**krazo krad'-zo:** to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

**υιε noun - vocative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

**δαυιδ proper noun**

**Dabid dab-ee'd':** Dabid (i.e. David), the Israelite king -- David.

**ελεησον verb - aorist active middle - second person singular**

**eleeo el-eh-eh'-o:** to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

## Mark 10:49 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stopped	στάς (stas)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and said,	λέγοντες (legontes)	3004: to say	a prim. verb
"Call	φωνήσατε (phōnēsate)	5455: to call out	from phóné

him [here]." So	καὶ (kai)	2532: and, even, also	a prim. conjunction
they called	φωνοῦσιν (phōnousin)	5455: to call out	from phóné
the blind man,	τυφλὸν (tuphlon)	5185: blind	of uncertain origin
saying		3004: to say	a prim. verb
to him, "Take courage,	θάρσει (tharsei)	2293: to be of good courage	from tharsos
stand	ἔγειρε (egeire)	1453: to waken, to raise up	a prim. verb
up! He is calling	φωνεῖ (phōnei)	5455: to call out	from phóné
for you."			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### στας verb - second aorist active participle - nominative singular masculine

**histemi his'-tay-mee:** to stand (transitively or intransitively), used in various applications

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν verb - second aorist active indicative - third person singular

**επο ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτον personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**φωνηθηναι verb - aorist passive middle or passive deponent**  
**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**φωνουσιν verb - present active indicative - third person**  
**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

---

**τον definite article - accusative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τυφλον adjective - accusative singular masculine**  
**tuphlos toof-los':** opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

---

**λεγοντες verb - present active participle - nominative plural masculine**  
**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**θαρσει verb - present active imperative - second person singular**  
**tharseo thar-seh'-o:** to have courage -- be of good cheer (comfort).

---

**εγειραι verb - aorist middle imperative - second person singular**  
**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

---

**φωνει verb - present active indicative - third person singular**  
**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

---

**σε personal pronoun - second person accusative singular**  
**se seh:** thee -- thee, thou, thy house.

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**Mark 10:50 .**

.	Greek	Strong's	Origin
Throwing aside	ἀποβαλὼν (apobalōn)	577: to throw off	from apo and balló
his cloak,	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
he jumped		376a: to leap up	from ana and pédaó (to leap)
up and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

## 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).

αποβαλων **verb - second aorist active participle - nominative singular masculine**

apoballo **ap-ob-al'-lo**: to throw off; figuratively, to lose -- cast away.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηματιον **noun - accusative singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αναστας **verb - second aorist active participle - nominative singular masculine**  
anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise,  
lift up, raise up (again), rise (again), stand up(-right).

ηλθεν **verb - second aorist active indicative - third person singular**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light,  
next, pass, resort, be set.

προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**  
lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other  
Israelites -- Jesus.

## Mark 10:51 .

.	Greek	Strong's	Origin
And answering	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
him, Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you want	θέλεις (theleis)	2309: to will, wish	a prim. verb
Me to do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
for you?" And the blind man	τυφλὸς (tuphlos)	5185: blind	of uncertain origin
said		3004: to say	a prim. verb

to Him, "Rabboni,	ράββουνί (rabbouni)	4462: my master, my teacher	of Aramaic origin, cf. rab
[I want] to regain my sight!"	ἀναβλέψω (anablepsō)	308: to look up, recover sight	from ana and blepó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτω personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### τι interrogative pronoun - accusative singular neuter

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

### θελεις verb - present active indicative - second person singular

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

### ποιησω verb - aorist active subjunctive - first person singular



**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**σοι personal pronoun - second person dative singular**  
**soi soy:** to thee -- thee, thine own, thou, thy.

**ο definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**τυφλος adjective - nominative singular masculine**  
**tuphlos toof-los':** opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

**ειπεν verb - second aorist active indicative - third person singular**  
**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ραββουι aramaic transliterated word**  
**rhabboni hrab-bon-ee':** Lord, Rabboni.

**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.

**αναβλεπω verb - aorist active subjunctive - first person singular**  
**anablepo an-ab-lep'-o:** to look up; by implication, to recover sight -- look (up), see, receive sight.

## Mark 10:52 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Go;	ὑπάγε (upage)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó

your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
has made you well."	σέσωκεν (sesōken)	4982: to save	from sós (safe, well)
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
he regained his sight	ἀνεβλέψεν (aneblepsen)	308: to look up, recover sight	from ana and blepó
and [began] following	ἠκολούθει (ēkolouthēi)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him on the road.	ὁδῶ (odō)	3598: a way, road	a prim. word

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αυτω personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### υπαγε verb - present active imperative - second person singular

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΠΙΣΤΙΣ noun - nominative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**ΣΕΣΩΚΕΝ verb - perfect active indicative - third person singular**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

---

**ΣΕ personal pronoun - second person accusative singular**

**se seh:** thee -- thee, thou, thy house.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ΕΥΘΕΩΣ adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**ΑΝΕΒΛΕΨΕΝ verb - aorist active indicative - third person singular**

**anablepo an-ab-lep'-o:** to look up; by implication, to recover sight -- look (up), see, receive sight.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ηκολουθει verb - imperfect active indicative - third person singular**

**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΙΗΣΟΥ noun - dative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**ΕΝ preposition**

**en en:** in, at, (up-)on, by, etc.

---

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδω **noun - dative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

## Mark 11:1 .

.	Greek	Strong's	Origin
As they approached	ἐγγίζουσιν (engizousin)	1448: to make near, refl. to come near	from eggus
Jerusalem,	Ἱερσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
at Bethphage	Βηθφαγή (bēthphagē)	967: "house of unripe figs," Bethphage, a village on the Mt. of Olives	of Aramaic origin
and Bethany,	Βηθανίαν (bēthanian)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
near	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the Mount	ὄρος (oros)	3735: a mountain	a prim. word
of Olives,	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	a prim. word
He sent	ἀποστέλλει (apostellei)	649: to send, send away	from apo and stelló
two	δύο (duo)	1417: two	a primary number
of His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

εγγιζουσιν **verb - present active indicative - third person**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βηθσαφα **proper noun**

Bethphage **bayth-fag-ay'**: fig-house; Beth-phage, a place in Palestine -- Bethphage.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βηθανια **noun - accusative singular feminine**

Bethania **bay-than-ee'-ah**: date-house; Beth-any, a place in Palestine -- Bethany.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**ελαιων noun - genitive plural feminine**

**elaia el-ah'-yah:** an olive (the tree or the fruit) -- olive (berry, tree).

**αποστελλει verb - present active indicative - third person singular**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

**δουο numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μαθητων noun - genitive plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 11:2 .

.	Greek	Strong's	Origin
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Go	υπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
into the village	κώμην (kōmēn)	2968: a village	a prim. word
opposite	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
you, and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
as you enter	εἰσπορευόμενοι (eisporeuomenoi)	1531: lit. or fig. to enter	from eis and poreuomai
it, you will find	εὕρήσετε (eurēsete)	2147: to find	a prim. verb
a colt	πῶλον	4454: a foal	a prim. word

	(pōlon)		
tied	δεδεμένον (dedemenon)	1210: to tie, bind	a prim. verb
[there], on which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
no	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
one	ἄνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
yet has ever	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
sat;	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
untie	λύσατε (lusate)	3089: to loose, to release, to dissolve	a prim. verb
it and bring	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
it [here].			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**υπαγετε verb - present active imperative - second person**

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κωμην noun - accusative singular feminine**

**kome ko'-may:** a hamlet (as if laid down) -- town, village.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κατεναντι adverb**

**katenanti kat-en'-an-tee:** directly opposite -- before, over against.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**εισπορευομενοι verb - present middle or passive deponent participle - nominative plural masculine**

**eisporeuomai ice-por-yoo'-om-ahee:** to enter -- come (enter) in, go into.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**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

---

**ευρησετε verb - future active indicative - second person**

**heurisko hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

---

**πωλον noun - accusative singular masculine**

**polos po'-los:** a foal or filly, i.e. (specially), a young ass -- colt.

---



**δεδεμενον verb - perfect passive participle - accusative singular masculine**  
**deo deh'-o:** to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

**εφ preposition**  
**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**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.

**ουδεις adjective - nominative singular masculine**  
**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**ανθρωπων noun - genitive plural masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

**καθηκειν verb - perfect active indicative - third person singular**  
**kathizo kath-id'-zo:** to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

**λυσαντες verb - aorist active participle - nominative plural masculine**  
**luo loo'-o:** to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

**αυτον personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**αγαγετε verb - second aorist active middle - second person**  
**ago ag'-o:** to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

## Mark 11:3 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

says		3004: to say	a prim. verb
to you, 'Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you doing	ποιεῖτε (poieite)	4160: to make, do	a prim. word
this?'		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
you say,		3004: to say	a prim. verb
'The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
of it'; and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
he will send	ἀποστέλλει (apostellei)	649: to send, send away	from apo and stelló
it back	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
here."	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

## 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

**εαν conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**τις indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

---

**υμιν personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

**ειπη verb - second aorist active subjunctive - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**τι 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.

---

**ποιετε verb - present active indicative - second person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

---

**τουτο demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**ειπατε verb - second aorist active middle - second person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**οτι conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ο definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριος noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**αυτου personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**χρηαν noun - accusative singular feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

---

ΕΧΕΙ **verb - present active indicative - third person singular**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως **adverb**  
eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποσπελλει **verb - present active indicative - third person singular**  
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ωδε **adverb**  
hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

## Mark 11:4 .

.	Greek	Strong's	Origin
They went away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
and found	εὑρον (euron)	2147: to find	a prim. verb
a colt	πῶλον (pōlon)	4454: a foal	a prim. word
tied	δεδεμένον (dedemenon)	1210: to tie, bind	a prim. verb
at the door,	θύραν (thuran)	2374: a door	a prim. word
outside	ἔξω (exō)	1854: outside, without	from ek
in the street;	ἀμφοδου (amphodou)	296: a road around	from the same as amphoteroi and hodos
and they untied	λύουσιν (luousin)	3089: to loose, to release, to dissolve	a prim. verb

it.

## KJV Lexicon

απηλθον **verb - second aorist active indicative - third person**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

[τον] **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πωλον **noun - accusative singular masculine**

polos **po'-los**: a foal or filly, i.e. (specially), a young ass -- colt.

δεδεμενον **verb - perfect passive participle - accusative singular masculine**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυραν **noun - accusative singular feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

εξω **adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

επι **preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

του **definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμφοδου **noun - genitive singular neuter**

**amphodon am'-fod-on:** a fork in the road -- where two ways meet.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λυουσιν **verb - present active indicative - third person**

**luo loo'-o:** to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

αυτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 11:5 .

.	Greek	Strong's	Origin
Some	ΤΙΝΕΣ (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the bystanders	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to them, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you doing,	ποιεῖτε (poieite)	4160: to make, do	a prim. word
untying	λύοντες (luontes)	3089: to loose, to release, to dissolve	a prim. verb

the colt?"

πῶλον  
(pōlon)

4454: a foal

a prim. word

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εκεῖ **adverb**

**ekei ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

εστηκοτων **verb - perfect active participle - genitive plural masculine**

**histemi his'-tay-mee:** to stand (transitively or intransitively), used in various applications

ελεγον **verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τι **interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιειτε **verb - present active indicative - second person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

λυοντες **verb - present active participle - nominative plural masculine**

**luo loo'-o:** to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πωλον **noun - accusative singular masculine**

**polos po'-los:** a foal or filly, i.e. (specially), a young ass -- colt.

## Mark 11:6 .

.	Greek	Strong's	Origin
They spoke	εἶπαν (eipan)	3004: to say	a prim. verb
to them just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had told	εἶπεν (eipen)	3004: to say	a prim. verb
[them], and they gave them permission.	ἀφῆκαν (aphēkan)	863: to send away, leave alone, permit	from apo and hiēmi (to send)

## KJV Lexicon

οι **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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



<b>καθως</b> <b>adverb</b> <b>kathos kath-ocē':</b> just (or inasmuch) as, that -- according to, (according, even) as, how, when.
<b>εντειλατο</b> <b>verb - aorist middle deponent indicative - third person singular</b> <b>entellomai en-tel'-lom-ahee:</b> to enjoin -- (give) charge, (give) command(-ments), injoin.
<b>ο</b> <b>definite article - nominative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ιησους</b> <b>noun - nominative singular masculine</b> <b>lesous ee-ay-sooce':</b> Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>αφηκαν</b> <b>verb - aorist active indicative - third person</b> <b>aphiemi af-ee'-ay-mee:</b> 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.
<b>αυτους</b> <b>personal pronoun - accusative plural masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 11:7 .

.	Greek	Strong's	Origin
They brought	φέρουσιν (pherousin)	5342: to bear, carry, bring forth	a prim. word
the colt	πῶλον (pōlon)	4454: a foal	a prim. word
to Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and put	ἐπιβάλλουσιν (epiballousin)	1911: to throw over, to throw oneself	from epi and balló
their coats	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

on it; and He sat **ἐκάθισεν** 2523: to make to sit down, to another form of kathezomai  
(ekathisen) sit down

on it.

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ηγαγον verb - second aorist active indicative - third person**

**ago ag'-o:** to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πωλον noun - accusative singular masculine**

**polos po'-los:** a foal or filly, i.e. (specially), a young ass -- colt.

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιησουν noun - accusative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**επεβαλον verb - second aorist active indicative - third person**

**epiballo ep-ee-bal'-lo:** to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

**αὐτῷ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τῶ definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἱμάτια noun - accusative plural neuter**

**himation him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

**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

**ἐκάθισεν verb - aorist active indicative - third person singular**

**kathizo kath-id'-zo:** to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

**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.

**αὐτῷ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 11:8 .

.	Greek	Strong's	Origin
And many	πολλοὶ (polloi)	4183: much, many	a prim. word
spread	ἐστρωσαν (estrōsan)	4766: to spread	from a prim. root stor-
their coats	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
in the road,	ὁδόν (odon)	3598: a way, road	a prim. word

and others	ἄλλοι (alloi)	243: other, another	a prim. word
[spread] leafy branches		4742a: a bed of leaves or rushes	from steibó (to tread under foot)
which they had cut	κόψαντες (kopsantes)	2875: to cut (off), strike, by ext. to mourn	from a prim. root kop-
from the fields.	ἀγρῶν (agrōn)	68: a field, the country	a prim. word

## KJV Lexicon

πολλοι **adjective - nominative plural masculine**

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

δε **conjunction**

**de deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τα **definite article - accusative plural neuter**

**ho ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱματια **noun - accusative plural neuter**

**himation him-at'-ee-on'**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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

ἐστρωσαν **verb - aorist active indicative - third person**

**stronnumi strone'-noo-mee'**: to strew, i.e. spread (as a carpet or couch) -- make bed, furnish, spread, strew.

εἰς **preposition**

**eis ice'**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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.

---

**αλλοι adjective - nominative plural masculine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**στοιβαδας noun - accusative plural feminine**

**stoibas stoy-bas':** a spread (as if tramped flat) of loose materials for a couch, i.e. (by implication) a bough of a tree so employed -- branch.

---

**εκοπτον verb - imperfect active indicative - third person**

**kopto kop'-to:** to chop; specially, to beat the breast in grief -- cut down, lament, mourn, (be-)wail.

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δενδρων noun - genitive plural neuter**

**dendron den'-dron:** a tree -- tree.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εστρωννυον verb - imperfect active indicative - third person**

**stronnumi strone'-noo-mee:** to strew, i.e. spread (as a carpet or couch) -- make bed, furnish, spread, strew.

---

**εις 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.

---

**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.

## Mark 11:9 .

.	Greek	Strong's	Origin
Those	οἱ (oi)	3588: the	the def. art.
who went in front	προάγοντες (proagontes)	4254: to lead forth, to go before	from pro and agó
and those	οἱ (oi)	3588: the	the def. art.
who followed	ἀκολουθοῦντες (akolouthountes)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
were shouting:	ἔκραζον (ekrazon)	2896: to scream, cry out	from a prim. root krag-
"Hosanna!	ὠσαννά (ōsanna)	5614: save, we pray	of Hebrew origin yasha and na
BLESSED	εὐλογημένος (eulogēmenos)	2127: to speak well of, praise	from eu and logos
IS HE WHO COMES	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
IN THE NAME	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
OF THE LORD;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

## KJV Lexicon

καὶ **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προαγοντες verb - present active participle - nominative plural masculine**

**proago pro-ag'-o:** to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ακολουθουντες verb - present active participle - nominative plural masculine**

**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

---

**εκραζον verb - imperfect active indicative - third person**

**krazo krad'-zo:** to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

---

**λεγοντες verb - present active participle - nominative plural masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**ωσαννα hebrew transliterated word**

**hosanna ho-san-nah':** oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration -- hosanna.

---

**ευλογημενος verb - perfect passive participle - nominative singular masculine**

**eulogeo yoo-log-eh'-o:** to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ερχομενος verb - present middle or passive deponent participle - nominative singular masculine**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**ονοματι noun - dative singular neuter**

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

---

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.

## Mark 11:10 .

.	Greek	Strong's	Origin
Blessed	εὐλογημένη (eulogēmenē)	2127: to speak well of, praise	from eu and logos
[is] the coming	ἐρχομένη (erchomenē)	2064: to come, go	a prim. verb
kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of our father	πατρός (patros)	3962: a father	a prim. word
David;		1160b: David, king of Isr.	of Hebrew origin David
Hosanna	ὡσαννὰ (ōsanna)	5614: save, we pray	of Hebrew origin yasha and na
in the highest!"	ὑψίστοις (upsistois)	5310: highest, most high	superl. akin to hupsi- (on high)

### KJV Lexicon

ευλογημενη **verb - perfect passive participle - nominative singular feminine**

**eulogeo yoo-log-eh'-o:** to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

η **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενη **verb - present middle or passive deponent participle - nominative singular feminine**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light,



next, pass, resort, be set.

**βασιλεια noun - nominative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**ονοματι noun - dative singular neuter**

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

**κυριου noun - genitive singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

**του definite article - genitive singular masculine**

**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.

**δαυιδ proper noun**

**Dabid dab-eed':** Dabid (i.e. David), the Israelite king -- David.

**ωσαννα hebrew transliterated word**

**hosanna ho-san-nah':** oh save!; hosanna (i.e. hoshia-na), an exclamation of adoration -- hosanna.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τοις definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υψιστοις adjective - dative plural neuter**

**hupsistos hoop'-sis-tos:** highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

## Mark 11:11 .

.	Greek	Strong's	Origin
Jesus entered	εἰσῆλθεν	1525: to go in (to), enter	from eis and erchomai

	(eisēlthen)		
Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
[and came] into the temple;		2413: sacred, a sacred thing, a temple	a prim. word
and after looking around	περιβλεψάμενος (periblepsamenos)	4017: to look around	from peri and blepó
at everything,	πάντα (panta)	3956: all, every	a prim. word
He left	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
for Bethany	βηθανίαν (bēthanian)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
with the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
since it was already	ἤδη (ēdē)	2235: already	a prim. adverb of time
late.		3796: long after, late	from the same as opisthen

## 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

### εἰσῆλθεν verb - second aorist active indicative - third person singular

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

### εἰς preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**ιεροσολυμα noun - accusative singular feminine**

**Hierosoluma hee-er-os-ol'-oo-mah:** Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -  
- Jerusalem.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιερον noun - accusative singular neuter**

**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**περιβλεψαμενος verb - aorist middle passive - nominative singular masculine**

**periblepo per-ee-blep'-o:** to look all around -- look (round) about (on).

---

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**οψιας adjective - genitive singular feminine**

**opsios op'-see-os:** late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

---

**ηδη adverb**

**ede ay'-day:** even now -- already, (even) now (already), by this time.

---

**ουσης verb - present participle - genitive singular feminine**

**on oan:** being -- be, come, have.

---

**της definite article - genitive singular feminine**

---

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ωρας noun - genitive singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

**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.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**βηθανιαν noun - accusative singular feminine**

**Bethania bay-than-ee'-ah:** date-house; Beth-any, a place in Palestine -- Bethany.

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δωδεκα numeral (adjective)**

**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

## Mark 11:12 .

.	Greek	Strong's	Origin
On the next day,	ἐπαύριον (epaurion)	1887: on the next day	from epi and aurion
when they had left	ἐξεληθόντων (exelthontōn)	1831: to go or come out of	from ek and erchomai
Bethany,	Βηθανίας (bēthanias)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
He became hungry.	ἐπείνασεν (epeinasen)	3983: to hunger, be hungry	from peina (hunger)

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαυριον **adverb**

epaurion **ep-ow'-ree-on**: occurring on the succeeding day -- day following, morrow, next day (after).

εξελθοντων **verb - second aorist active participle - genitive plural masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

βηθανιας **noun - genitive singular feminine**

Bethania **bay-than-ee'-ah**: date-house; Beth-any, a place in Palestine -- Bethany.

επεινασεν **verb - aorist active indicative - third person singular**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

## Mark 11:13 .

.	Greek	Strong's	Origin
Seeing		3708: to see, perceive, attend to	a prim. verb
at a distance	μακρόθεν (makrothen)	3113: from afar, afar	from makros
a fig tree	συκῆν (sukēn)	4808: a fig tree	from sukon

in leaf,	φύλλα (phulla)	5444: a leaf	a prim. word
He went	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
[to see] if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
perhaps	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
He would find	εὕρήσει (eurēsei)	2147: to find	a prim. verb
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
on it; and when He came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to it, He found	εὔρεν (euren)	2147: to find	a prim. verb
nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
but leaves,	φύλλα (phulla)	5444: a leaf	a prim. word
for it was not the season	καιρὸς (kairos)	2540: time, season	a prim. word
for figs.	σύκων (sukōn)	4810: a fig	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ιδων **verb - second aorist active participle - nominative singular masculine**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

συκην **noun - accusative singular feminine**  
suke **soo-kay'**: a fig-tree -- fig tree.

---

μακροθεν **adverb**  
makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

---

εχουσαν **verb - present active participle - accusative singular feminine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

φυλλα **noun - accusative plural neuter**  
phullon **fool'-lon**: a sprout, i.e. leaf -- leaf.

---

ηλθεν **verb - second aorist active indicative - third person singular**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

ει **conditional**  
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

αρα **particle**  
ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

---

ευρησει **verb - future active indicative - third person singular**  
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

---

τι **indefinite pronoun - accusative singular neuter**  
tis **tis**: some or any person or object

---

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

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ελθων **verb - second aorist active participle - nominative singular masculine**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

επι **preposition**  
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

**αυτην personal pronoun - accusative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ουδεν adjective - accusative singular neuter**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**ευρεν verb - second aorist active indicative - third person singular**

**heurisko hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**φυλλα noun - accusative plural neuter**

**phullon fool'-lon:** a sprout, i.e. leaf -- leaf.

**ου 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)

**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.

**καιρος noun - nominative singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

**συκων noun - genitive plural neuter**

**sukon soo'-kon:** a fig -- fig.

## Mark 11:14 .

■			
.	Greek	Strong's	Origin



He said		3004: to say	a prim. verb
to it, "May no one	μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
ever	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
eat		2068: to eat	akin to edó (to eat)
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
from you again!"	μηκέτι (mēketi)	3371: no longer, not anymore	from mé and eti
And His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were listening.	ἤκουον (ēkouon)	191: to hear, listen	from a prim. word mean. hearing

## 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

### αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους **noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

μηκετι **adverb**

meketi **may-ket'-ee**: no further -- any longer, (not) henceforth, hereafter, no henceforward (longer, more, soon), not any more.

---

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αιωνα **noun - accusative singular masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

---

μηδεις **adjective - nominative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

---

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

---

φαγοι **verb - second aorist active participle deponent - third person singular**

phago **fag'-o**: to eat -- eat, meat.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ηκουον **verb - imperfect active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**οι** **definite article - nominative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μαθηται** **noun - nominative plural masculine**  
**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

**αυτου** **personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 11:15 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
they came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to Jerusalem.	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
And He entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the temple		2413: sacred, a sacred thing, a temple	a prim. word
and began		757: to rule, to begin	a prim. verb
to drive	ἐκβάλλειν (ekballein)	1544b: to expel, to drive, cast or send out	from ek and balló
out those	τὸ (to)	3588: the	the def. art.
who were buying	ἀγοράζοντας (agorazontas)	59: to buy in the marketplace, purchase	from agora
and selling	πωλοῦντας (pōlountas)	4453: to exchange or barter, to sell	a prim. word
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word

and overturned	κατέστρεψεν (katestrepsen)	2690: to overturn	from kata and strephó
the tables	τραπέζας (trapezas)	5132: a table, dining table	from modified forms of tessares and pezos
of the money changers	κολλυβιστῶν (kollubistōn)	2855a: a moneychanger	from kollubos (a small coin)
and the seats	καθέδρας (kathedras)	2515: a seat	from kata and the same as hedraios
of those	τούς (tous)	3588: the	the def. art.
who were selling	πωλούντων (pōlountōn)	4453: to exchange or barter, to sell	a prim. word
doves;	περιστερὰς (peristeras)	4058: a dove	of uncertain origin

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ερχονται verb - present middle or passive deponent indicative - third person

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### ιεροσολυμα noun - accusative singular feminine

**Hierosoluma hee-er-os-ol'-oo-mah:** Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -  
- Jerusalem.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εισελθων verb - second aorist active participle - nominative singular masculine**  
**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**ο definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**  
**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**εις preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιερον noun - accusative singular neuter**  
**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

---

**ηρξατο verb - aorist middle deponent indicative - third person singular**  
**archomai ar'-khom-ahee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

---

**εκβαλλειν verb - present active infinitive**  
**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

---

**τους definite article - accusative plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πωλουντας verb - present active participle - accusative plural masculine**  
**poleo po-leh'-o:** to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αγοραζοντας verb - present active participle - accusative plural masculine**  
**agorazo ag-or-ad'-zo:** to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

---

**εν preposition**  
**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιερω noun - dative singular neuter**

**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τραπεζας noun - accusative plural feminine**

**trapeza trap'-ed-zah:** a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κολλυβιστων noun - genitive plural masculine**

**kollubistes kol-loo-bis-tace':** a coin-dealer -- (money-)changer.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καθεδρας noun - accusative plural feminine**

**kathedra kath-ed'-rah:** a bench -- seat.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πωλουντων verb - present active participle - genitive plural masculine**

**poleo po-leh'-o:** to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

---

**τας definite article - accusative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιστερᾶς **noun - accusative plural feminine**  
peristera **per-is-ter-ah'**: a pigeon -- dove, pigeon.

κατεστρεψεν **verb - aorist active indicative - third person singular**  
katastrepho **kat-as-tref'-o**: to turn upside down, i.e. upset -- overthrow.

## Mark 11:16 .

.	Greek	Strong's	Origin
and He would not permit	ἥφιεν (ēphien)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to carry	διενέγκη (dienenkē)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
merchandise	σκεῦος (skeuos)	4632: a vessel, implement, pl. goods	a prim. word
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the temple.		2413: sacred, a sacred thing, a temple	a prim. word

## KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ἠφιεν **verb - imperfect active indicative - third person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various

applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**ἵνα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**τις indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

**διενεγκῆ verb - second aorist active subjunctive - third person singular**

**diaphero dee-af-er'-o:** to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

**σκευός 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.

**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.

**ἱερου noun - genitive singular neuter**

**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

## Mark 11:17 .

.	Greek	Strong's	Origin
And He [began] to teach	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
and say	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Is it not written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
MY HOUSE	οἶκος (oikos)	3624: a house, a dwelling	a prim. word



SHALL BE CALLED	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
A HOUSE	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
OF PRAYER	προσευχῆς (proseuchēs)	4335: prayer	from proseuchomai
FOR ALL	παῖσιν (pasin)	3956: all, every	a prim. word
THE NATIONS?	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
But you have made	πεποιήκατε (pepoiēkate)	4160: to make, do	a prim. word
it a ROBBERS'	ληστῶν (lēstōn)	3027: a robber	from léis (booty)
DEN."	σπήλαιον (spēlaion)	4693: a cave	from speos (a cave)

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδίδασκεν **verb - imperfect active indicative - third person singular**

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

λεγων **verb - present active participle - nominative singular masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου **particle - nominative**

**ου oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**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.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικος noun - nominative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**οικος noun - nominative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**προσευχης noun - genitive singular feminine**

**proseuche pros-yoo-khay':** prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

---

**κληθησεται verb - future passive indicative - third person singular**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

---

**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.

---

**υμεις personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

<b>εποιησατε</b> <b>verb - aorist active indicative - second person</b> <b>poieo</b> <b>poy-eh'-o</b> : to make or do (in a very wide application, more or less direct)
<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>σπηλαιον</b> <b>noun - accusative singular neuter</b> <b>spelaion</b> <b>spay'-lah-yon</b> : a cavern; by implication, a hiding-place or resort -- cave, den.
<b>ληστων</b> <b>noun - genitive plural masculine</b> <b>leistes</b> <b>lace-tace'</b> : a brigand -- robber, thief.

## Mark 11:18 .

.	Greek	Strong's	Origin
The chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
[this], and [began] seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
to destroy	ἀπολέσωσιν (apolesōsin)	622: to destroy, destroy utterly	from apo and same as olethros
Him; for they were afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
of Him, for the whole	πᾶς (pas)	3956: all, every	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was astonished	ἐξεπλήσσετο (exeplēsseto)	1605: to strike out, hence to strike with panic, to amaze	from ek and plēssó
at His teaching.	διδαχῇ	1322: doctrine, teaching	from didaskó

(didachē)

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ηκουσαν verb - aorist active indicative - third person**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γραμματεις noun - nominative plural masculine**

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αρχιερεις noun - nominative plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εζητουv verb - imperfect active indicative - third person**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

**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).

---

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**απολεσωσιν** **verb - aorist active subjunctive - third person**

**apollumi** **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

---

**εφοβουντο** **verb - imperfect middle or passive deponent indicative - third person**

**phobeo** **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

---

**γαρ** **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οτι** **conjunction**

**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**πας** **adjective - nominative singular masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

---

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οχλος** **noun - nominative singular masculine**

**ochlos** **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**εξεπλησσετο** **verb - imperfect passive indicative - third person singular**

**ekplesso** **ek-place'-so**: to strike with astonishment -- amaze, astonish.

---

**επι** **preposition**

**epi** **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**τη** **definite article - dative singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδαχη **noun - dative singular feminine**  
didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 11:19 .

.	Greek	Strong's	Origin
When	ὅταν (otan)	3752: whenever	from hote and an
evening	ὥψέ (opse)	3796: long after, late	from the same as opisthen
came,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
they would go	ἐξεπορεύοντο (exeporeuonto)	1607: to make to go forth, to go forth	from ek and poreuomai
out of the city.	πόλεως (poleōs)	4172: a city	a prim. word

## KJV Lexicon

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτε **adverb**  
hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

οψε **adverb**  
opse **op-seh'**: (adverbially) late in the day; by extension, after the close of the day -- (at) even, in the end.

εγενετο **verb - second aorist middle deponent indicative - third person singular**  
ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into

being), used with great latitude (literal, figurative, intensive, etc.)

ἐξεπορεύετο **verb - imperfect middle or passive deponent indicative - third person singular**  
ekporeuomai **ek-por-yoo'-om-ahee**: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

ἐξω **adverb**  
**exo ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

της **definite article - genitive singular feminine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**  
**polis pol'-is**: a town (properly, with walls, of greater or less size) -- city.

## Mark 11:20 .

.	Greek	Strong's	Origin
As they were passing	παράπορευόμενοι (paraporeuomenoi)	3899: to go beside or past	from para and poreuomai
by in the morning,	πρωῖ (prōi)	4404: early	adverb from pro
they saw		3708: to see, perceive, attend to	a prim. verb
the fig tree	συκῆν (sukēn)	4808: a fig tree	from sukon
withered	ἐξηραμμένην (exērammenēn)	3583: to dry up, waste away	from xēros
from the roots	ρίζων (rizōn)	4491: a root	a prim. word
[up].			

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρωι **adverb**

proi **pro-ee'**: at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

παρπορευομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

parapoeruomai **par-ap-or-yoo'-om-ahce**: to travel near -- go, pass (by).

ειδον **verb - second aorist active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συκην **noun - accusative singular feminine**

suke **soo-kay'**: a fig-tree -- fig tree.

ξηραμμενην **verb - perfect passive participle - accusative singular feminine**

xeraino **xay-rah'-ee-no**: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ριζων **noun - genitive plural feminine**

rhiza **hrid'-zah**: a root -- root.

## Mark 11:21 .

.	Greek	Strong's	Origin
Being reminded,	ἀναμνησθεῖς (anamnēstheis)	363: to remind, call to one's remembrance	from ana and mimnēskó
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	λέγει (legei)	3004: to say	a prim. verb



to Him, "Rabbi,	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
look,		2396: see! behold!	from eidon, used as an interj.
the fig tree	συκῆ (sukē)	4808: a fig tree	from sukon
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You cursed	κατηράσω (katērasō)	2672: to curse	from katara
has withered."	ἐξήρανται (exērantai)	3583: to dry up, waste away	from xéros

## 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

αναμνησθεις **verb - aorist passive deponent participle - nominative singular masculine**  
**anamimnesko an-am-im-nace'-ko:** to remind; (reflexively) to recollect -- call to mind, (bring to , call to, put in), remember(-brance).

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πετρος noun - nominative singular masculine

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτω personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

<b>ραββι</b> <b>hebrew transliterated word</b> <b>rhabbi hrab-bee'</b> : my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.
<b>ἶδε</b> <b>verb - aorist active middle - second person singular</b> <b>eido i'-do</b> : to see; by implication, (in the perfect tense only) to know
<b>ἡ</b> <b>definite article - nominative singular feminine</b> <b>ho ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>συκη</b> <b>noun - nominative singular feminine</b> <b>suke soo-kay'</b> : a fig-tree -- fig tree.
<b>ἣν</b> <b>relative pronoun - accusative singular feminine</b> <b>hos hos</b> : the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
<b>κατηρασω</b> <b>verb - aorist middle deponent indicative - second person singular</b> <b>kataraoimai kat-ar-ah'-om-ahee</b> : to execrate; by analogy, to doom -- curse.
<b>ξηρανται</b> <b>verb - perfect passive indicative - third person singular</b> <b>xeraino xay-rah'-ee-no</b> : to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

## Mark 11:22 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
saying	λέγει (legei)	3004: to say	a prim. verb
to them, "Have	ἔχετε (echete)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
in God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εχετε **verb - present active imperative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πιστις **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 11:23 .

.	Greek	Strong's	Origin
"Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen

I say	λέγω (legō)	3004: to say	a prim. verb
to you, whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
says		3004: to say	a prim. verb
to this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
mountain,	ὄρει (orei)	3735: a mountain	a prim. word
'Be taken	ἄρθητι (arthēti)	142: to raise, take up, lift	a prim. verb
up and cast	βλήθητι (blēthēti)	906: to throw, cast	a prim. word
into the sea,'	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
and does not doubt	διακριθῇ (diakrithē)	1252: to distinguish, to judge	from dia and krinó
in his heart,	καρδία (kardia)	2588: heart	a prim. word
but believes	πιστεύη (pisteuē)	4100: to believe, entrust	from pistis
that what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he says	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
is going to happen,	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
it will be [granted] him.			

## KJV Lexicon

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

ειπη **verb - second aorist active subjunctive - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορει **noun - dative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

τουτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

αρθητι **verb - aorist passive imperative - second person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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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

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**βληθητι verb - aorist passive imperative - second person singular**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

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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

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**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θαλασσαν noun - accusative singular feminine**

**thalassa thal'-as-sah:** the sea (genitive case or specially) -- sea.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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**διακριθη verb - aorist passive subjunctive - third person singular**

**diakrino dee-ak-ree'-no:** to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

---

**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).

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**αυτου personal pronoun - genitive 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.

**ΠΙΣΤΕΥΣΗ verb - aorist active subjunctive - third person singular**  
**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit;  
by implication, to entrust (especially one's spiritual well-being to Christ)

**ΟΤΙ conjunction**  
**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**α relative pronoun - nominative plural neuter**  
**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**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.

**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.)

**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.

**ΑΥΤΩ personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ο relative pronoun - accusative singular neuter**  
**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**ΕΑΝ conditional**  
**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

**ΕΙΠΗ verb - second aorist active subjunctive - third person singular**  
**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

## Mark 11:24 .

	Greek	Strong's	Origin
"Therefore	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

I say	λέγω (legō)	3004: to say	a prim. verb
to you, all things	πάντα (panta)	3956: all, every	a prim. word
for which	ὅσα (osa)	3745: how much, how many	from hos,
you pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
and ask,	αἰτεῖσθε (aiteisthe)	154: to ask, request	a prim. verb
believe	πιστεύετε (pisteuete)	4100: to believe, entrust	from pistis
that you have received	ἐλάβετε (elabete)	2983: to take, receive	from a prim. root lab-
them, and they will be [granted] you.			

## 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).

### λέγω **verb - present active indicative - first person singular**

**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### υμιν **personal pronoun - second person dative plural**

**humin** **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

### παντα **adjective - accusative plural neuter**

**pas** **pas**: apparently a primary word; all, any, every, the whole



οσα **correlative pronoun - accusative plural neuter**  
hosos **hos'-os**: as (much, great, long, etc.) as

αν **particle**  
an **an**: denoting a supposition, wish, possibility or uncertainty

προσευχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**  
proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray  
(earnestly, for), make prayer.

αιτησθε **verb - present passive subjunctive - second person**  
aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

πιστευετε **verb - present active imperative - second person**  
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;  
by implication, to entrust (especially one's spiritual well-being to Christ)

οτι **conjunction**  
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as  
concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

λαμβανετε **verb - present active indicative - second person**  
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

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.

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

## Mark 11:25 .

.	Greek	Strong's	Origin
"Whenever	ὅταν (otan)	3752: whenever	from hote and an
you stand	στήκετε (stēkete)	4739: to stand, spec. stand firm	from the perf. tense of histēmi
praying,	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai

forgive,	ἀφίετε (aphiete)	863: to send away, leave alone, permit	from apo and hiémi (to send)
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
anyone,	τινος (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that your Father	πατήρ (patēr)	3962: a father	a prim. word
who	ὅ (o)	3588: the	the def. art.
is in heaven	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
will also	Καὶ (kai)	2532: and, even, also	a prim. conjunction
forgive	ἀφῆ (aphē)	863: to send away, leave alone, permit	from apo and hiémi (to send)
you your transgressions.	παράπτωματα (paraptōmata)	3900: a false step, a trespass	from parapiptó

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οταν conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**στηκητε verb - present active subjunctive - second person**

**steko stay'-ko:** to be stationary, i.e. (figuratively) to persevere -- stand (fast).

---

**προσευχομενοι verb - present middle or passive deponent participle - nominative plural masculine**

**proseuchomai pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

---

**αφιετε verb - present active imperative - second person**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

---

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

---

**τι indefinite pronoun - accusative singular neuter**

**tis tis:** some or any person or object

---

**εχετε verb - present active indicative - second person**

**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

---

**τινος indefinite pronoun - genitive singular masculine**

**tis tis:** some or any person or object

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πατηρ noun - nominative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

<b>υμων</b> <b>personal pronoun - second person genitive plural</b> <b>humon hoo-mone':</b> of (from or concerning) you -- ye, you, your (own, -selves).
<b>ο</b> <b>definite article - nominative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>τοις</b> <b>definite article - dative plural masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ουρανοις</b> <b>noun - dative plural masculine</b> <b>ouranos oo-ran-os':</b> the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.
<b>αφη</b> <b>verb - second aorist active subjunctive - third person singular</b> <b>aphiemi af-ee'-ay-mee:</b> 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.
<b>υμιν</b> <b>personal pronoun - second person dative plural</b> <b>humin hoo-min':</b> to (with or by) you -- ye, you, your(-selves).
<b>τα</b> <b>definite article - accusative plural neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>παρπτωματα</b> <b>noun - accusative plural neuter</b> <b>paraptoma par-ap'-to-mah:</b> a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.
<b>υμων</b> <b>personal pronoun - second person genitive plural</b> <b>humon hoo-mone':</b> of (from or concerning) you -- ye, you, your (own, -selves).

## Mark 11:26 .

This verse was added by scribes. Early manuscripts of Mark do not contain Mark 11:26. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
["But if		1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

you do not forgive,	863: to send away, leave alone, permit	from apo and hiémi (to send)
neither	3761: and not, neither	from ou, and de
will your Father	3962: a father	a prim. word
who	3588: the	the def. art.
is in heaven	3772: heaven	a prim. word
forgive	863: to send away, leave alone, permit	from apo and hiémi (to send)
your transgressions.]"	3900: a false step, a trespass	from parapiptó

## 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).

### υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

### ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### αφιεμι verb - present active indicative - second person

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

### 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.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πατηρ noun - nominative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ουρανοις noun - dative plural masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

**αφησει verb - future active indicative - third person singular**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παρπτωματα noun - accusative plural neuter**

**paraptoma par-ap'-to-mah:** a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

## Mark 11:27 .

.	Greek	Strong's	Origin
They came	ἔρχονται	2064: to come, go	a prim. verb

	(erchontai)		
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to Jerusalem.	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
And as He was walking	περιπατοῦντος (peripatountos)	4043: to walk	from peri and pateó
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to Him,			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐρχονται verb - present middle or passive deponent indicative - third person

**erchomai er'-khom-ahce:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### 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

---

**ιεροσολυμα noun - accusative singular feminine**

**Hierosoluma hee-er-os-ol'-oo-mah:** Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -  
- Jerusalem.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιερω noun - dative singular neuter**

**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

---

**περιπατουντος verb - present active participle - genitive singular masculine**

**peripateo per-ee-pat-eh'-o:** to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ερχονται verb - present middle or passive deponent indicative - third person**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχιερεις noun - nominative plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by



extension a chief priest -- chief (high) priest, chief of the priests.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γραμματεις noun - nominative plural masculine**

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πρεσβυτεροι adjective - nominative plural masculine**

**presbuteros pres-boo'-ter-os:** older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

## Mark 11:28 .

.	Greek	Strong's	Origin
and [began] saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to Him, "By what	ποία (poia)	4169: of what sort?	from the same as posos
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
are You doing	ποιεῖς (poieis)	4160: to make, do	a prim. word
these things,	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
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
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
You this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to do	ποιῆς (poiēs)	4160: to make, do	a prim. word
these things?"		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

## 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

### λεγουσιν verb - present active indicative - third person

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αὐτῷ personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἐν preposition

**en en:** in, at, (up-)on, by, etc.

### ποία interrogative pronoun - dative singular feminine

**poios poy'-os:** individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

### ἐξουσία noun - dative singular feminine

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power,

right, strength.

---

**ταυτα demonstrative pronoun - accusative plural neuter**

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

---

**ποιεις verb - present active indicative - second person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τις interrogative pronoun - nominative singular masculine**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εξουσιαν noun - accusative singular feminine**

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

---

**ταυτην demonstrative pronoun - accusative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**εδωκεν verb - aorist active indicative - third person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**ταυτα demonstrative pronoun - accusative plural neuter**

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

---

**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)

# Mark 11:29 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "I will ask	ἐπερωτήσω (eperōtēsō)	1905: to inquire of	from epi and erōtaō
you one	ἓνα (ena)	1520: one	a primary number
question,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
and you answer	ἀποκρίθητε (apokrithēte)	611: to answer	from apo and krinó
Me, and [then] I will tell		3004: to say	a prim. verb
you by what	ποία (poia)	4169: of what sort?	from the same as posos
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
these things.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

## KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ιησους noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**αποκριθεις verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

**ειπεν verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτοις personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**επερωτησω verb - future active indicative - first person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

**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

---

**εγω personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

---

**ενα adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**λογον noun - accusative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**αποκριθῆτε** verb - aorist passive deponent imperative - second person

**apokrinomai** ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

**μοι** personal pronoun - first person dative singular

**moi moy:** to me -- I, me, mine, my.

**καί** conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ερω** verb - future active indicative - first person singular

**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

**υμιν** personal pronoun - second person dative plural

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**εν** preposition

**en en:** in, at, (up-)on, by, etc.

**ποια** interrogative pronoun - dative singular feminine

**poios poy'-os:** individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

**εξουσια** noun - dative singular feminine

**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

**ταυτα** demonstrative pronoun - accusative plural neuter

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

**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)

## Mark 11:30 .

.	Greek	Strong's	Origin
"Was the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizō
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
from heaven,	οὐρανοῦ	3772: heaven	a prim. word

	(ouranou)		
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
from men?	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
Answer	ἀποκρίθητε (apokrithēte)	611: to answer	from apo and krinó
Me."			

## 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.

βαπτισμα **noun - nominative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

ιωαννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ἐξ **preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**ανθρωπων noun - genitive plural masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

**αποκριθητε verb - aorist passive deponent imperative - second person**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

**μοι personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

## Mark 11:31 .

.	Greek	Strong's	Origin
They [began] reasoning	διελογίζοντο (dielogizonto)	1260: to consider	from dia and logizomai
among	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
themselves,	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say,		3004: to say	a prim. verb
'From heaven,'	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
He will say,		3004: to say	a prim. verb
"Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
why	διὰ	1223: through, on account of,	a prim. preposition



	(dia)	because of	
did you not believe	ἐπιστεύσατε	4100: to believe, entrust	from pistis
him?	(episteusate)		

## 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

### ελογίζοντο verb - imperfect middle or passive deponent indicative - third 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).

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### εαυτους reflexive pronoun - third person accusative plural masculine

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### λεγοντες verb - present active participle - nominative plural masculine

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### εαν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### ειπωμεν verb - second aorist active subjunctive - first person

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### εκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### ουρανου noun - genitive singular masculine

**ouranos oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

**επει verb - future active indicative - third person singular**  
**ereo er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

**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.

**ουυ conjunction**  
**oun oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

**ουκ particle - nominative**  
**ou oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**επιστευσατε verb - aorist active indicative - second person**  
**pisteuo pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 11:32 .

.	Greek	Strong's	Origin
"But shall we say,		3004: to say	a prim. verb
'From men?' --	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
they were afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
of the people,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
for everyone	ἅπαντες (apantes)	537a: all, the whole	from alpha (as a cop. prefix) and pas

considered	εἶχον (eichon)	2192: to have, hold	a prim. verb
John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
to have been		1510: I exist, I am	a prol. form of a prim. and defective verb
a real	ὄντως (ontōs)	3689: really, truly	from the part. of eimi
prophet.	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

## 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.

### ειπωμεν verb - second aorist active subjunctive - first person

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### εκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### ανθρωπων noun - genitive plural masculine

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

### εφοβουντο verb - imperfect middle or passive deponent indicative - third person

**phobeo fob-eh'-o:** to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

### τον definite article - accusative singular masculine

**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.

<b>απαντες</b> <b>adjective - nominative plural masculine</b> <b>hapas hap'-as:</b> absolutely all or (singular) every one -- all (things), every (one), whole.
<b>γαρ</b> <b>conjunction</b> <b>gar gar:</b> assigning a reason (used in argument, explanation or intensification; often with other particles)
<b>ειχον</b> <b>verb - imperfect active indicative - third person</b> <b>echo ekh'-o:</b> (used in certain tenses only) a primary verb; to hold
<b>τον</b> <b>definite article - accusative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ιωαννην</b> <b>noun - accusative singular masculine</b> <b>ioannes ee-o-an'-nace:</b> Joannes (i.e. Jochanan), the name of four Israelites -- John.
<b>οτι</b> <b>conjunction</b> <b>hoti hot'-ee:</b> demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.
<b>οντως</b> <b>adverb</b> <b>ontos on'-toce:</b> really -- certainly, clean, indeed, of a truth, verily.
<b>προφητης</b> <b>noun - nominative singular masculine</b> <b>prophetes prof-ay'-tace:</b> a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
<b>ην</b> <b>verb - imperfect indicative - third person singular</b> <b>en ane:</b> I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

## Mark 11:33 .

.	Greek	Strong's	Origin
Answering	ἀποκριθέντες (apokrithentes)	611: to answer	from apo and krinó
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
they said,	λέγουσιν (legousin)	3004: to say	a prim. verb
"We do not know."		3609a: to have seen or perceived, hence to know	perf. of eidon

And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "Nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
will I tell	λέγω (legō)	3004: to say	a prim. verb
you by what	ποία (poia)	4169: of what sort?	from the same as posos
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
these things."		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

## 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

### ἀποκριθέντες verb - aorist passive deponent participle - nominative plural masculine

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### λέγουσιν verb - present active indicative - third person

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### 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.

---

**ιησου noun - dative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**οιδαμεν verb - perfect active indicative - first person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**αποκριθεις verb - aorist passive deponent participle - nominative singular masculine**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**ουδε adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

---

**εγω personal pronoun - first person nominative singular**

**ego eg'-o':** I, me.

---

**λεγω verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**ποια** **interrogative pronoun - dative singular feminine**  
**poios poy'-os:** individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

**εξουσια** **noun - dative singular feminine**  
**exousia ex-oo-see'-ah:** privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

**ταυτα** **demonstrative pronoun - accusative plural neuter**  
**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

**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)

## Mark 12:1 .

.	Greek	Strong's	Origin
And He began		757: to rule, to begin	a prim. verb
to speak	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
to them in parables:	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó
"A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
PLANTED	ἐφύτευσεν (ephuteusen)	5452: to plant	from phuton (a plant)
A VINEYARD	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
AND PUT	περιέθηκεν (periethēken)	4060: to place around	from peri and tithémi
A WALL	φραγμὸν (phragmon)	5418: a fencing in, a fence	from phrassó
AROUND		4060: to place around	from peri and tithémi

IT, AND DUG	ὥρυξεν (ōru xen)	3736: to dig	a prim. verb
A VAT UNDER THE WINE PRESS	ὑπολήνιον (upolēnion)	5276: a vessel or trough beneath a winepress (to receive the juice)	from hupo and lénos
AND BUILT	ὠκοδόμησεν (ōkodomēsen)	3618: to build a house	from oikodomos
A TOWER,	πύργον (pur gon)	4444: a tower	a prim. word
and rented	ἐξέδετο (exedeto)	1554: to give up, give out, let out for hire	from ek and didómi
it out to vine-growers	γεωργοῖς (geōrgois)	1092: a husbandman, vinedresser	from gé and ergon
and went on a journey.	ἀπεδήμησεν (apedēmēsen)	589: to be or go abroad	from apodémos

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

παραβολαῖς **noun - dative plural feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable,



proverb.

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**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.

---

**αμπελωνα noun - accusative singular masculine**

**ampelon am-pel-ohn':** a vineyard -- vineyard.

---

**εφυτευσεν verb - aorist active indicative - third person singular**

**phuteuo foot-yoo'-o:** to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

---

**ανθρωπος noun - nominative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**περιεθηκεν verb - aorist active indicative - third person singular**

**peritithemi per-ee-tith'-ay-mee:** to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

---

**φραγμα noun - accusative singular masculine**

**phragmos frag-mos':** a fence, or inclosing barrier -- hedge (round about), partition.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ωρυξεν verb - aorist active indicative - third person singular**

**orusso or-oos'-so:** to burrow in the ground, i.e. dig -- dig.

---

**υποληνιον noun - accusative singular neuter**

**hupolenion hoop-ol-ay'-nee-on:** vessel or receptacle under the press, i.e. lower wine-vat -- winefat.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ωκοδομησεν verb - aorist active indicative - third person singular**

**oikodomeo oy-kod-om-eh'-o:** to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

---

**πυργον noun - accusative singular masculine**

**purgos poor'-gos:** a tower or castle -- tower.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐξεδότο** **verb - second aorist middle indicative - third person singular**  
**ekdidomi ek-did-o'-mee:** to give forth, i.e. (specially) to lease -- let forth (out).

**αὐτον** **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**γεωργοις** **noun - dative plural masculine**  
**georgos gheh-ore-gos':** a land-worker, i.e. farmer -- husbandman.

**καί** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἀπεδημῆσεν** **verb - aorist active indicative - third person singular**  
**apodemeo ap-od-ay-meh'-o:** to go abroad, i.e. visit a foreign land -- go (travel) into a far country, journey.

## Mark 12:2 .

.	Greek	Strong's	Origin
"At the [harvest] time	καὶ ὥρᾳ (kairō)	2540: time, season	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
a slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
to the vine-growers,	γεωργούς (geōrgous)	1092: a husbandman, vinedresser	from gé and ergon
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to receive	λάβη (labē)	2983: to take, receive	from a prim. root lab-
[some] of the produce	καρπῶν (karpōn)	2590: fruit	a prim. word
of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos

from the vine-  
growers.

γεωργῶν  
(geōrgōn)

1092: a husbandman,  
vinedresser

from gé and ergon

## 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

ἀποστείλεν **verb - aorist active indicative - third person singular**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

τοὺς **definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεωργούς **noun - accusative plural masculine**

**georgos gheh-ore-gos':** a land-worker, i.e. farmer -- husbandman.

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.

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.

δούλον **noun - accusative singular masculine**

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

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.

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

<b>των</b> <b>definite article - genitive plural masculine</b>	
<b>ho ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>γεωργων</b> <b>noun - genitive plural masculine</b>	
<b>georgos gheh-ore-gos':</b>	a land-worker, i.e. farmer -- husbandman.
<b>λαβη</b> <b>verb - second aorist active subjunctive - third person singular</b>	
<b>lambano lam-ban'-o:</b>	to take (in very many applications, literally and figuratively)
<b>απο</b> <b>preposition</b>	
<b>apo apo':</b>	off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
<b>του</b> <b>definite article - genitive singular masculine</b>	
<b>ho ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>καρπου</b> <b>noun - genitive singular masculine</b>	
<b>karpos kar-pos':</b>	fruit (as plucked), literally or figuratively -- fruit.
<b>του</b> <b>definite article - genitive singular masculine</b>	
<b>ho ho:</b>	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>αμπελωνος</b> <b>noun - genitive singular masculine</b>	
<b>ampelon am-pel-ohn':</b>	a vineyard -- vineyard.

## Mark 12:3 .

.	Greek	Strong's	Origin
"They took	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
him, and beat	ἔδειραν (edeiran)	1194: to skin, to thrash	a prim. verb
him and sent him away	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
empty-handed.	κενόν (kenon)	2756: empty	a prim. word

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαβοντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εδειραν **verb - aorist active indicative - third person**

dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστειλαν **verb - aorist active indicative - third person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

κενον **adjective - accusative singular masculine**

kenos **ken-os'**: empty -- empty, (in) vain.

## Mark 12:4 .

.	Greek	Strong's	Origin
"Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
them another	ἄλλον (allon)	243: other, another	a prim. word

slave,	δοῦλον (doulon)	1401: a slave	of uncertain derivation
and they wounded him in the head,	ἐκεφαλίωσαν (ekephaliōsan)	2775: to strike on the head	from a dim. of kephalé
and treated		718: to fit, join, hence to join oneself to (in marriage)	from harmos
him shamefully.	ἡτίμασαν (ētimasán)	818: to dishonor	from atimos

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### παλιν adverb

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

### ἀποστείλεν verb - aorist active indicative - third person singular

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### αὐτοὺς personal pronoun - accusative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἄλλον adjective - accusative singular masculine

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

### δουλον noun - accusative singular masculine

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

### κακεινον demonstrative pronoun - accusative singular masculine - comparative or contracted

**kakeinos kak-i'-nos:** likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

**λιθοβολησαντες verb - aorist active participle - nominative plural masculine**  
**lithoboleo lith-ob-ol-eh'-o:** to throw stones, i.e. lapidate -- stone, cast stones.

**εκεφαλαιωσαν verb - aorist active indicative - third person**  
**kephalaioo kef-al-ahee-o'-o:** (specially) to strike on the head -- wound in the head.

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**απεστειλαν verb - aorist active indicative - third person**  
**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

**ητιμωμενον verb - perfect passive participle - accusative singular masculine**  
**atimoo at-ee-mo'-o:** to maltreat -- handle shamefully.

## Mark 12:5 .

.	Greek	Strong's	Origin
"And he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
another,	ἄλλον (allon)	243: other, another	a prim. word
and that one	κακεῖνον (kakeinon)	2548: and that one	from kai and ekeinos
they killed;	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
and [so with] many	πολλοὺς (pollous)	4183: much, many	a prim. word
others,	ἄλλους (allous)	243: other, another	a prim. word
beating	δέροντες (derontes)	1194: to skin, to thrash	a prim. verb
some	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

and killing	ἀποκτείνοντες	615: to kill	from apo and kteinó (to kill)
	(apoktennontes)		
others.	οὗς	3739: usually rel. who, which,	a prim. pronoun
	(ous)	that, also demonstrative this,	
		that	

## 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.

### αλλον adjective - accusative singular masculine

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

### απεστειλεν verb - aorist active indicative - third person singular

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

### κακεινον demonstrative pronoun - accusative singular masculine - comparative or contracted

**kakeinos kak-i'-nos:** likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

### απεκτειναν 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

### 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.

### αλλους adjective - accusative plural masculine

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some



an-)other(-s, -wise).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

δερωντες **verb - present active participle - nominative plural masculine**

dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκτενοντες **verb - present active participle - nominative plural masculine**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

## Mark 12:6 .

■			
.	Greek	Strong's	Origin
"He had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
one	ἓνα (ena)	1520: one	a primary number
more	ἔτι (eti)	2089: still, yet	a prim. adverb
[to send], a beloved	ἀγαπητόν (agapēton)	27: beloved	from agapaó
son;	υἱόν (uion)	5207: a son	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
him last	ἔσχατον (eschaton)	2078: last, extreme	of uncertain origin

[of all] to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"They will respect	ἐντραπήσονται (entrapēsontai)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
my son.'	υἱόν (uion)	5207: a son	a prim. word

## KJV Lexicon

### 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.

### ΟΥ **conjunction**

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### ΕΝΑ **adjective - accusative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### 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.

### ΕΧΩΝ **verb - present active participle - nominative singular masculine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

### ΑΓΑΠΗΤΟΝ **adjective - accusative singular masculine**

**agapetos ag-ap-ay-tos':** beloved -- (dearly, well) beloved, dear.

### ΑΥΤΟΥ **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ΑΠΕΣΤΕΙΛΕΝ **verb - aorist active indicative - third person singular**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

### ΚΑΙ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**προς** **preposition**

**pros** **pros**: a preposition of direction; forward to, i.e. toward

**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

**εσχατον** **adjective - accusative singular masculine**

**eschatos** **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

**λεγων** **verb - present active participle - nominative singular masculine**

**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**οτι** **conjunction**

**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**εντραπησονται** **verb - second future passive indicative - third person**

**entrepo** **en-trep'-o**: to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound -- regard, (give) reference, shame.

**τον** **definite article - accusative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υιον** **noun - accusative singular masculine**

**huios** **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

**μου** **personal pronoun - first person genitive singular**

**mou** **moo**: of me -- I, me, mine (own), my.

## Mark 12:7 .

.	Greek	Strong's	Origin
"But those	ἐκεῖνοι (ekeinoi)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
vine-growers	γεωργοὶ	1092: a husbandman,	from gé and ergon

	(geōrgoi)	vinedresser	
said	εἶπαν (eīpan)	3004: to say	a prim. verb
to one another,	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the heir;	κληρονόμος (klēronomos)	2818: an heir	from klēros and the same as nomos
come,	δεῦτε (deute)	1205: come!	pl. of deuro
let us kill	ἀποκτείνωμεν (apokteinōmen)	615: to kill	from apo and kteinó (to kill)
him, and the inheritance	κληρονομία (klēronomia)	2817: an inheritance	from klēronomos
will be ours!'		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.

## KJV Lexicon

ΕΚΕΙΝΟΙ **demonstrative pronoun - nominative plural masculine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΔΕ **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΟΙ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΓΕΩΡΓΟΙ **noun - nominative plural masculine**

**georgos gheh-ore-gos':** a land-worker, i.e. farmer -- husbandman.

**ΕΙΠΟΝ verb - second aorist active indicative - third person**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

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**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.

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**ΟΤΙ conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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**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.

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**ΕΣΤΙΝ verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

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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.

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**κληρονόμος noun - nominative singular masculine**

**kleronomos klay-ron-om'-os:** a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

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**ΔΕΥΤΕ verb - adverbial imperative imperative - second person**

**deute dyoo'-teh:** come hither! -- come, follow.

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**ΑΠΟΚΤΕΙΝΩΜΕΝ verb - present active subjunctive - first person**

**apokteino ap-ok-ti'-no:** to kill outright; figuratively, to destroy -- put to death, kill, slay.

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**ΑΥΤΟΝ personal pronoun - accusative singular masculine**

**autos ow'-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**ημῶν personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

---

**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.

κληρονομία **noun - nominative singular feminine**

kleronomia **klay-ron-om-ee'-ah**: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

## Mark 12:8 .

.	Greek	Strong's	Origin
"They took	λαβόντες (labontes)	2983: to take, receive	from a prim. root lab-
him, and killed	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
him and threw	ἐξέβαλον (exebalon)	1544b: to expel, to drive, cast or send out	from ek and balló
him out of the vineyard.	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos

## KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβόντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀποκτεῖναν **verb - aorist active indicative - third person**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εξεβαλον verb - second aorist active indicative - third person**

**ekballo ek-bal'-lo:** to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

**εξω adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αμπελωνος noun - genitive singular masculine**

**ampelon am-pel-ohn':** a vineyard -- vineyard.

## Mark 12:9 .

.	Greek	Strong's	Origin
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
will the owner	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
do?	ποιήσει (poiēsei)	4160: to make, do	a prim. word
He will come	ἐλεύσεται (eleusetai)	2064: to come, go	a prim. verb
and destroy	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
the vine-growers,	γεωργούς (geōrgous)	1092: a husbandman, vinedresser	from gé and ergon
and will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the vineyard	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos

to others.

ἄλλοις  
(allois)

243: other, another

a prim. word

## 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.

ποιήσει **verb - future active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνος **noun - genitive singular masculine**

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

ελευσεται **verb - future middle deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολεσει **verb - future active indicative - third person singular**

apollumi **ap-of'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or



figuratively -- destroy, die, lose, mar, perish.

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γεωργους noun - accusative plural masculine**

**georgos gheh-ore-gos':** a land-worker, i.e. farmer -- husbandman.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**δωσει verb - future active indicative - third person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αμπελωνα noun - accusative singular masculine**

**ampelon am-pel-ohn':** a vineyard -- vineyard.

**αλλοις adjective - dative plural masculine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

## Mark 12:10 .

.	Greek	Strong's	Origin
"Have you not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskó
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Scripture:	γραφὴν (graphēn)	1124: a writing, scripture	from graphó
THE STONE	λίθον (lithon)	3037: a stone	a prim. word
WHICH	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this,	a prim. pronoun

		that	
THE BUILDERS	οἰκοδομοῦντες (oikodomountes)	3618: to build a house	from oikodomos
REJECTED,	ἀπεδοκίμασαν (apedokimasan)	593: to reject	from apo and dokimazó
THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
BECAME	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
THE CHIEF	κεφαλὴν (kephalēn)	2776: the head	a prim. word
CORNER	γωνίας (gōnias)	1137: an angle, a corner	from gonu
[stone];			

## KJV Lexicon

οὐδε **adverb**

**oude oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφην **noun - accusative singular feminine**

**graphe graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

ταυτην **demonstrative pronoun - accusative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ανεγνωτε **verb - second aorist active indicative - second person**

**anaginosko an-ag-in-ocē'-ko:** to know again, i.e. (by extension) to read -- read.

λίθον **noun - accusative singular masculine**  
lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

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.

ἀποδοκίμασαν **verb - aorist active indicative - third person**  
apodokimazo ap-od-ok-ee-mad'-zo: to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

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.

οικοδομουντες **verb - present active participle - nominative plural masculine**  
oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

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.

εγενηθη **verb - aorist passive deponent indicative - third person singular**  
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εις **preposition**  
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κεφαλην **noun - accusative singular feminine**  
kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

γωνίας **noun - genitive singular feminine**  
gonia go-nee'-ah: an angle -- corner, quarter.

## Mark 12:11 .

.	Greek	Strong's	Origin
THIS	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
CAME	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
ABOUT FROM	κυρίου	2962: lord, master	from kuros (authority)

THE LORD,	(kuriou)		
AND IT IS MARVELOUS	θαυμαστή (thaumastē)	2298: wonderful	from thaumazó
IN OUR EYES'?"	ὀφθαλμοῖς (ophthalmois)	3788: the eye	from a prim. root op- and an uncertain root

## KJV Lexicon

### 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

### 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.

### εγενετο verb - second aorist middle deponent indicative - third person singular

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### αυτη demonstrative pronoun - nominative singular feminine

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### θαυμαστη adjective - nominative singular feminine

**thaumastos thow-mas-tos':** wondered at, i.e. (by implication) wonderful -- marvel(-lous).

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### οφθαλμοις noun - dative plural masculine

**ophthalmos of-thal-mos':** the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

ημων **personal pronoun - first person genitive plural**  
**hemon hay-mone'**: of (or from) us -- our (company), us, we.

## Mark 12:12 .

.	Greek	Strong's	Origin
And they were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
to seize	κρατήσαι (kratēsai)	2902: to be strong, rule	from kratos
Him, and [yet] they feared	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
the people,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
for they understood	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that He spoke		3004: to say	a prim. verb
the parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballó
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
them. And [so] they left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
Him and went away.	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**εζητου verb - imperfect active indicative - third person**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**κρατῆσαι verb - aorist active middle or passive deponent**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εφοβηθησαν verb - aorist passive deponent indicative - third person**

**phobeo fob-eh'-o:** to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οχλον noun - accusative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**εγνωσαν verb - second aorist active indicative - third person**

**ginosko ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**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.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**αυτους personal pronoun - accusative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

<b>την</b>	<b>definite article - accusative singular feminine</b>
<b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.	
<b>παραβολην</b>	<b>noun - accusative singular feminine</b>
<b>parabole par-ab-ol-ay':</b> a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.	
<b>ΕΙΠΕΝ</b>	<b>verb - second aorist active indicative - third person singular</b>
<b>epo ep'-o:</b> to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.	
<b>και</b>	<b>conjunction</b>
<b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words	
<b>ΑΦΕΝΤΕΣ</b>	<b>verb - second aorist active participle - nominative plural masculine</b>
<b>aphiemi af-ee'-ay-mee:</b> 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.	
<b>αυτον</b>	<b>personal pronoun - accusative singular masculine</b>
<b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons	
<b>απηλθον</b>	<b>verb - second aorist active indicative - third person</b>
<b>aperchomai ap-erkh'-om-ahee:</b> 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.	

## Mark 12:13 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
they sent	ἀποστέλλουσιν (apostellousin)	649: to send, send away	from apo and stelló
some	τινας (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Pharisees	Φαρισαίων (pharisaiōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash

and Herodians	Ἡρῳδιανῶν (ērōdianōn)	2265: Herodians, partisans of Herod	from Héródés
to Him in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to trap	ἀγρεύσωσιν (agreusōsin)	64: to catch, take by hunting	from agra
Him in a statement.	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó

## 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

### αποστελλουσιν verb - present active indicative - third person

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### αυτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### τινας indefinite pronoun - accusative plural masculine

**tis tis:** some or any person or object

### των definite article - genitive plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### φαρισαιων noun - genitive plural masculine

**Pharisaioi far-is-ah'-yos:** a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)



with other particles or small words

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ηρωδιανων noun - genitive plural masculine**

**Herodianoι hay-ro-dee-an-oy':** Herodians, i.e. partisans of Herod -- Herodians.

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**αγρευσωσιν verb - aorist active subjunctive - third person**

**agreuo ag-rew'-o:** to hunt, i.e. (figuratively) to entrap -- catch.

**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.

## Mark 12:14 .

.	Greek	Strong's	Origin
They came	ἐλθόντες (elthontes)	2064: to come, go	a prim. verb
and said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that You are truthful	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)

and defer	μέλει (melei)	3199: to be an object of care	a prim. verb
to no one;	οὐδενός (oudenos)	3762: no one, none	from oude and heis
for You are not partial	βλέπεις (blepeis)	991: to look (at)	a prim. verb
to any,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
but teach	διδάσκεις (didaskeis)	1321: to teach	a redupl. caus. form of daó (to learn)
the way	ὁδὸν (odon)	3598: a way, road	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in truth.	ἀληθείας (alētheias)	225: truth	from aléthés
Is it lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
to pay	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a poll-tax	κῆνσον (kēnson)	2778b: a poll tax	of Latin origin
to Caesar,	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
not?			

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελθοντες **verb - second aorist active participle - nominative plural masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

οιδαμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αληθης **adjective - nominative singular masculine**

alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μελει **verb - present impersonal active indicative - third person singular**

melo **mel'-o**: to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

---

**σοι** **personal pronoun - second person dative singular**  
**soi soy:** to thee -- thee, thine own, thou, thy.

---

**περι** **preposition**  
**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**ουδενος** **adjective - genitive singular masculine**  
**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**ου** **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)

---

**βλεπεις** **verb - present active indicative - second person singular**  
**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

**εις** **preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**προσωπον** **noun - accusative singular neuter**  
**prosopon pros'-o-pon:** the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

---

**ανθρωπων** **noun - genitive plural masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**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.

---

**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.

---

**αληθειας** **noun - genitive singular feminine**  
**aletheia al-ay'-thi-a:** truth -- true, truly, truth, verity.

---

**την** **definite article - accusative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

**hodos hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

του **definite article - genitive singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

διδασκεις **verb - present active indicative - second person singular**

**didasko did-as'-ko**: to teach (in the same broad application) -- teach.

εξεστιν **verb - present impersonal active indicative - third person singular**

**exesti ex'-es-tee**: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

κηνσον **noun - accusative singular masculine**

**kensos kane'-sos**: an enrollment (census), i.e. (by implication) a tax -- tribute.

καισαρι **noun - dative singular masculine**

**Kaisar kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

δουvai **verb - second aorist active middle or passive deponent**

**didomi did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

η **particle**

**e ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ου **particle - nominative**

**ou oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

## Mark 12:15 .

.	Greek	Strong's	Origin
"Shall we pay		1325: to give (in various senses lit. or fig.)	redupl. from the root do-
or		2228: or, than	a prim. conjunction used disjunctively or cptv.

shall we not pay?"		1325: to give (in various senses lit. or fig.)	redupl. from the root do-
But He, knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
their hypocrisy,	ὑπόκρισιν (upokrisin)	5272: a reply, answer, playacting, hypocrisy	from hupokrinomai
said		3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you testing	πειράζετε (peirazete)	3985: to make proof of, to attempt, test, tempt	from peira
Me? Bring	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
Me a denarius	δηνάριον (dēnaron)	1220: denarius (a Rom. coin)	of Latin origin
to look		3708: to see, perceive, attend to	a prim. verb
at."			

## KJV Lexicon

δωμεν **verb - second aorist active subjunctive - first person**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**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.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

---

**δωμεν verb - second aorist active subjunctive - first person**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ειδως verb - perfect active participle - nominative singular masculine**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**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.

---

**υποκρισιν noun - accusative singular feminine**

**hupokrisis hoop-ok'-ree-sis:** acting under a feigned part, i.e. (figuratively) deceit (hypocrisy) -- condemnation, dissimulation, hypocrisy.

---

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

---

**πειραζετε verb - present active indicative - second person**

**peirazo pi-rad'-zo:** to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

---

**φερετε verb - present active imperative - second person**

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on,

lay, lead, move, reach, rushing, uphold.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

δηνάριον **noun - accusative singular neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

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.

ἰδω **verb - second aorist active subjunctive - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

## Mark 12:16 .

.	Greek	Strong's	Origin
They brought	ἤνεγκαν (ēnenkan)	5342: to bear, carry, bring forth	a prim. word
[one]. And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "Whose	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
likeness	εἰκῶν (eikōn)	1504: an image, i.e. lit. statue, fig. representation	from eikó
and inscription	ἐπιγραφὴ (epigraphē)	1923: an inscription	from epigraphó
is this?"	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
And they said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Caesar's."	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin



## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἤνεγκαν **verb - aorist active indicative - third person**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τις **interrogative pronoun - genitive singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εικων **noun - nominative singular feminine**

eikon **i-kone'**: a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

αυτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπιγραφή **noun - nominative singular feminine**  
epigraphe **ep-ig-raf-ay'**: an inscription -- superscription.

οἱ **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἶπον **verb - second aorist active indicative - third person**  
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ **personal pronoun - dative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καίσαρος **noun - genitive singular masculine**  
Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

## Mark 12:17 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "Render	ἀπόδοτε (apodote)	591: to give up, give back, return, restore	from apo and didómi
to Caesar	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
the things that are Caesar's,	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
and to God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the things that are God's."	θεῷ (theō)	2316: God, a god	of uncertain origin

And they were  
amazed

1569b: to wonder greatly

from ek and thaumazó

at 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

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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)

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καισαρος **noun - genitive singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

καίσαρι **noun - dative singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

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.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθαυμασαν **verb - aorist active indicative - third person**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

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

## Mark 12:18 .

.	Greek	Strong's	Origin
[Some] Sadducees	Σαδδουκαῖοι	4523: a Sadducee, a member	probably of Hebrew

	(saddoukaioi)	of a Jewish religious sect	origin Tsadoq
(who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
say	λέγουσιν (legousin)	3004: to say	a prim. verb
that there is no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
resurrection)	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to Jesus, and [began] questioning	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erótaō
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ερχονται verb - present middle or passive deponent indicative - third person

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### σαδδουκαίοι noun - nominative plural masculine

**Saddoukaios sad-doo-kah'-yos:** a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### αυτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

**ΟΙΤΙΝΕΣ** **relative pronoun - nominative plural masculine**

**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

**ΛΕΓΟΥΣΙΝ** **verb - present active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**ΑΝΑΣΤΑΣΙΝ** **noun - accusative singular feminine**

**anastasis an-as'-tas-is:** raised to life again, resurrection, rise from the dead, that should rise, rising again.

**μη** **particle - nominative**

**me 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.

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΕΠΗΡΩΤΗΣΑΝ** **verb - aorist active indicative - third person**

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

**ΑΥΤΟΝ** **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ΛΕΓΟΝΤΕΣ** **verb - present active participle - nominative plural masculine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## Mark 12:19 .

.	Greek	Strong's	Origin
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
wrote	ἔγραψεν (egrapsen)	1125: to write	a prim. verb

for us that IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
A MAN'S	τινος (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
BROTHER	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
DIES	ἀποθάνη (apothanē)	599: to die	from apo and thnēskó
and leaves behind	καταλίπη (katalipē)	2641: to leave, leave behind	from kata and leipó
a wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
AND LEAVES	ἀφῆ (aphē)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
NO	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
CHILD,	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
HIS BROTHER	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
SHOULD MARRY	λάβη (labē)	2983: to take, receive	from a prim. root lab-
THE WIFE	γυναῖκα (gunaika)	1135: a woman	a prim. word
AND RAISE	ἐξαναστήση (exanastēsē)	1817: to raise up, to rise	from ek and anistémi
UP CHILDREN	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
TO HIS BROTHER.	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

μωσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εγραψεν **verb - aorist active indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) 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.

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).

τινος **indefinite pronoun - genitive singular masculine**

tis **tis**: some or any person or object

αδελφος **noun - nominative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

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).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταλιπη **verb - second aorist active subjunctive - third person singular**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**



**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τεκνα noun - accusative plural neuter**  
**teknon tek'-non:** a child (as produced) -- child, daughter, son.

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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.

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**αφη verb - second aorist active subjunctive - third person singular**  
**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

---

**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.

---

**λαβη verb - second aorist active subjunctive - third person singular**  
**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

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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.

---

**αδελφος noun - nominative singular masculine**  
**adelphos ad-el-fos':** a brother near or remote -- brother.

---

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**την definite article - accusative singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γυναικα noun - accusative singular feminine**  
**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξαναστην verb - aorist active subjunctive - third person singular**  
**exanistemi ex-an-is'-tay-mee:** objectively, to produce, i.e. (figuratively) beget; subjectively,

to arise, i.e. (figuratively) object -- raise (rise) up.

**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.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αδελφω noun - dative singular masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 12:20 .

.	Greek	Strong's	Origin
"There were seven	ἐπτά (epta)	2033: seven	a prim. word
brothers;	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and the first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
took	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
a wife,	γυναῖκα (gunaika)	1135: a woman	a prim. word
and died	ἀποθνήσκων (apothnēskōn)	599: to die	from apo and thnēskó
leaving	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
no	οὐκ (ouk)	3756: not, no	a prim. word
children.	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró

## KJV Lexicon

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

αδελφοι **noun - nominative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτος **adjective - nominative singular masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ελαβεν **verb - second aorist active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποθνησκων **verb - present active participle - nominative singular masculine**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αφηκεν **verb - aorist active indicative - third person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various

applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**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.

## Mark 12:21 .

.	Greek	Strong's	Origin
"The second one	δεύτερος (deuteros)	1208: second	cptv. adjective, perhaps from duo
married	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
her, and died	ἀπέθανεν (apethanen)	599: to die	from apo and thnésko
leaving behind	καταλιπὼν (katalipōn)	2641: to leave, leave behind	from kata and leipó
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
children;	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
and the third	τρίτος (tritōs)	5154: third	ord. num. from treis
likewise;	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos

## KJV Lexicon

**καί** **conjunction**

**kai** **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δευτερος adjective - nominative singular masculine**

**deuteros dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

---

**ελαβεν verb - second aorist active indicative - third person singular**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

---

**αυτην personal pronoun - accusative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**απεθανεν verb - second aorist active indicative - third person singular**

**apothnesko ap-oth-nace'-ko:** to die off -- be dead, death, die, lie a-dying, be slain (with).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**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.

---

**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

---

**αφηκεν verb - aorist active indicative - third person singular**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

---

**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.

---

**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.

**τρίτος** **adjective - nominative singular masculine**  
**tritōs tree'-tos:** third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

**ὡσαυτως** **adverb**  
**hosautos ho-sow'-toce:** as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

## Mark 12:22 .

.	Greek	Strong's	Origin
and [so] all	οἱ (oi)	3588: the	the def. art.
seven	ἐπτὰ (ep̄ta)	2033: seven	a prim. word
left	ἀφῆκαν (aphēkan)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
no	οὐκ (ouk)	3756: not, no	a prim. word
children.	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
Last	ἔσχατον (eschaton)	2078: last, extreme	of uncertain origin
of all	πάντων (pantōn)	3956: all, every	a prim. word
the woman	γυνή (gunē)	1135: a woman	a prim. word
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

## 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

ελαβον verb - second aorist active indicative - third person

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

αυτην personal pronoun - accusative singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επτα numeral (adjective)

hepta **hep-tah'**: seven -- seven.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αφηκαν verb - aorist active 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.

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.

εσχατη adjective - nominative singular feminine

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

παντων adjective - genitive plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

απεθανεν verb - second aorist active indicative - third person singular

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

## Mark 12:23 .

.	Greek	Strong's	Origin
"In the resurrection,	ἀναστάσει (anastasei)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
when		3752: whenever	from hote and an
they rise again,		450: to raise up, to rise	from ana and histémi
which	τίνος (tinos)	5101: who? which? what?	an interrog. pronoun related to tis
one's	αὐτῶν (autōn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
wife	γυνή (gunē)	1135: a woman	a prim. word
will she be? For all	τῇ (tē)	3588: the	the def. art.
seven	ἐπτά (epta)	2033: seven	a prim. word
had	ἔσχον (eschon)	2192: to have, hold	a prim. verb
married her."			



## KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστασει **noun - dative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

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.

αναστωσιν **verb - second aorist active subjunctive - third person**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

τινος **interrogative pronoun - genitive singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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

εσται **verb - future indicative - third person singular**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

οι **definite article - nominative plural masculine**

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)

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

εσχον **verb - second aorist active indicative - third person**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αυτην **personal pronoun - accusative singular feminine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γυναικα **noun - accusative singular feminine**  
gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

## Mark 12:24 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	εἶπη (ephē)	5346: to declare, say	from a prim. root pha-
to them, "Is this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
not the reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
you are mistaken,	πλανᾷσθε (planasthe)	4105: to cause to wander, to wander	from plané
that you do not understand		3609a: to have seen or perceived, hence to know	perf. of eidon
the Scriptures	γραφᾶς (graphas)	1124: a writing, scripture	from graphó
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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).

πλανασθε **verb - present passive indicative - second person**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειδοτες **verb - perfect active participle - nominative plural masculine**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τας **definite article - accusative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφας **noun - accusative plural feminine**  
graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

μηδε **conjunction**  
mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

την **definite article - accusative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμιν **noun - accusative singular feminine**  
dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 12:25 .

.	Greek	Strong's	Origin
"For when	ὅταν (otan)	3752: whenever	from hote and an
they rise	ἀναστῶσιν (anastōsin)	450: to raise up, to rise	from ana and histēmi
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
they neither	οὔτε (oute)	3777: and not, neither	from ou, and te
marry	γαμοῦσιν (gamousin)	1060: to marry	from gamos

nor	οὐτε (oute)	3777: and not, neither	from ou, and te
are given in marriage,	γαμίζονται (gamizontai)	1061a: to give in marriage	from gamos
but are like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
in heaven.	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

## KJV Lexicon

### οταν conjunction

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### γαρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### εκ preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### νεκρων adjective - genitive plural masculine

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

### αναστωσιν verb - second aorist active subjunctive - third person

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

### ουτε conjunction

**oute oo'-teh:** not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

### γαμουσιν verb - present active indicative - third person

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

**ΟΥΤΕ conjunction**

oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

**ΓΑΜΙΣΚΟΝΤΑΙ verb - present passive indicative - third person**

gamisko **gam-is'-ko**: to espouse (a daughter to a husband) -- give in marriage.

**ΑΛΛ conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ΕΙΣΙΝ verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

**ΩΣ adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

**ΑΓΓΕΛΟΙ noun - nominative plural masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

**ΟΙ definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΕΝ preposition**

en **en**: in, at, (up-)on, by, etc.

**ΤΟΙΣ definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΟΥΡΑΝΟΙΣ noun - dative plural masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

## Mark 12:26 .

.	Greek	Strong's	Origin
"But regarding	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the fact	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,

that the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
rise again,	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
have you not read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskó
in the book	βίβλω (biblō)	976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book	of uncertain origin
of Moses,	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
in the [passage] about	ἐπὶ (epi)	1909: on, upon	a prim. preposition
[the burning] bush,	βάτου (batou)	942: a bramble bush	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
God	θεὸς (theos)	2316: God, a god	of uncertain origin
spoke to him, saying,	λέγων (legōn)	3004: to say	a prim. verb
I AM THE GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
OF ABRAHAM,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
AND THE GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
OF ISAAC,	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
and the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of Jacob'?	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob

## KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγειρονται **verb - present passive indicative - third person**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ανεγνωτε **verb - second aorist active indicative - second person**

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

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.

βιβλω **noun - dative singular feminine**

biblos **bib'-los**: a sheet or scroll of writing -- book.

μωσεως **noun - genitive singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.



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**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.

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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.

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**βατου noun - genitive singular masculine**

**batos bat'-os:** a brier shrub -- bramble, bush.

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**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**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.

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**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

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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.

---

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**αβρααμ proper noun**

**Abraam ab-rah-am':** Abraham, the Hebrew patriarch -- Abraham.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ισαακ proper noun**

**Isaak ee-sah-ak':** Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ιακωβ proper noun**

**Iakob ee-ak-obe':** Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

## Mark 12:27 .

.	Greek	Strong's	Origin
"He is not the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
but of the living;	ζώντων (zōntōn)	2198: to live	from prim. roots zé- and zó-
you are greatly	πολὺ (polu)	4183: much, many	a prim. word
mistaken."	πλανᾷσθε (planasthe)	4105: to cause to wander, to wander	from plané

## 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.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

νεκρῶν **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

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.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ζωντῶν **verb - present active participle - genitive plural masculine**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πολυ **adjective - accusative singular neuter**

polus **pol-ooos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

πλανασθε **verb - present passive indicative - second person**

**planao plan-ah'-o:** to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

## Mark 12:28 .

.	Greek	Strong's	Origin
One	εἷς (eis)	1520: one	a primary number
of the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
came	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
and heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
them arguing,	συζητούντων (suzētountōn)	4802: to examine together, hence to dispute	from sun and zétéō
and recognizing	εἰδὼς (eidōs)	3708: to see, perceive, attend to	a prim. verb
that He had answered	ἀπεκριθή (apekrithē)	611: to answer	from apo and krinō
them well,	καλῶς (kalōs)	2573: well	adverb from kalos
asked	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaō
Him, "What	ποία (poia)	4169: of what sort?	from the same as posos
commandment	ἐντολὴ (entolē)	1785: an injunction, order, command	from entellomai
is the foremost	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
of all?"	πάντων (pantōn)	3956: all, every	a prim. word

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσελθων **verb - second aorist active participle - nominative singular masculine**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεων **noun - genitive plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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

συζητουντων **verb - present active participle - genitive plural masculine**

suzeteo **sood-zay-teh'-o**: to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

ειδως **verb - perfect active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καλως **adverb**

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

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

ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

**apokrinomai ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἐπηρώτησεν **verb - aorist active indicative - third person singular**

**eperotao ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αὐτόν **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποία **interrogative pronoun - nominative singular feminine**

**poios poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ἐστιν **verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

πρωτή **adjective - nominative singular feminine**

**protos pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

παντῶν **adjective - genitive plural feminine**

**pas pas**: apparently a primary word; all, any, every, the whole

ἐντολή **noun - nominative singular feminine**

**entole en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

## Mark 12:29 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered,	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
"The foremost	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
is, 'HEAR,	ἄκουε (akoue)	191: to hear, listen	from a prim. word mean. hearing

O ISRAEL!	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
OUR GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
IS ONE	εἷς (eis)	1520: one	a primary number
LORD;	κύριος (kurios)	2962: lord, master	from kuros (authority)

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### απεκριθη verb - aorist middle deponent indicative - third person singular

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### πρωτη adjective - nominative singular feminine

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best,

chief(-est), first (of all), former.

παντων **adjective - genitive plural feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

των **definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολων **noun - genitive plural feminine**

**entole en-tol-ay':** injunction, i.e. an authoritative prescription -- commandment, precept.

ακουε **verb - present active imperative - second person singular**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ισραηλ **proper noun**

**Israel is-rah-ale':** Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

κυριος **noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ημων **personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

κυριος **noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εις **adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εστιν **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## Mark 12:30 .

■			
.	Greek	Strong's	Origin



AND YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
YOUR GOD	θεόν (theon)	2316: God, a god	of uncertain origin
WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
YOUR HEART,	καρδίας (kardias)	2588: heart	a prim. word
AND WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
YOUR SOUL,	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin
AND WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
YOUR MIND,	διανοίας (dianoias)	1271: the mind, disposition, thought	from dia and noeó
AND WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
YOUR STRENGTH.'	ἰσχύος (ischuos)	2479: strength, might	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

---

ἀγαπήσεις **verb - future active indicative - second person singular**  
**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

---

**κυριον noun - accusative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεον noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**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)

---

**ολης adjective - genitive singular feminine**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καρδιας noun - genitive singular feminine**

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

---

**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)

---

**ολης adjective - genitive singular feminine**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ψυχης **noun - genitive singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

---

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

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)

---

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

διανοιας **noun - genitive singular feminine**

dianoia **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

---

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

---

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)

---

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ισχυος **noun - genitive singular feminine**

ischus **is-khoos'**: forcefulness -- ability, might(-ily), power, strength.

---

σου **personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

**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.

**πρωτη adjective - nominative singular feminine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

**εντολη noun - nominative singular feminine**

**entole en-tol-ay':** injunction, i.e. an authoritative prescription -- commandment, precept.

## Mark 12:31 .

.	Greek	Strong's	Origin
"The second	δευτέρα (deutera)	1208: second	cptv. adjective, perhaps from duo
is this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
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
There is no	οὐκ (ouk)	3756: not, no	a prim. word
other	ἄλλη (allē)	243: other, another	a prim. word
commandment	ἐντολή (entolē)	1785: an injunction, order, command	from entellomai
greater		3173: great	a prim. word
than these."		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δευτερα **adjective - nominative singular feminine**

deuteros **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

ομοια **adjective - nominative singular feminine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

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.

αγαπησεις **demonstrative pronoun - nominative singular feminine**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **verb - future active indicative - second person singular**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησιον **definite article - accusative singular masculine**

plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

σου **adverb**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ως **personal pronoun - second person genitive singular**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

σεαυτον **adverb**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

μειζων **reflexive pronoun - second person accusative singular masculine**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est),

more.

**ΤΟΥΤΩΝ adjective - nominative singular feminine - comparative or contracted**

**touton too'-tone:** of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

**ἄλλη demonstrative pronoun - genitive plural feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**ἐντολή adjective - nominative singular feminine**

**entole en-tol-ay':** injunction, i.e. an authoritative prescription -- commandment, precept.

**οὐκ noun - nominative singular feminine**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ἐστιν particle - nominative**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**verb - present indicative - third person singular**

## Mark 12:32 .

.	Greek	Strong's	Origin
The scribe	γραμματεὺς (grammateus)	1122: a writer, scribe	from gramma
said	εἶπες (eipes)	3004: to say	a prim. verb
to Him, "Right,	καλῶς (kalōs)	2573: well	adverb from kalos
Teacher;	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
You have truly	ἐπ' (ep)	1909: on, upon	a prim. preposition
stated		3004: to say	a prim. verb
that HE IS ONE,	εἷς (eis)	1520: one	a primary number
AND THERE IS NO	οὐκ (ouk)	3756: not, no	a prim. word

ONE ELSE	ἄλλος (allos)	243: other, another	a prim. word
BESIDES	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
HIM;			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ΕΙΠΕΝ verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αὐτῷ personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ὁ definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γραμματεὺς noun - nominative singular masculine

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

### καλῶς adverb

**kalos kal-oce':** well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

### διδασκαλε noun - vocative singular masculine

**didaskalos did-as'-kal-os:** an instructor (genitive case or specially) -- doctor, master, teacher.

### ἐπὶ preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

**αληθείας** noun - genitive singular feminine  
**aletheia al-ay'-thi-a**: truth -- true, truly, truth, verity.

**ειπας** verb - second aorist active indicative - second person singular  
**epo ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**οτι** conjunction  
**hoti hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**εις** adjective - nominative singular masculine  
**heis hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**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

**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

**αλλος** adjective - nominative singular masculine  
**allos al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**πλην** adverb  
**plen plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

**αυτου** personal pronoun - genitive singular masculine  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 12:33 .

.	Greek	Strong's	Origin
AND TO LOVE	ἀγαπᾶν (agapan)	25: to love	of uncertain origin



HIM WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
THE HEART	καρδίας (kardias)	2588: heart	a prim. word
AND WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
THE UNDERSTANDING	συνέσεως (suneseōs)	4907: a running together, spec. understanding	from suniēmi
AND WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
THE STRENGTH,	ἰσχύος (ischuos)	2479: strength, might	of uncertain origin
AND TO LOVE	ἀγαπᾶν (agapan)	25: to love	of uncertain origin
ONE'S NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
AS HIMSELF,	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
is much more		4053: abundant	from peri
than all	πάντων (pantōn)	3956: all, every	a prim. word
burnt offerings	όλοκαυτωμάτων (olokautōmatōn)	3646: a whole burnt offering	from holos and kaió
and sacrifices."	θυσιῶν (thusiōn)	2378: a sacrifice	from thuó

**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.

---

**αγαπαν verb - present active infinitive**

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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)

---

**ολης adjective - genitive singular feminine**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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).

---

**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)

---

**ολης adjective - genitive singular feminine**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**συνεσεως noun - genitive singular feminine**

**sunesis soon'-es-is:** a mental putting together, i.e. intelligence or (concretely) the intellect -- knowledge, understanding.

---

**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)

---

**ολης adjective - genitive singular feminine**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ψυχης noun - genitive singular feminine**

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

---

**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)

---

**ολης adjective - genitive singular feminine**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ισχυος noun - genitive singular feminine**

**ischus is-khoos':** forcefulness -- ability, might(-ily), power, strength.

---

**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.

---

**αγαπαν verb - present active infinitive**

**agapao ag-ap-ah'-o:** to love (in a social or moral sense) -- (be-)love(-ed).

---

**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.

**πλησιον adverb**

**plesion play-see'-on:** (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

**ως adverb**

**hos hoke:** which how, i.e. in that manner (very variously used, as follows)

**ἐαυτοῦ reflexive pronoun - third person accusative singular masculine**

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**πλειον adjective - nominative singular neuter - comparative or contracted**

**pleion pli-own:** more in quantity, number, or quality; also (in plural) the major portion

**ἐστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**παντων adjective - genitive plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

**των definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ολοκαυτωματων noun - genitive plural neuter**

**holokautoma hol-ok-ow'-to-mah:** a wholly-consumed sacrifice (holocaust) -- (whole) burnt offering.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**θυσιων noun - genitive plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

## Mark 12:34 .

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.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

saw		3708: to see, perceive, attend to	a prim. verb
that he had answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
intelligently,	νουνεχῶς (noungechōs)	3562: sensibly, discreetly	from nous and echó
He said		3004: to say	a prim. verb
to him, "You are not far	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
from the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin
After that, no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
would venture	ἐτόλμα (etolma)	5111: to have courage, to be bold	from tolma (boldness)
to ask	ἐπερωτῆσαι (eperōtēsai)	1905: to inquire of	from epi and erótaó
Him any more	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
questions.		1905: to inquire of	from epi and erótaó

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**ιδων verb - second aorist active participle - nominative singular masculine**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**βουνεχως adverb**

**nounechos noon-ekh-occe':** in a mind-having way, i.e. prudently -- discreetly.

---

**απεκριθη verb - aorist middle deponent indicative - third person singular**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**μακραν adverb**

**makran mak-ran':** at a distance -- (a-)far (off), good (great) way off.

---

**ει verb - present indicative - second person singular**

**ei i:** thou art -- art, be.

---

**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.

**βασιλειας noun - genitive singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ουδεις adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**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).

**ετολμα verb - imperfect active indicative - third person singular**

**tolmao tol-mah'-o:** to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

**επερωτησαι verb - aorist active middle or passive deponent**

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

## Mark 12:35 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[began] to say,	ἔλεγεν (elegen)	3004: to say	a prim. verb

as He taught	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
[is it that] the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
say	λέγουσιν (legousin)	3004: to say	a prim. verb
that the Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
is the son	υἱός (uios)	5207: a son	a prim. word
of David?		1160b: David, king of Isr.	of Hebrew origin David

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἀποκριθεὶς verb - aorist passive deponent participle - nominative singular masculine

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### ὁ definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἰησοῦς noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.



ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιερω **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

---

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).

---

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

γραμματεις **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

---

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**ΕΣΤΙV verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**δαυιδ proper noun**  
**Dabid dab-eed':** Dabid (i.e. David), the Israelite king -- David.

## Mark 12:36 .

.	Greek	Strong's	Origin
"David		1160b: David, king of Isr.	of Hebrew origin David
himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
said	εἶπεν (eipen)	3004: to say	a prim. verb
in the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneό
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
SAID	εἶπεν (eipen)	3004: to say	a prim. verb
TO MY LORD,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
"SIT	κάθου (kathou)	2521: to be seated	from kata and hémai (to sit)
AT MY RIGHT HAND,	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
UNTIL	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I PUT	θῶ (thō)	5087: to place, lay, set	from a prim. root the-
YOUR ENEMIES	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)

BENEATH	ὑΠΟΚΆΤΩ (upokatō)	5270: below, under	from hupo and kató
YOUR FEET."	ΠΟΔΩΝ (podōn)	4228: a foot	a prim. word

## KJV Lexicon

αυτοσ **personal pronoun - nominative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γαρ **conjunction**

**gar gar'**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δαυιδ **proper noun**

**Dabid dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

ειπεν **verb - second aorist active indicative - third person singular**

**lego leg'-o'**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εν **preposition**

**en en'**: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**

**pneuma pnyoo'-mah'**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**

**hagios hag'-ee-os'**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

λεγει **verb - present active indicative - third person singular**

**lego leg'-o'**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ο **definite article - nominative singular masculine**

**ho ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριω noun - dative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**καθου verb - present middle or passive deponent imperative - second person singular**

**kathemai kath'-ay-mahee:** figuratively, to remain, reside -- dwell, sit (by, down).

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**δεξιων adjective - genitive plural masculine**

**dexios dex-ee-os':** the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**εως conjunction**

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

---

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

---

**θω verb - second aorist active subjunctive - first person singular**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εχθρους adjective - accusative plural masculine**

**echthros ech-thros':** hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

---

**σου personal pronoun - second person genitive singular**

**sou soo:** of thee, thy -- home, thee, thine (own), thou, thy.

<b>υποποδιον</b> <b>noun - accusative singular neuter</b> <b>hupopodion</b> <b>hoop-op-od'-ee-on</b> : something under the feet, i.e. a foot-rest (figuratively) -- footstool.
<b>των</b> <b>definite article - genitive plural masculine</b> <b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ποδων</b> <b>noun - genitive plural masculine</b> <b>pous</b> <b>pooce</b> : a foot (figuratively or literally) -- foot(-stool).
<b>σου</b> <b>personal pronoun - second person genitive singular</b> <b>sou</b> <b>soo</b> : of thee, thy -- home, thee, thine (own), thou, thy.

## Mark 12:37 .

.	Greek	Strong's	Origin
"David		1160b: David, king of Isr.	of Hebrew origin David
himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
calls	λέγει (legei)	3004: to say	a prim. verb
Him 'Lord;	κύριον (kurion)	2962: lord, master	from kuros (authority)
so	καὶ (kai)	2532: and, even, also	a prim. conjunction
in what sense	πόθεν (pothen)	4159: from where	adverb from the same as posos
is He his son?"	υἱὸς (uios)	5207: a son	a prim. word
And the large	πολὺς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
enjoyed	ἡδέως (ēdeōs)	2234: sweetly, gladly	adverb from hédus (sweet)

listening

ἤκουεν  
(ēkouen)

191: to hear, listen

from a prim. word mean. hearing

to Him.

## KJV Lexicon

αυτος **personal pronoun - nominative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουν **conjunction**

**oun oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

δαυιδ **proper noun**

**Dabid dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

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.

αυτον **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριον **noun - accusative singular masculine**

**kurios koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποθεν **adverb - interrogative**

**pothen poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

υιος **noun - nominative singular masculine**

**huios hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>εστιν</b> <b>verb - present indicative - third person singular</b> <b>esti es-tee':</b> he (she or it) is; also (with neuter plural) they are
<b>και</b> <b>conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ο</b> <b>definite article - nominative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>πολυς</b> <b>adjective - nominative singular masculine</b> <b>polus pol-oos':</b> abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.
<b>οχλος</b> <b>noun - nominative singular masculine</b> <b>ochlos okh'los:</b> a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.
<b>ηκουεν</b> <b>verb - imperfect active indicative - third person singular</b> <b>akouo ak-oo'-o:</b> to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
<b>αυτου</b> <b>personal pronoun - genitive singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ηδεως</b> <b>adverb</b> <b>hedeos hay-deh'-oce:</b> sweetly, i.e. (figuratively) with pleasure -- gladly.

## Mark 12:38 .

.	Greek	Strong's	Origin
In His teaching	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó
He was saying:	ἔλεγεν (elegen)	3004: to say	a prim. verb
"Beware	βλέπετε (blepete)	991: to look (at)	a prim. verb
of the scribes	γραμματέων	1122: a writer, scribe	from gamma

	(grammateōn)		
who like	Θελόντων (thelontōn)	2309: to will, wish	a prim. verb
to walk around	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó
in long robes,	στολαῖς (stolais)	4749: equipment, apparel	from stelló
and [like] respectful greetings	ἀσπασμούς (aspasmous)	783: a greeting, salutation	from aspazomai
in the market places,	ἀγοραῖς (agorais)	58: an assembly, place of assembly	from ageiró (to bring together)

## 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

### ελεγεν verb - imperfect active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### 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

### 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.

### διδαχή noun - dative singular feminine

**didache did-akh-ay':** instruction (the act or the matter) -- doctrine, hath been taught.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper



personal pronoun) of the other persons

---

**βλεπετε verb - present active imperative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γραμματων noun - genitive plural masculine**

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θελοντων verb - present active participle - genitive plural masculine**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**στολαις noun - dative plural feminine**

**stole stol-ay':** equipment, i.e. (specially), a stole or long-fitting gown (as a mark of dignity) -- long clothing (garment), (long) robe.

---

**περιπατειν verb - present active infinitive**

**peripateo per-ee-pat-eh'-o:** to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ασπασμους noun - accusative plural masculine**

**aspasmos as-pas-mos':** a greeting (in person or by letter) -- greeting, salutation.

---

**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.

αγοραις **noun - dative plural feminine**

**agora** **ag-or-ah'**: the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

## Mark 12:39 .

.	Greek	Strong's	Origin
and chief seats	πρωτοκαθεδρίας (prōtokathedrias)	4410: the chief seat	from prótos and kathedra
in the synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and places of honor	πρωτοκλισίας (prōtoklisias)	4411: the chief place (at the table)	from prótos and klisia
at banquets,	δείπνοις (deipnois)	1173: dinner, supper	from the same as dapané

## 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

πρωτοκαθεδρίας **noun - accusative plural feminine**

**protokathedria** **pro-tok-ath-ed-ree'-ah**: a sitting first (in the front row), i.e. preeminence in council -- chief (highest, uppermost) seat.

εν **preposition**

**en** **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαῖς **noun - dative plural feminine**

**sunagoge** **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the

meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**πρωτοκλισίας noun - accusative plural feminine**

**protoklisia pro-tok-lis-ee'-ah:** a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals -- chief (highest, uppermost) room.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τοις definite article - dative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δειπνοῖς noun - dative plural neuter**

**deipnon dipe'-non:** dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

## Mark 12:40 .

.	Greek	Strong's	Origin
who devour	κατεσθίοντες (katesthiontes)	2719: to eat up	from kata and esthió
widows'	χήρων (chērōn)	5503: a widow	of uncertain derivation
houses,	οικίας (oikias)	3614: a house, dwelling	from oikos
and for appearance's sake	προφάσει (prophasei)	4392: a pretense	from pro and phainó
offer	προσευχόμενοι (proseuchomenoi)	4336: to pray	from pros and euchomai
long	μακρὰ (makra)	3117: long, far distant	from a prim. root
prayers;		4336: to pray	from pros and euchomai
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

will receive	λήμψονται (lēmpsontai)	2983: to take, receive	from a prim. root lab-
greater	περισσότερον (perissoteron)	4053: abundant	from peri
condemnation."	κρίμα (krima)	2917: a judgment	from krinó

## 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.

κατεσθιοντες **verb - present active participle - nominative plural masculine**

katesthio **kat-es-thee'-o**: to eat down, i.e. devour -- devour.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιας **noun - accusative plural feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χηρων **noun - genitive plural feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προφασει **noun - dative singular feminine**

prophasis **prof'-as-is**: an outward showing, i.e. pretext -- cloke, colour, pretence, show.

μακρα **adjective - accusative plural neuter**

makros **mak-ros'**: long (in place (distant) or time (neuter plural) -- far, long.

**προσευχομενοι** **verb - present middle or passive deponent participle - nominative plural masculine**  
**proseuchomai** **pros-yoo'-khom-ahēe**: to pray to God, i.e. supplicate, worship -- pray  
 (earnestly, for), make prayer.

**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.

**ληφονται** **verb - future middle deponent indicative - third person**  
**lambano** **lam-ban'-o**: to take (in very many applications, literally and figuratively)

**περισσοτερον** **adjective - accusative singular neuter - comparative or contracted**  
**perissos** **per-is-sos'**: exceeding abundantly above, more abundantly, advantage,  
 exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

**κριμα** **noun - accusative singular neuter**  
**krima** **kree'-mah**: a decision (the function or the effect, for or against (crime) -- avenge,  
 condemned, condemnation, damnation, go to law, judgment.

## Mark 12:41 .

.	Greek	Strong's	Origin
And He sat down	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
opposite	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
the treasury,	γαζοφυλακίου (gazophulakiou)	1049: treasury	from gaza and phulaké
and [began] observing	ἐθεώρει (etheōrei)	2334: to look at, gaze	from theóros (an envoy, spectator)
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
the people	πλούσιοι (plousioi)	4145: wealthy	from ploutos
were putting	βάλλει (ballei)	906: to throw, cast	a prim. word
money	χαλκὸν (chalkon)	5475: copper or bronze	a prim. word
into the treasury;	γαζοφυλάκιον	1049: treasury	from gaza and phulaké

	(gazophulakion)		
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
rich people		4145: wealthy	from ploutos
were putting	ἔβαλλον (eballon)	906: to throw, cast	a prim. word
in large sums.	πολλά (polla)	4183: much, many	a prim. word

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισας **verb - aorist active participle - nominative singular masculine**

**kathizo kath-id'-zo:** to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

κατεναντι **adverb**

**katenanti kat-en'-an-tee:** directly opposite -- before, over against.

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.

γαζοφυλακιου **noun - genitive singular neuter**

**gazophulakion gad-zof-oo-lak'-ee-on:** a treasure-house, i.e. a court in the temple for the collection-boxes -- treasury.

---

**εθεωρει verb - imperfect active indicative - third person singular**

**theoreo theh-o-reh'-o:** to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

---

**πως adverb**

**pos poce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οχλος noun - nominative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**βαλλει verb - present active indicative - third person singular**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

---

**χαλκον noun - accusative singular masculine**

**chalkos khal-kos':** copper (the substance, or some implement or coin made of it) -- brass, money.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γαζοφυλακιον noun - accusative singular neuter**

**gazophulakion gad-zof-oo-lak'-ee-on:** a treasure-house, i.e. a court in the temple for the collection-boxes -- treasury.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πολλοι adjective - nominative plural masculine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**πλουσιοι adjective - nominative plural masculine**

**plousios ploos'-see-os:** wealthy; figuratively, abounding with -- rich.

---

**εβαλλον verb - imperfect active indicative - third person**

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**ballo** **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**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.

## Mark 12:42 .

.	Greek	Strong's	Origin
A poor	πτωχή (ptōchē)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
widow	χήρα (chēra)	5503: a widow	of uncertain derivation
came	ἐλθοῦσα (elthousa)	2064: to come, go	a prim. verb
and put	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
in two	δύο (duo)	1417: two	a primary number
small copper coins,	λεπτὰ (lepta)	3016: peeled, fine, thin, small, light	from the same as lepis
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
amount		1510: I exist, I am	a prol. form of a prim. and defective verb
to a cent.	κοδράντης (kodrantēs)	2835: quadrans, one-fourth of an as (a Rom. monetary unit)	of Latin origin



**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ελθουσα verb - second aorist active participle - nominative singular feminine**  
**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**μια adjective - nominative singular feminine**  
**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**χήρα noun - nominative singular feminine**  
**chera khay'-rah:** a widow (as lacking a husband), literally or figuratively -- widow.

**πτωχη adjective - nominative singular feminine**  
**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.

**εβαλεν verb - second aorist active indicative - third person singular**  
**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**λεπτα noun - accusative plural neuter**  
**lepton lep-ton':** something scaled (light), i.e. a small coin -- mite.

**δυο numeral (adjective)**  
**duo doo'-o:** two -- both, twain, two.

**ο relative pronoun - nominative singular neuter**  
**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εστιν verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**κοδραντης noun - nominative singular masculine**  
**kodrantes kod-ran'-tace:** a quadrans, i.e. the fourth part of an as -- farthing.

## Mark 12:43 .

.	Greek	Strong's	Origin
Calling	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
His disciples	μαθητάς (mathētas)	3101: a disciple	from manthanó
to Him, He said	εἶπεν (eipen)	3004: to say	a prim. verb

to them, "Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
poor	πτωχή (ptōchē)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
widow	χήρα (chēra)	5503: a widow	of uncertain derivation
put	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
in more		4183: much, many	a prim. word
than all	πάντων (pantōn)	3956: all, every	a prim. word
the contributors	βαλλόντων (ballontōn)	906: to throw, cast	a prim. word
to the treasury;	γαζοφυλάκιον (gazophulakion)	1049: treasury	from gaza and phulaké

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**  
**proskaleomai pros-kal-eh'-om-ahee:** to call toward oneself, i.e. summon, invite -- call (for, to, unto).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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μαθητας **noun - accusative plural masculine**  
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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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.

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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

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αμην **hebrew transliterated word**  
amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

λεγω **verb - present active indicative - first person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

οτι **conjunction**  
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.

---

χηρα **noun - nominative singular feminine**  
chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

---

αυτη **demonstrative pronoun - nominative singular feminine**  
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

η **definite article - nominative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πτωχη **adjective - nominative singular feminine**  
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.

**πλειον** **adjective - accusative singular neuter - comparative or contracted**

**pleion pli-own:** more in quantity, number, or quality; also (in plural) the major portion

**παντων** **adjective - genitive plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**βεβληκεν** **verb - perfect active indicative - third person singular**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**των** **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βαλλοντων** **verb - present active participle - genitive plural masculine**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**εις** **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**το** **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γαζοφυλακιον** **noun - accusative singular neuter**

**gazophulakion gad-zof-oo-lak'-ee-on:** a treasure-house, i.e. a court in the temple for the collection-boxes -- treasury.

## Mark 12:44 .

.	Greek	Strong's	Origin
for they all	πάντες (pantes)	3956: all, every	a prim. word
put	ἔβαλον (ebalon)	906: to throw, cast	a prim. word
in out of their surplus,	περισσεύοντος (perisseuontos)	4052: to be over and above, to abound	from perissos
but she, out of her poverty,	ὕστερήσεως (usterēseōs)	5304: need, want	from hustereó
put	ἔβαλεν	906: to throw, cast	a prim. word

	(ebalen)		
in all	πάντα (panta)	3956: all, every	a prim. word
she owned,	εἶχεν (eichen)	2192: to have, hold	a prim. verb
all	ὅλον (olon)	3650: whole, complete	a prim. word
she had to live	βίον (bion)	979: life, living	a prim. word
on."			

## KJV Lexicon

πάντες **adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐκ **preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περισσευοντος **verb - present active participle - genitive singular neuter**

**perisseuo per-is-syoo'-o:** to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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

εβαλον **verb - second aorist active indicative - third person**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

---

**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.

---

**δε demonstrative pronoun - nominative singular feminine**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**εκ conjunction**

**ek ek:** a 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 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.

---

**υστερησεως definite article - genitive singular feminine**

**husteresis hoos-ter'-ay-sis:** a falling short, i.e. (specially), penury -- want.

---

**αυτης noun - 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

---

**παντα personal pronoun - genitive singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**οσα adjective - accusative plural neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

---

**ειχεν correlative pronoun - accusative plural neuter**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**εβαλεν verb - imperfect active indicative - third person singular**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

---

**ολον verb - second aorist active indicative - third person singular**

**holos hol'-os:** whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**τον adjective - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βιον** **definite article - accusative singular masculine**  
**bios bee'-os:** life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

**αυτης** **noun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**personal pronoun - genitive singular feminine**

## Mark 13:1 .

.	Greek	Strong's	Origin
As He was going	ἐκπορευομένου (ekporeuomenou)	1607: to make to go forth, to go forth	from ek and poreuomai
out of the temple,		2413: sacred, a sacred thing, a temple	a prim. word
one	εἷς (eis)	1520: one	a primary number
of His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
said	λέγει (legei)	3004: to say	a prim. verb
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
behold		2396: see! behold!	from eidon, used as an interj.
what	ποταποὶ (potapoi)	4217: from what country?	from prim. roots and
wonderful	ποταπαὶ (potapai)	4217: from what country?	from prim. roots and
stones	λίθοι (lithoi)	3037: a stone	a prim. word
and what wonderful		4217: from what country?	from prim. roots and
buildings!"	οἰκοδομαί	3619: (the act of) building, a	from oikos and the same as dóma

(oikodomai)

building

## 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

**ἐκπορεύομενους verb - present middle or passive deponent participle - genitive singular masculine**  
**ekporeuomai ek-por-yoo'-om-ahēe:** to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

**αὐτοῦ personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ἐκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**τοῦ definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἱεροῦ noun - genitive singular neuter**

**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**αὐτῷ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εἰς adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**τῶν definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



μαθητων **noun - genitive plural masculine**  
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διδασκαλε **noun - vocative singular masculine**  
didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

ιδε **verb - aorist active middle - second person singular**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ποταποι **adjective - nominative plural masculine**  
potapos **pot-ap-os'**: interrogatively, whatever, i.e. of what possible sort -- what (manner of).

λιθοι **noun - nominative plural masculine**  
lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποταπαι **adjective - nominative plural feminine**  
potapos **pot-ap-os'**: interrogatively, whatever, i.e. of what possible sort -- what (manner of).

οικοδομαι **noun - nominative plural feminine**  
oikodome **oy-kod-om-ay'**: architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

## Mark 13:2 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Do you see	βλέπεις (blepeis)	991: to look (at)	a prim. verb

these	ταύτας (tautas)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
great	μεγάλας (megalas)	3173: great	a prim. word
buildings?	οικοδομάς (oikodomas)	3619: (the act of) building, a building	from oikos and the same as dóma
Not one stone	λίθος (lithos)	3037: a stone	a prim. word
will be left	ἄφεθῇ (aphethē)	863: to send away, leave alone, permit	from apo and hiémi (to send)
upon another	λίθον (lithon)	3037: a stone	a prim. word
which	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will not be torn down."	καταλυθῇ (kataluthē)	2647: to destroy, overthrow	from kata and luó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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**ΕΙΠΕΝ verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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**ΑΥΤΩ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**ΒΛΕΠΕΙΣ verb - present active indicative - second person singular**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

**ΤΑΥΤΑΣ demonstrative pronoun - accusative plural feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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**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.

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**ΜΕΓΑΛΑΣ adjective - accusative plural 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.

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**ΟΙΚΟΔΟΜΑΣ noun - accusative plural feminine**

**oikodome oy-kod-om-ay':** architecture, i.e. (concretely) a structure; figuratively, confirmation -- building, edify(-ication, -ing).

---

**ΟΥ 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.

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**ΑΦΕΘΗ verb - aorist passive subjunctive - third person singular**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

---

**ΛΙΘΟΣ noun - nominative singular masculine**

**lithos lee'-thos:** a stone -- (mill-, stumbling-)stone.

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**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.

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<b>λίθω</b> <b>noun - dative singular masculine</b> <b>lithos lee'-thos:</b> a stone -- (mill-, stumbling-)stone.
<b>ὃς</b> <b>relative pronoun - nominative singular masculine</b> <b>hos hos:</b> the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
<b>οὐ</b> <b>particle - nominative</b> <b>ou oo:</b> no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
<b>μή</b> <b>particle - nominative</b> <b>me may:</b> any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
<b>καταλυθῇ</b> <b>verb - aorist passive subjunctive - third person singular</b> <b>kataluo kat-al-oo'-o:</b> to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

## Mark 13:3 .

.	Greek	Strong's	Origin
As He was sitting	καθήμενου (kathēmenou)	2521: to be seated	from kata and hēmai (to sit)
on the Mount	ὄρος (oros)	3735: a mountain	a prim. word
of Olives	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	a prim. word
opposite	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
the temple,		2413: sacred, a sacred thing, a temple	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
and John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

and Andrew	Ἀνδρέας (andreas)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
were questioning	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erótaó
Him privately,	κατ' (kat)	2596: down, against, according to	preposition 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

### καθημένου verb - present middle or passive deponent participle - genitive singular masculine

**kathemai kath'-ay-mahee:** figuratively, to remain, reside -- dwell, sit (by, down).

### αὐτοῦ personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### εἰς preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ὄρος noun - accusative singular neuter

**oros or'-os:** a mountain (as lifting itself above the plain): -hill, mount(-ain).

### τῶν definite article - genitive plural feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἐλαίων noun - genitive plural feminine

**elaia el-ah'-yah:** an olive (the tree or the fruit) -- olive (berry, tree).

### κατεναντι adverb

**katenanti kat-en'-an-tee:** directly opposite -- before, over against.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου **noun - genitive singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

επηρωτων **verb - imperfect active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ιδιαν **adjective - accusative singular feminine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιακωβος **noun - nominative singular masculine**

Iakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανδρας **noun - nominative singular masculine**

Andreas **an-dreh'-as**: manly; Andreas, an Israelite -- Andrew.

## Mark 13:4 .

.	Greek	Strong's	Origin
"Tell	εἶπον (eipon)	3004: to say	a prim. verb
us, when	πότε (pote)	4219: when?	interrog. adverb from the same as pote
will these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
be, and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
[will be] the sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
when	ὅταν (otan)	3752: whenever	from hote and an
all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are going	μέλλη (mellē)	3195: to be about to	a prim. verb
to be fulfilled?"	συντελεῖσθαι (sunteleisthai)	4931: to complete, accomplish	from sun and teleó

## KJV Lexicon

ΕΙΠΤΕ **verb - second aorist active middle - second person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ημιν **personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

ΠΟΤΕ **particle - interrogative**

**pote pot'-eh:** interrogative adverb, at what time -- + how long, when.

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εσται **verb - future indicative - third person singular**

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τι **interrogative pronoun - 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.

σημειον **noun - nominative singular neuter**

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

οταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

μελλη **verb - present active subjunctive - third person singular**

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

παντα **adjective - accusative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

συντελεισθαι **verb - present passive middle or passive deponent**

sunteleo soon-tel-eh'-o: to complete entirely; generally, to execute -- end, finish, fulfil, make

## Mark 13:5 .

■			
.	Greek	Strong's	Origin



And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
began		757: to rule, to begin	a prim. verb
to say	λέγειν (legein)	3004: to say	a prim. verb
to them, "See	βλέπετε (blepete)	991: to look (at)	a prim. verb
to it that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
misleads	πλανήσῃ (planēsē)	4105: to cause to wander, to wander	from plané
you.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

**ηρξατο verb - aorist middle deponent indicative - third person singular**

**archomai ar'-khom-ahee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

**λεγειν verb - present active infinitive**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**βλεπετε verb - present active imperative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**τις indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**πλανησι verb - aorist active subjunctive - third person singular**

**planao plan-ah'-o:** to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

## Mark 13:6 .

.	Greek	Strong's	Origin
"Many	πολλοὶ (polloi)	4183: much, many	a prim. word
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
in My name,	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

[He!]' and will mislead	πλανήσουσιν (planēsousin)	4105: to cause to wander, to wander	from plané
many.	πολλούς (pollous)	4183: much, many	a prim. word

## KJV Lexicon

πολλοι **adjective - nominative plural masculine**

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γαρ **conjunction**

**gar gar'**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ελευσονται **verb - future middle deponent indicative - third person**

**erchomai er'-khom-ahēe'**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

επι **preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω **definite article - dative singular neuter**

**ho ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

**onoma on'-om-ah'**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

**mou moo'**: of me -- I, me, mine (own), my.

λεγοντες **verb - present active participle - nominative plural masculine**

**lego leg'-o'**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

**hoti hot'-ee'**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω **personal pronoun - first person nominative singular**  
ego eg-o': I, me.

ειμι **verb - present indicative - first person singular**  
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

και **conjunction**  
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλους **adjective - accusative plural masculine**  
polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

πλανησουσιν **verb - future active indicative - third person**  
planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

## Mark 13:7 .

.	Greek	Strong's	Origin
"When	ὅταν (otan)	3752: whenever	from hote and an
you hear	ἀκούσητε (akousēte)	191: to hear, listen	from a prim. word mean. hearing
of wars	πολέμους (polemous)	4171: war	a prim. word
and rumors	ἀκοὰς (akoas)	189: hearing, the sense of hearing	from akouó
of wars,	πολέμων (polemōn)	4171: war	a prim. word
do not be frightened;	θροεῖσθε (throeisthe)	2360: to be troubled	from throos (a noise, tumult)
[those things] must	δεῖ (dei)	1163: it is necessary	a form of deó
take place;	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
but [that is] not yet	οὐπω	3768: not yet	from ou, and #NAME?

	(ουρῶ)		
the end.	τέλος	5056: an end, a toll	a prim. word
	(telos)		

## KJV Lexicon

### οταν conjunction

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ακουσητε verb - aorist active subjunctive - second person

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

### πολεμους noun - accusative plural masculine

**polemos pol'-em-os:** warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ακοας noun - accusative plural feminine

**akoe ak-o-ay':** hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

### πολεμων noun - genitive plural masculine

**polemos pol'-em-os:** warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### θροεισθε verb - present passive imperative - second person

**throeo thro-eh'-o:** to clamor, i.e. (by implication) to frighten -- trouble.

**δει** **verb - present impersonal active indicative - third person singular**

**dei die:** also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

**γαρ** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**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.)

**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.

**ουπω** **adverb**

**oupo oo'-po:** not yet -- hitherto not, (no...) as yet, not yet.

**το** **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τελος** **noun - nominative singular neuter**

**telos tel'-os:** continual, custom, end(-ing), finally, uttermost.

## Mark 13:8 .

.	Greek	Strong's	Origin
"For nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
will rise	ἐγερθήσεται (egerthēsetai)	1453: to waken, to raise up	a prim. verb
up against	ἐπ' (ep)	1909: on, upon	a prim. preposition
nation,	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition

kingdom;	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
there will be earthquakes	σεισμοὶ (seismoï)	4578: a commotion, shaking	from seió
in various	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
places;	τόπους (topous)	5117: a place	a prim. word
there will [also] be famines.	λιμοί (limoi)	3042: hunger, famine	a prim. word
These things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are [merely] the beginning	ἀρχή (archē)	746: beginning, origin	from archó
of birth pangs.	ὠδίνων (ōdinōn)	5604: a birth pang	akin to oduné

## KJV Lexicon

εγερθησεται **verb - future passive indicative - third person singular**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

### γάρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### εθνος **noun - nominative singular neuter**

**ethnos eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

### ἐπὶ **preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εθνος **noun - accusative singular neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εσονται **verb - future indicative - third person**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

---

σεισμοι **noun - nominative plural masculine**

seismos **sice-mos'**: a commotion, i.e. (of the air) a gale, (of the ground) an earthquake -- earthquake, tempest.

---

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

---

τοπους **noun - accusative plural masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εσονται **verb - future indicative - third person**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

---

λιμοι **noun - nominative plural masculine**

limos **lee-mos'**: a scarcity of food -- dearth, famine, hunger.

---



**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ταραχαι noun - nominative plural feminine**

**tarache tar-akh-ay':** disturbance, i.e. (of water) roiling, or (of a mob) sedition -- trouble(-ing).

**αρχαι noun - nominative plural feminine**

**arche ar-khay':** beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

**ωδινων noun - genitive plural feminine**

**odin o-deen':** a pang or throe, especially of childbirth -- pain, sorrow, travail.

**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.

## Mark 13:9 .

.	Greek	Strong's	Origin
"But be on your guard;	Βλέπετε (blepete)	991: to look (at)	a prim. verb
for they will deliver	παράδωσουσιν (paradōsousin)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
you to [the] courts,	συνέδρια (sunedria)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
and you will be flogged	δαρήσεσθε (darēsesthe)	1194: to skin, to thrash	a prim. verb
in [the] synagogues,	συναγωγὰς (synagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagō
and you will stand	σταθήσεσθε (stathēsesthe)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
governors	ἡγεμόνων (ēgemonōn)	2232: a leader, governor	from hēgeomai
and kings	βασιλέων	935: a king	of uncertain origin

	(basileōn)		
for My sake,	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
as a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
to them.			

## KJV Lexicon

βλεπετε **verb - present active imperative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμεις **personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

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.

παραδωσουσιν **verb - future active indicative - third person**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

υμας **personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**συνεδρια** **noun - accusative plural neuter**  
**sunedrion** **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εις** **preposition**  
**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**συναγωγας** **noun - accusative plural feminine**  
**sunagoge** **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

---

**δαρῆσεσθε** **verb - second future passive indicative - second person**  
**dero** **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

---

**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.

---

**ηγεμονων** **noun - genitive plural masculine**  
**hegemon** **hayg-em-ohn'**: a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**βασιλεων** **noun - genitive plural masculine**  
**basileus** **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

---

**σταθῆσεσθε** **verb - future passive indicative - second person**  
**histemi** **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

---

**ενεκεν** **adverb**  
**heneka** **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

---

**μου** **personal pronoun - first person genitive singular**

---

emou **em-oo'**: of me -- me, mine, my.

εις **preposition**

**eis ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μαρτυριον **noun - accusative singular neuter**

**marturion mar-too'-ree-on**: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

αυτοις **personal pronoun - dative plural masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 13:10 .

.	Greek	Strong's	Origin
"The gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
must	δεῖ (dei)	1163: it is necessary	a form of deó
first		4413: first, chief	contr. superl. of pro
be preached	κηρυχθῆναι (kēruchthēnai)	2784: to be a herald, proclaim	of uncertain origin
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

## 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

**εις 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.

**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.

**πρωτον adverb**

**proton pro'-ton:** firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

**κηρυχθηναι verb - aorist passive middle or passive deponent**

**kerusso kay-roos'-so:** to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ευαγγελιον noun - nominative singular neuter**

**euaggelion yoo-ang-ghel'-ee-on:** a good message, i.e. the gospel -- gospel.

## Mark 13:11 .

.	Greek	Strong's	Origin
"When	ὅταν (otan)	3752: whenever	from hote and an
they arrest	ἄγωσιν (agōsin)	71: to lead, bring, carry	a prim. verb
you and hand	παράδιδόντες (paradidontes)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
you over, do not	προμεριμνᾶτε	4305: to be anxious	from pro and merimnaó

worry beforehand	(promerimnate)	beforehand	
about what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are to say,	λαλήσητε (lalēsēte)	2980: to talk	from lalos (talkative)
but say	λαλεῖτε (laleite)	2980: to talk	from lalos (talkative)
whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is given	δοθῇ (dothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you in that hour;	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
for it is not you who speak,	λαλοῦντες (lalountes)	2980: to talk	from lalos (talkative)
but [it is] the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

## KJV Lexicon

### ὅταν **conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### αγαγῶσιν **verb - second aorist active subjunctive - 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.

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**παραδιδοντες verb - present active participle - nominative plural masculine**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**προμεριμνατε verb - present active imperative - second person**

**promerimnao prom-er-im-nah'-o:** to care (anxiously) in advance -- take thought beforehand.

---

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**λαλησητε verb - aorist active subjunctive - second person**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**μηδε conjunction**

**mede may-deh':** but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

---

**μελετατε verb - present active imperative - second person**

**meletao mel-et-ah'-o:** to take care of, i.e. (by implication) revolve in the mind -- imagine, (pre-)meditate.

---

**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.

---

**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).

---

**δοθη verb - aorist passive subjunctive - third person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**εκεινη demonstrative pronoun - dative singular feminine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ωρα noun - dative singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

---

**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).

---

**λαλειτε verb - present active imperative - second person**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**εστε verb - present indicative - second person**

**este es-teh':** ye are -- be, have been, belong.

---

**υμεις personal pronoun - second person nominative plural**

**humeis hoo-mice':** you (as subjective of verb) -- ye (yourselves), you.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λαλουντες verb - present active participle - nominative plural masculine**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**το definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---



πνευμα **noun - nominative singular neuter**  
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - nominative singular neuter**  
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

## Mark 13:12 .

.	Greek	Strong's	Origin
"Brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
will betray	παραδώσει (paradōsei)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to death,	θάνατον (thanaton)	2288: death	from thnέskό
and a father	πατήρ (patēr)	3962: a father	a prim. word
[his] child;	τέκνον (teknon)	5043: a child (of either sex)	from tikτό
and children	τέκνα (tekna)	5043: a child (of either sex)	from tikτό
will rise	ἐπαναστήσονται (epanastēsontai)	1881: to raise up against	from epi and anistémi
up against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
parents	γονεῖς (goneis)	1118: a parent	from ginomai
and have them put to death.	θανατώσουσιν (thanatōsousin)	2289: to put to death	from thanatos

## KJV Lexicon

παραδωσει **verb - future active indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφος **noun - nominative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αδελφον **noun - accusative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

θανατον **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

τεκνον **noun - accusative singular neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επαναστησονται **verb - future middle deponent indicative - third person**

epanistamai **ep-an-is'-tam-ahee**: to stand up on, i.e. (figuratively) to attack -- rise up against.

τεκνα **noun - nominative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

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.

γονεῖς **noun - accusative plural masculine**  
goneus **gon-yooce'**: a parent -- parent.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θανάτωσουσιν **verb - future active indicative - third person**

thanatoo **than-at-o'-o**: to kill -- become dead, (cause to be) put to death, kill, mortify.

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

## Mark 13:13 .

.	Greek	Strong's	Origin
"You will be hated	μισούμενοι (misoumenoi)	3404: to hate	from misos (hatred)
by all	πάντων (pantōn)	3956: all, every	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of My name,	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
but the one who endures	ὑπομένοντας (upomeinas)	5278: to stay behind, to await, endure	from hupo and menó
to the end,	τέλος (telos)	5056: an end, a toll	a prim. word
he will be saved.	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### εσσεσθε verb - future indicative - second person

esomai **es'-om-ahēe**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

### μισουμενοι verb - present passive participle - nominative plural masculine

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

### υπο preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

### παντων adjective - genitive plural masculine

pas **pas**: apparently a primary word; all, any, every, the whole

### δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ονομα noun - accusative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

### μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### υπομεινας verb - aorist active participle - nominative singular masculine

hupomeno **hoop-om-en'-o**: to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

### εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τέλος **noun - accusative singular neuter**  
telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

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.

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.

## Mark 13:14 .

.	Greek	Strong's	Origin
"But when	Ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
the ABOMINATION	βδέλυγμα (bdelugma)	946: a detestable thing	from bdelussomai
OF DESOLATION	ἐρημώσεως (erēmōseōs)	2050: a making desolate	from erēmoó
standing	ἐστηκότα (estēkota)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
where	ὅπου (opou)	3699: where	from hos, and pou
it should	δεῖ (dei)	1163: it is necessary	a form of deó
not be (let the reader	ἀναγινώσκων (anaginōskōn)	314: to know certainly, know again, read	from ana and ginóskó
understand),	νοεῖτω (noeitō)	3539: to perceive, think	from nous
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
those	τὸ (to)	3588: the	the def. art.

who	τῆς (tēs)	3588: the	the def. art.
are in Judea		2453: Jewish, a Jew, Judea	from Ioudas
must flee	φευγέτωσαν (pheugetōsan)	5343: to flee	a prim. verb
to the mountains.	ὄρη (orē)	3735: a mountain	a prim. word

## KJV Lexicon

### οταν conjunction

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιδητε verb - second aorist active subjunctive - second person

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### βδελυγμα noun - accusative singular neuter

**bdelugma bdel'-oog-mah:** a detestation, i.e. (specially) idolatry -- abomination.

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ερημωσεως noun - genitive singular feminine

**eremosis er-ay'-mo-sis:** despoliation -- desolation.

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ρηθεν **verb - aorist passive participle - accusative singular neuter**  
rheo **hreh'-o**: to utter, i.e. speak or say -- command, make, say, speak (of).

---

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

---

δανιηλ **proper noun**  
Daniel **dan-ee-ale'**: Daniel, an Israelite -- Daniel.

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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.

---

προφητου **noun - genitive singular masculine**  
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

---

εστως **verb - perfect active participle - nominative singular masculine**  
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

---

οπου **adverb**  
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

ου **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

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.

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αναγιγνωσκων **verb - present active participle - nominative singular masculine**  
anaginosko **an-ag-in-occe'-ko**: to know again, i.e. (by extension) to read -- read.

---

νοειτω **verb - present active imperative - third person singular**  
noieo **noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

---

τοτε **adverb**  
tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαία **noun - dative singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

φευγετωσαν **verb - present active imperative - third person**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

εις **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.

ορη **noun - accusative plural neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

## Mark 13:15 .

.	Greek	Strong's	Origin
"The one		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
who	ὁ (o)	3588: the	the def. art.
is on the housetop	δώματος (dōmatos)	1430: a house, a housetop	from demó (to build)
must not go down,	καταβάτω (katabatō)	2597: to go down	from kata and the same as basis
or	μηδὲ (mēde)	3366: but not, and not	from mé and de



go		2597: to go down	from kata and the same as basis
in to get	τι (ti)	142: to raise, take up, lift	a prim. verb
anything	ἄρα (arai)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
out of his house;	οἰκίας (oikias)	3614: a house, dwelling	from oikos

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ἐπι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### 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.

### δωματος noun - genitive singular neuter

doma **do'-mah**: an edifice, i.e. (specially) a roof -- housetop.

### μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### καταβατω verb - second aorist active middle - 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.

οικίαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

εἰσελθετω **verb - second aorist active middle - third person singular**

eiserchomai **ice-er'-khom-ah**: to enter -- arise, come (in, into), enter in(-to), go in (through).

αῖροι **verb - aorist active middle or passive deponent**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικίας **noun - genitive singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 13:16 .

	Greek	Strong's	Origin
▪ .			
and the one		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

who	ὁ (o)	3588: the	the def. art.
is in the field	ἀγρὸν (agron)	68: a field, the country	a prim. word
must not turn	ἐπιστρεψάτω (epistrepsatō)	1994: to turn, to return	from epi and strephó
back	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
to get	ἄραι (arai)	142: to raise, take up, lift	a prim. verb
his coat.	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

## 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

### 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.

### εἰς preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### τοῦ definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἀγρὸν noun - accusative singular masculine

**agros ag-ros':** a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

### ὢν verb - present participle - nominative singular masculine

**on oan:** being -- be, come, have.

**μη particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**ἐπιστρέψατω verb - aorist active middle - third person singular**

epistrepheo **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

**εἰς preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τῶν definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ὀπίσω adverb**

opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

**αἶρει verb - aorist active middle or passive deponent**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

**τοῦ definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ἱμάτιον noun - accusative singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

**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

## Mark 13:17 .

.	Greek	Strong's	Origin
"But woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to those	ταῖς (tais)	3588: the	the def. art.

who are pregnant	γαστρι (gastri)	1064: the belly	of uncertain origin
and to those	ταῖς (tais)	3588: the	the def. art.
who are nursing babies	θηλαζούσαις (thēlazousais)	2337: to suckle	from thélé (a nipple)
in those	ταῖς (tais)	3588: the	the def. art.
days!	ἡμέραις (ēmerais)	2250: day	a prim. word

## KJV Lexicon

ουαἰ **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γαστρι **noun - dative singular feminine**

gaster **gas-tare'**: the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.

εχουσais **verb - present active participle - dative plural feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

θηλαζουσας **verb - present active participle - dative plural feminine**  
thelazo **thay-lad'-zo**: to suckle, (by implication) to suck -- (give) suck(-ling).

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

εκειναις **demonstrative pronoun - dative plural feminine**  
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.

ταις **definite article - dative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**  
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

## Mark 13:18 .

.	Greek	Strong's	Origin
"But pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
that it may not happen	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
in the winter.	χειμῶνος (cheimōnos)	5494: winter, a storm	from the same as cheimazó

## KJV Lexicon

προσευχεσθε **verb - present middle or passive deponent imperative - second person**  
proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**γενηται verb - second aorist middle deponent subjunctive - third person singular**

**ginomai ghin'-om-ahēe:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**φυγη noun - nominative singular feminine**

**phuge foog-ay':** a fleeing, i.e. escape -- flight.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**χειμωνος noun - genitive singular masculine**

**cheimon khi-mone':** meaning a storm (as pouring rain); by implication, the rainy season, i.e. winter -- tempest, foul weather, winter.

## Mark 13:19 .

.	Greek	Strong's	Origin
"For those	ἐκεῖναι (ekeinai)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days	ἡμέραι (ēmerai)	2250: day	a prim. word
will be a [time of] tribulation	θλίψις (thlipsis)	2347: tribulation	from thlibó
such	οἷα (oia)	3634: what sort or manner of	related to ho,, hos, and hosos
as has not occurred	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
since	ἀπ' (ap)	575: from, away from	a preposition and a prim. particle

the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó
of the creation	κτίσεως (ktiseōs)	2937: creation (the act or the product)	from ktizó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God	θεός (theos)	2316: God, a god	of uncertain origin
created	ἔκτισεν (ektisen)	2936: to build, create	a prim. verb
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
and never	οὐ (ou)	3756: not, no	a prim. word
will.			

## KJV Lexicon

εἰσονται **verb - future indicative - third person**

**esomai es'-om-ahēe:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

αἱ **definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



ημεραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

εκειναι **demonstrative pronoun - nominative plural feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

---

θλιψις **noun - nominative singular feminine**

thlipsis **thlip'-sis**: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

---

οια **relative pronoun - nominative singular feminine**

hoios **hoy'-os**: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

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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.

---

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.)

---

τοιαυτη **demonstrative pronoun - nominative singular feminine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

---

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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αρχης **noun - genitive singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

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κτισεως **noun - genitive singular feminine**

ktisis **ktis'-is**: original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

---

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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εκτισεν **verb - aorist active indicative - third person singular**

ktizo **ktid'-zo**: to fabricate, i.e. found (form originally) -- create, Creator, make.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<b>θεος</b> <b>noun - nominative singular masculine</b>
<b>theos</b> <b>theh'-os</b> : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>εως</b> <b>conjunction</b>
<b>heos</b> <b>heh'-oce</b> : 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).
<b>του</b> <b>definite article - genitive singular masculine</b>
<b>ho</b> <b>ho</b> : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>νυν</b> <b>adverb</b>
<b>nun</b> <b>noon</b> : now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate
<b>και</b> <b>conjunction</b>
<b>kai</b> <b>kahee</b> : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>ου</b> <b>particle - nominative</b>
<b>ou</b> <b>oo</b> : no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
<b>μη</b> <b>particle - nominative</b>
<b>me</b> <b>may</b> : any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
<b>γενηται</b> <b>verb - second aorist middle deponent subjunctive - third person singular</b>
<b>ginomai</b> <b>ghin'-om-ahce</b> : to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Mark 13:20 .

.	Greek	Strong's	Origin
"Unless	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
had shortened	ἐκολόβωσεν (ekolobōsen)	2856: to curtail	from a derivation of the same as kolazó

[those] days,	ἡμέρας (ēmeras)	2250: day	a prim. word
no	οὐκ (ouk)	3756: not, no	a prim. word
life	σάρξ (sarx)	4561: flesh	a prim. word
would have been saved;	ἐσώθη (esōthē)	4982: to save	from sós (safe, well)
but for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the elect,	ἐκλεκτοὺς (eklektous)	1588: select, by impl. favorite	from eklegó
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He chose,	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
He shortened	εκολόβωσεν (ekolobōsen)	2856: to curtail	from a derivation of the same as kolazó
the days.	ἡμέρας (ēmeras)	2250: day	a prim. word

## KJV Lexicon

### καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

---

**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.

---

**εκολωσωσεν** **verb - aorist active indicative - third person singular**  
**koloboo** **kol-ob-o'-o**: to dock, i.e. (figuratively) abridge -- shorten.

---

**τας** **definite article - accusative plural feminine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ημερας** **noun - accusative plural feminine**  
**hemera** **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**ουκ** **particle - nominative**  
**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**αν** **particle**  
**an** **an**: denoting a supposition, wish, possibility or uncertainty

---

**εσωθη** **verb - aorist passive indicative - third person singular**  
**sozo** **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

---

**πασα** **adjective - nominative singular feminine**  
**pas** **pas**: apparently a primary word; all, any, every, the whole

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**σαρξ** **noun - nominative singular feminine**  
**sarx** **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

---

**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)

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**τους** **definite article - accusative plural masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εκλεκτους** **adjective - accusative plural masculine**  
**eklektos** **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

---

**ους** **relative pronoun - accusative plural masculine**  
**hos** **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

εξελεξατο **verb - aorist middle indicative - third person singular**  
eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

εκολωσωσεν **verb - aorist active indicative - third person singular**  
koloboo **kol-ob-o'-o**: to dock, i.e. (figuratively) abridge -- shorten.

τας **definite article - accusative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - accusative plural feminine**  
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

## Mark 13:21 .

.	Greek	Strong's	Origin
"And then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
says	εἶπη (eipē)	3004: to say	a prim. verb
to you, 'Behold,		2396: see! behold!	from eidon, used as an interj.
here	ἔδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
is the Christ;	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
or, 'Behold,		2396: see! behold!	from eidon, used as an interj.
[He is] there;	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

do not believe

πιστεύετε  
(pisteuete)

4100: to believe, entrust

from pistis

[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

τοτε **adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

εαν **conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

υμιν **personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

ειπη **verb - second aorist active subjunctive - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ιδου **verb - second aorist active middle - second person singular**

**idou id-oo':** used as imperative lo!; -- behold, lo, see.

ωδε **adverb**

**hode ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

**η particle**  
e **ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

**ιδου verb - second aorist active middle - second person singular**  
**idou id-oo':** used as imperative lo!; -- behold, lo, see.

**ΕΚΕΙ adverb**  
**ekei ek-i':** there; by extension, thither -- there, thither(-ward), (to) yonder (place).

**μη particle - nominative**  
me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**ΠΙΣΤΕΥΕΤΕ verb - present active imperative - second person**  
pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

## Mark 13:22 .

.	Greek	Strong's	Origin
for FALSE Christs	ψευδόχριστοι (pseudochristoi)	5580: a false Christ or Messiah	from pseudés and Christos
and false prophets	ψευδοπροφήται (pseudoprophētai)	5578: a false prophet	from pseudés and prophétés
will arise,	ἐγερθήσονται (egerthēsontai)	1453: to waken, to raise up	a prim. verb
and will show		4160: to make, do	a prim. word
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
and wonders,	τέρατα (terata)	5059: a wonder, marvel	a prim. word
in order	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
to lead astray,	ἀποπλανᾶν (apoplanan)	635: to cause to go astray	from apo and planaó

if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
possible,	δυνατόν (dunaton)	1415: strong, mighty, powerful	from dunamai
the elect.	ἐκλεκτούς (eklektous)	1588: select, by impl. favorite	from eklegó

## KJV Lexicon

εγερθησονται **verb - future passive indicative - third person**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

**γάρ conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ψευδοχριστοι **noun - nominative plural masculine**

pseudochristos **psyoo-dokh'-ris-tos**: a spurious Messiah -- false Christ.

**καί conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ψευδοπροφηται **noun - nominative plural masculine**

pseudoprophetes **psyoo-dop-rof-ay'-tace**: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

**καί conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δωσουσιν **verb - future active indicative - third person**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

σημεια **noun - accusative plural neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.



<b>και conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>τερατα noun - accusative plural neuter</b> <b>teras ter'-as:</b> a prodigy or omen -- wonder.
<b>προς preposition</b> <b>pros pros:</b> a preposition of direction; forward to, i.e. toward
<b>το definite article - accusative singular neuter</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>αποπλαναν verb - present active infinitive</b> <b>apoplanao ap-op-lan-ah'-o:</b> to lead astray (figuratively); passively, to stray (from truth) -- err, seduce.
<b>ει conditional</b> <b>ei i:</b> if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
<b>δυνατον adjective - nominative singular neuter</b> <b>dunatos doo-nat-os':</b> powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.
<b>και conjunction</b> <b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>τους definite article - accusative plural masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>εκλεκτους adjective - accusative plural masculine</b> <b>eklektos ek-lek-tos':</b> select; by implication, favorite -- chosen, elect.

## Mark 13:23 .

.	Greek	Strong's	Origin
"But take heed;	βλέπετε (blepete)	991: to look (at)	a prim. verb
behold,		2400: look, behold	from eidon, used as a demonstrative particle
I have told		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó

you everything	πάντα (panta)	3956: all, every	a prim. word
in advance.		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó

## KJV Lexicon

υμεις **personal pronoun - second person nominative plural**  
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**  
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βλεπετε **verb - present active imperative - second person**  
blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight,  
take heed.

ιδου **verb - second aorist active middle - second person singular**  
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

προειρηκα **verb - perfect active indicative - first person singular**  
proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

παντα **adjective - accusative plural neuter**  
pas **pas**: apparently a primary word; all, any, every, the whole

## Mark 13:24 .

.	Greek	Strong's	Origin
"But in those	ἐκεῖναις (ekeinaís)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days,	ἡμέραις (ēmerais)	2250: day	a prim. word
after	μετὰ	3326: with, among, after	a prim. preposition

	(meta)		
that tribulation,	θλίψιν (thlipsin)	2347: tribulation	from thlibó
THE SUN	ἥλιος (ēlios)	2246: the sun	a prim. word
WILL BE DARKENED	σκοτισθήσεται (skotisthēsetai)	4654: to darken	from skotos
AND THE MOON	σελήνη (selēnē)	4582: the moon	from selas (a bright flame)
WILL NOT GIVE	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
ITS LIGHT,	φέγγος (phengos)	5338: light, brightness	a prim. word

## 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.

### εκειναις demonstrative pronoun - dative plural feminine

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

### ταις definite article - dative plural feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ημεραις noun - dative plural feminine

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

### μετα preposition

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θλιψιν noun - accusative singular feminine**

**thlipsis thlip'-sis:** pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

---

**εκεινην demonstrative pronoun - accusative singular feminine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ηλιος noun - nominative singular masculine**

**helios hay'-lee-os:** the sun; by implication, light -- + east, sun.

---

**σκοτισθησεται verb - future passive indicative - third person singular**

**skotizo skot-id-zo:** to obscure -- darken.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σεληνη noun - nominative singular feminine**

**selene sel-ay'-nay:** the moon -- moon.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**δωσει verb - future active indicative - third person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φεγγος noun - accusative singular neuter**

**pheggos feng'-gos:** brilliancy -- light.

---

**αυτης personal pronoun - genitive singular feminine**

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**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 13:25 .

.	Greek	Strong's	Origin
AND THE STARS	ἀστέρες (asteres)	792: a star	from a prim. root ster-
WILL BE FALLING	πίπτοντες (piptontes)	4098: to fall	from a redupl. of the prim. root pet
from heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and the powers	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
that are in the heavens	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
will be shaken.	σαλευθήσονται (saleuthēsontai)	4531: to agitate, shake, by ext. to cast down	from salos

### KJV Lexicon

#### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

#### οἱ definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

#### αστερες noun - nominative plural masculine

**aster as-tare':** a star (as strown over the sky), literally or figuratively -- star.

#### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

εσονται **verb - future indicative - third person**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εκπιπτοντες **verb - present active participle - nominative plural masculine**

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμεις **noun - nominative plural feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανοις **noun - dative plural masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

σαλευθησονται **verb - future passive indicative - third person**

saleuo **sal-yoo'-o**: to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite -- move, shake (together), which can(-not) be shaken, stir up.

## Mark 13:26 .

.	Greek	Strong's	Origin
"Then	τότε	5119: then, at that time	from the neut. of ho, and hote

	(tote)		
they will see		3708: to see, perceive, attend to	a prim. verb
THE SON	υἱὸν (uion)	5207: a son	a prim. word
OF MAN	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
COMING	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
IN CLOUDS	νεφέλαις (nephelais)	3507: a cloud	from nephos
with great	πολλῆς (pollēs)	4183: much, many	a prim. word
power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
and glory.	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

## KJV Lexicon

### καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τοτε **adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

οφονται **verb - future middle deponent indicative - third person**  
**optanomai op-tan'-om-ahce:** appear, look, see, shew self.

### τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

νεφελαις **noun - dative plural feminine**

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δυναμεως **noun - genitive singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

πολλης **adjective - genitive singular feminine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοξης **noun - genitive singular feminine**

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

## Mark 13:27 .

.	Greek	Strong's	Origin
"And then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He will send forth	ἀποστελεῖ	649: to send, send away	from apo and stelló



	(apostelei)		
the angels,	ἄγγέλους (angelous)	32a: a messenger, angel	a prim. word
and will gather together	ἐπισυνάξει (episunaxei)	1996: to gather together	from epi and sunagó
His elect	ἐκλεκτοὺς (eklektous)	1588: select, by impl. favorite	from eklegó
from the four	τεσσάρων (tessarōn)	5064: four	a prim. cardinal number
winds,	ἀνέμων (anemōn)	417: wind	from a prim. root ane- (to blow, breathe)
from the farthest	ἄκρου (akrou)	206: highest, extreme	from akros; from the same as akantha
end	ἄκρου (akrou)	206: highest, extreme	from akros; from the same as akantha
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
to the farthest end		206: highest, extreme	from akros; from the same as akantha
of heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

## KJV Lexicon

**καὶ** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τότε** **adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

**ἀποστείλει** **verb - future active indicative - third person singular**

**apostello** **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

---

**τους** **definite article - accusative plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγγελους** **noun - accusative plural masculine**

**aggelos ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

---

**αυτου** **personal pronoun - genitive singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**επισυναξει** **verb - future active indicative - third person singular**

**episunago ep-ee-soon-ag'-o**: to collect upon the same place -- gather (together).

---

**τους** **definite article - accusative plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εκλεκτους** **adjective - accusative plural masculine**

**eklektos ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

---

**αυτου** **personal pronoun - genitive singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εκ** **preposition**

**ek ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**των** **definite article - genitive plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τεσσαρων** **adjective - genitive plural masculine**

**tessares tes'-sar-es**: four -- four.

---

**ανεμων** **noun - genitive plural masculine**

**anemos an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

---

**απ** **preposition**

**apo apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ακρου **noun - genitive singular neuter**

**akron ak'-ron:** the extremity -- one end... other, tip, top, uttermost participle

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.

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).

ακρου **noun - genitive singular neuter**

**akron ak'-ron:** the extremity -- one end... other, tip, top, uttermost participle

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.

## Mark 13:28 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
learn	μάθετε (mathete)	3129: to learn	from the root math-
the parable	παροβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballó
from the fig tree:	συκῆς (sukēs)	4808: a fig tree	from sukon
when	ὅταν (otan)	3752: whenever	from hote and an
its branch	κλάδος (klados)	2798: a branch	from klaó
has already	ἤδη (ēdē)	2235: already	a prim. adverb of time
become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-

tender	ἀπαλὸς (apalos)	527: tender	of uncertain origin
and puts forth	ἐκφύη (ekphuē)	1631: to sprout up	from ek and phuό
its leaves,	φύλλα (phulla)	5444: a leaf	a prim. word
you know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that summer	θέρους (theros)	2330: summer	from therό (to heat)
is near.	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

## KJV Lexicon

απο **preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συκης **noun - genitive singular feminine**

**suke soo-kay':** a fig-tree -- fig tree.

μαθετε **verb - second aorist active middle - second person**

**manthano man-than'-o:** to learn (in any way) -- learn, understand.

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολην **noun - accusative singular feminine**

**parabole** **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

---

**οταν** **conjunction**

**hotan** **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**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

---

**ηδη** **adverb**

**ede** **ay'-day**: even now -- already, (even) now (already), by this time.

---

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κλαδος** **noun - nominative singular masculine**

**klados** **klad'-os**: a twig or bough (as if broken off) -- branch.

---

**απαλος** **adjective - nominative singular masculine**

**apalos** **ap-al-os'**: soft -- tender.

---

**γενηται** **verb - second aorist middle deponent subjunctive - third person singular**

**ginomai** **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εκφυη** **verb - present active subjunctive - third person singular**

**ekphuo** **ek-foo'-o**: to sprout up -- put forth.

---

**τα** **definite article - accusative plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**φυλλα** **noun - accusative plural neuter**

**phullon** **fool'-lon**: a sprout, i.e. leaf -- leaf.

---

**γινωσκετε** **verb - present active indicative - second person**

**ginosko** **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

**οτι** **conjunction**

**hoti** **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγγυς **adverb**

**eggus eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

το **definite article - nominative singular neuter**

**ho ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θερος **noun - nominative singular neuter**

**theros ther'-os'**: heat, i.e. summer -- summer.

ἐστιν **verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

## Mark 13:29 .

.	Greek	Strong's	Origin
"Even so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
when	ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
happening,	γινόμενα (ginomena)	1096: to come into being, to happen, to become	from a prim. root gen-
recognize	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that He is near,	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
[right] at the door.	θύραις (thurais)	2374: a door	a prim. word

## 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.

### 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.

### ὅταν **conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

### 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.

### ἴδητε **verb - second aorist active subjunctive - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### γινόμενα **verb - present middle or passive deponent participle - accusative plural neuter**

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### γινώσκετε **verb - present active imperative - second person**

**ginosko ghin'-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

### 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.

### ἐγγύς **adverb**

**eggus eng-goos':** near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

### ἐστιν **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

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.

θύραις **noun - dative plural feminine**

**thura thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

## Mark 13:30 .

.	Greek	Strong's	Origin
"Truly	Ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generation	γενεὰ (genea)	1074: race, family, generation	from ginomai
will not pass away	παρέλθῃ (parelthē)	3928: to pass by, to come to	from para and erchomai
until	μέχρις (mechris)	3360: as far as, until	a prim. word
all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
take place.	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-



**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

**λεγω verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**υμιν personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ου 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.

---

**παρελθθι verb - second aorist active subjunctive - third person singular**

**parerchomai par-er'-khom-ahee:** to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γενεα noun - nominative singular feminine**

**genea ghen-eh-ah':** a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

---

**αυτη demonstrative pronoun - nominative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**μεχρις adverb**

**mechri mekh'-ree:** as far as, i.e. up to a certain point -- till, (un-)to, until.

---

**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.

---

**παντα adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

ταυτα **demonstrative pronoun - nominative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γενηται **verb - second aorist middle deponent subjunctive - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Mark 13:31 .

.	Greek	Strong's	Origin
"Heaven	οὐρανός (ouranos)	3772: heaven	a prim. word
and earth	γῆ (gê)	1093: the earth, land	a prim. word
will pass	παρελεύσονται (pareleusontai)	3928: to pass by, to come to	from para and erchomai
away,	παρελεύσονται (pareleusontai)	3928: to pass by, to come to	from para and erchomai
but My words	λόγοι (logoi)	3056: a word (as embodying an idea), a statement, a speech	from legó
will not pass away.		3928: to pass by, to come to	from para and erchomai

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανος **noun - nominative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γη noun - nominative singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

---

**παρελευσεται verb - future middle deponent indicative - third person singular**

**parerchomai par-er'-khom-ahēe:** to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**λογοι noun - nominative plural masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**παρελθωσιν verb - second aorist active subjunctive - third person**

**parerchomai par-er'-khom-ahēe:** to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

---

## Mark 13:32 .

.	Greek	Strong's	Origin
"But of that day	ἡμέρας (ēmeras)	2250: day	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
hour	ώρας (ōras)	5610: a time or period, an hour	a prim. word
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
knows,		3609a: to have seen or perceived, hence to know	perf. of eidon
not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
in heaven,	οὐρανῶ (ouranō)	3772: heaven	a prim. word
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
the Son,	υἱός (uios)	5207: a son	a prim. word
but the Father	πατήρ (patēr)	3962: a father	a prim. word
[alone].			

## KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ημερας noun - genitive singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**εκεινης demonstrative pronoun - genitive singular feminine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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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.

---

**ωρας noun - genitive singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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**ουδεις adjective - nominative singular masculine**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**οιδεν verb - perfect active indicative - third person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**ουδε adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αγγελοι noun - nominative plural masculine**

**aggelos ang'-el-os:** a messenger; especially an angel; by implication, a pastor -- angel, messenger.

---

**οι definite article - nominative plural masculine**

**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.

**οὐρανῷ noun - dative singular masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

**οὐδέ adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

**ὁ definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υἱός noun - nominative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

**εἰ conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**ὁ definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πατήρ noun - nominative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

## Mark 13:33 .

.	Greek	Strong's	Origin
"Take heed,	Βλέπετε (blepete)	991: to look (at)	a prim. verb
keep on the alert;	ἀγρυπνεῖτε (agrupneite)	69: to be sleepless, wakeful	from agreuó and hupnos
for you do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
when	πότε (pote)	4219: when?	interrog. adverb from the same as pote
the [appointed] time	καιρός (kairos)	2540: time, season	a prim. word

will come.

1510: I exist, I am

a prol. form of a prim. and  
defective verb

## KJV Lexicon

**βΛΕΠΕΤΕ verb - present active imperative - second person**

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

**αΓΓΥΠΝΕΙΤΕ verb - present active imperative - second person**

**agrupneo ag-roop-neh'-o:** to be sleepless, i.e. keep awake -- watch.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**προσευχεσθε verb - present middle or passive deponent imperative - second person**

**proseuchomai pros-yoo'-khom-ah-ee:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

**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.

**οιδατε verb - perfect active indicative - second person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**ποτε particle - interrogative**

**pote pot'-eh:** interrogative adverb, at what time -- + how long, when.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**καιρος noun - nominative singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ΕΣΤΙV **verb - present indicative - third person singular**  
**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

## Mark 13:34 .

.	Greek	Strong's	Origin
"[It is] like	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
away on a journey,	ἀπόδημος (apodēmos)	590: gone abroad	from apo and démos
[who] upon leaving	ἀφείς (apheis)	863: to send away, leave alone, permit	from apo and hiémi (to send)
his house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
and putting	δοὺς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
his slaves	δούλοις (doulois)	1401: a slave	of uncertain derivation
in charge,	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
[assigning] to each one	ἐκάστῳ (ekastō)	1538: each, every	a prim. word
his task,	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
commanded	ἐνετείλατο (eneteilato)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
the doorkeeper	θυρωρῶ (thurōrō)	2377: a doorkeeper	from thura and ouros (a guardian)
to stay on the alert.	γρηγορεῖ (grēgorē)	1127: to be awake, to watch	formed from perf. of egeiró



## KJV Lexicon

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αποδημος **adjective - nominative singular masculine**

apodemos **ap-od'-ay-mos**: absent from one's own people, i.e. a foreign traveller -- taking a far journey.

αφεις **verb - second aorist active participle - nominative singular masculine**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δους **verb - second aorist active participle - nominative singular masculine**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλοις **noun - dative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently,

therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**την definite article - accusative singular feminine**

**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.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εκαστω adjective - dative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

---

**το definite article - accusative singular neuter**

**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.

---

**αυτου personal pronoun - genitive 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

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**θυρωρω noun - dative singular masculine**

**thuroros thoo-ro-ros':** a gate-warden -- that kept the door, porter.

---

**εντειλατο verb - aorist middle deponent indicative - third person singular**

**entellomai en-tel'-lom-ah-ee:** to enjoin -- (give) charge, (give) command(-ments), injoin.

---

**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.

**γρηγορη** **verb - present active subjunctive - third person singular**  
**gregoreuo gray-gor-yoo'-o:** to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

## Mark 13:35 .

.	Greek	Strong's	Origin
"Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
be on the alert--	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
for you do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
when	πότε (pote)	4219: when?	interrog. adverb from the same as pote
the master	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the house	οἰκίας (oikias)	3614: a house, dwelling	from oikos
is coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
whether	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
in the evening,	ὀψὲ (opse)	3796: long after, late	from the same as opisthen
at midnight,	μεσονύκτιον (mesonuktion)	3317: at midnight	from mesonuktios (at midnight); from mesos and nux
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
when		4219: when?	interrog. adverb from the same as pote
the rooster crows,	ἀλεκτοροφωνίας (alektorophōnias)	219: the crowing of a rooster	from alektór and phóné

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
in the morning--	πρωῖ (prōi)	4404: early	adverb from pro

## KJV Lexicon

γρηγορεῖτε **verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o:** to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

οὐν **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

γὰρ **conjunction**

gar **gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

πότε **particle - interrogative**

pote **pot'-eh:** interrogative adverb, at what time -- + how long, when.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

της **definite article - genitive singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικίας **noun - genitive singular feminine**

**oikia oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

**ἐρχεται verb - present middle or passive deponent indicative - third person singular**  
**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**οψε adverb**  
**opse op-seh':** (adverbially) late in the day; by extension, after the close of the day -- (at) even, in the end.

**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.

**μεσονυκτιου noun - genitive singular neuter**  
**mesonuktion mes-on-ook'-tee-on:** midnight (especially as a watch) -- midnight.

**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.

**αλεκτοροφωνιας noun - genitive singular feminine**  
**alektorophonia al-ek-tor-of-o-nee'-ah:** cock-crow, i.e. the third night-watch -- cockcrowing.

**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.

**πρωι adverb**  
**proi pro-ee':** at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

## Mark 13:36 .

.	Greek	Strong's	Origin
in case	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
he should come	ἐλθών (elthōn)	2064: to come, go	a prim. verb
suddenly	ἐξαίφνης (exaiphnēs)	1810: suddenly	from ek and the same as aiphnidios
and find	εὗρη (eurē)	2147: to find	a prim. verb

you asleep.

καθεύδοντας 2518: to sleep  
(katheudontas)

from kata and heudó (to sleep)

## 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.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εξαιφνης **adverb**

exaiphnes **ex-ah'-eef-nace:** of a sudden (unexpectedly) -- suddenly.

ευρη **verb - second aorist active subjunctive - third person singular**

heurisko **hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

καθευδοντας **verb - present active participle - accusative plural masculine**

katheudo **kath-yoo'-do:** to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

## Mark 13:37 .

.	Greek	Strong's	Origin
"What	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I say	λέγω (legō)	3004: to say	a prim. verb
to you I say	λέγω (legō)	3004: to say	a prim. verb

to all,	πασιν (pasin)	3956: all, every	a prim. word
Be on the alert!""	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró

## KJV Lexicon

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.

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).

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.

πασιν **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

γρηγορεῖτε **verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

## Mark 14:1 .

.	Greek	Strong's	Origin
Now	ὁὐ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
and Unleavened	ἄζυμα (azuma)	106: unleavened	from alpha (as a neg. prefix) and zumé
Bread were two	δύο (duo)	1417: two	a primary number
days	ἡμέρας (ēmeras)	2250: day	a prim. word
away;	μετὰ (meta)	3326: with, among, after	a prim. preposition
and the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
to seize	κρατήσαντες (kratēsantes)	2902: to be strong, rule	from kratos
Him by stealth	δόλω (dolō)	1388: a bait, fig. craft, deceit	from the root del-
and kill	ἀποκτείνωσιν (apokteinōsin)	615: to kill	from apo and kteinó (to kill)
[Him];			

## KJV Lexicon

ην verb - imperfect indicative - third person singular



en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**το definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πάσχα aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τα definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αζυμα adjective - nominative plural neuter**

azumos **ad'-zoo-mos**: unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

---

**μετα preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

---

**δυο numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

---

**ημερας noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εζητουν verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

---

**οι definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχιερεις noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by

extension a chief priest -- chief (high) priest, chief of the priests.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γραμματεις noun - nominative plural masculine**

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

**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).

**αυτον personal pronoun - accusative 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.

**δολω noun - dative singular masculine**

**dolos dol'-os:** a trick (bait), i.e. (figuratively) wile -- craft, deceit, guile, subtility.

**κρατησαντες verb - aorist active participle - nominative plural masculine**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

**αποκτεινωσιν verb - present active subjunctive - third person**

**apokteino ap-ok-ti'-no:** to kill outright; figuratively, to destroy -- put to death, kill, slay.

## Mark 14:2 .

■			
.	Greek	Strong's	Origin
for they were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Not during	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the festival,	ἐορτῇ (eortē)	1859: a feast, a festival	of uncertain derivation

otherwise	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
there might be a riot	θόρυβος (thorubos)	2351: an uproar	from the same as throeó
of the people."	λαοῦ (laou)	2992: the people	a prim. word

## KJV Lexicon

ελεγον **verb - imperfect active indicative - third person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτη **noun - dative singular feminine**

**heorte heh-or-tay':** a festival -- feast, holyday.

μηποτε **adverb**

**mepote may'-pot-eh or:** not ever; also if (or lest) ever (or perhaps) -- if peradventure, lest (at any time, haply), not at all, whether or not.

θορυβος **noun - nominative singular masculine**

**thorubos thor'-oo-bos:** a disturbance -- tumult, uproar.

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.

**του** **definite article - genitive singular masculine**  
**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.

## Mark 14:3 .

.	Greek	Strong's	Origin
While He was in Bethany	Βηθανία (bēthania)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
at the home	οἰκία (oikia)	3614: a house, dwelling	from oikos
of Simon	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
the leper,	λεπροῦ (leprou)	3015: scaly, leprous	from lepis
and reclining	κατακειμένου (katakeimenou)	2621: to lie down, recline	from kata and keimai
[at the table], there came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
a woman	γυνή (gunē)	1135: a woman	a prim. word
with an alabaster	ἀλάβαστρον (alabastron)	211: a box of alabaster	of foreign origin
vial	ἀλάβαστρον (alabastron)	211: a box of alabaster	of foreign origin
of very costly	πολυτελοῦς (polutelous)	4185: very costly	from polus and telos
perfume	μύρου (murou)	3464: ointment	a prim. word
of pure	πιστικῆς (pistikēs)	4101: trustworthy	from pistis

nard;	νάρδου (nardou)	3487: nard, ointment of nard	of foreign origin, cf. nerd
[and] she broke	συντρίψασα (suntripsasa)	4937: to break in pieces, crush	from sun and the same as tribos
the vial		211: a box of alabaster	of foreign origin
and poured it over	κατέχεεν (katecheen)	2708: to pour down upon	from kata and cheó (to pour)
His head.	κεφαλῆς (kephalēs)	2776: the head	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

οντος **verb - present participle - genitive singular masculine**

on **oan**: being -- be, come, have.

αυτου **personal pronoun - genitive 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.

βηθανια **noun - dative singular feminine**

Bethania **bay-than-ee'-ah**: date-house; Beth-any, a place in Palestine -- Bethany.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια **noun - dative singular feminine**

**οικια oy-kee'-ah:** residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

---

**σιμωνος noun - genitive singular masculine**

**Simon see'-mone:** Simon (i.e. Shimon), the name of nine Israelites -- Simon.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λεπρου adjective - genitive singular masculine**

**lepros lep-ros':** scaly, i.e. leprous (a leper) -- leper.

---

**κατακειμενου verb - present middle or passive deponent participle - genitive singular masculine**

**katakeimai kat-ak'-i-mahee:** to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ηλθεν verb - second aorist active indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**γυνη noun - nominative singular feminine**

**gune goo-nay':** a woman; specially, a wife -- wife, woman.

---

**εχουσα verb - present active participle - nominative singular feminine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

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**αλαβαστρον noun - accusative singular neuter**

**alabastron al-ab'-as-tron:** an alabaster box, i.e. (by extension) a perfume vase (of any material) -- (alabaster) box.

---

**μυρου noun - genitive singular neuter**

**muron moo'-ron:** myrrh, i.e. (by implication) perfumed oil -- ointment.

---

**ναρδου noun - genitive singular feminine**

**nardos nar'dos:** nard -- (spike-)nard.

---

**πιστικης adjective - genitive singular feminine**

**pistikos pis-tik-os':** trustworthy, i.e. genuine (unadulterated) -- spike-(nard).

---

**πολυτελους adjective - genitive singular feminine**

**poluteles pol-oo-tel-ace':** extremely expensive -- costly, very precious, of great price.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συντριψασα **verb - aorist active participle - nominative singular feminine**  
suntribo **soon-tree'-bo**: to crush completely, i.e. to shatter -- break (in pieces), broken to shivers (+ -hearted), bruise.

το **definite article - accusative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλαβαστρον **noun - accusative singular neuter**  
alabastron **al-ab'-as-tron**: an alabaster box, i.e. (by extension) a perfume vase (of any material) -- (alabaster) box.

κατεχεεν **verb - aorist active indicative - third person singular**  
katacheo **kat-akh-eh'-o**: to pour down (out) -- pour.

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

κατα **preposition**  
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλης **noun - genitive singular feminine**  
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

## Mark 14:4 .

.	Greek	Strong's	Origin
But some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
were indignantly	ἀγανακτοῦντες (aganaktountes)	23: to grieve much, hence to be indignant	of uncertain origin
[remarking] to one another,	ἐαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"Why	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

has this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
perfume	μύρου (murou)	3464: ointment	a prim. word
been	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
wasted?	ἀπώλεια (apōleia)	684: destruction, loss	from apollumi

## KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

αγανακτούντες **verb - present active participle - nominative plural masculine**

aganakteo **ag-an-ak-teh'-o**: to be greatly afflicted, i.e. (figuratively) indignant -- be much (sore) displeased, have (be moved with, with) indignation.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

εαυτους **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.



**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**απωλεια noun - nominative singular feminine**

**apoleia ap-o'-li-a:** ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

**αυτη demonstrative pronoun - nominative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μυρου noun - genitive singular neuter**

**muron moo'-ron:** myrrh, i.e. (by implication) perfumed oil -- ointment.

**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.)

## Mark 14:5 .

.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
perfume	μύρον (muron)	3464: ointment	a prim. word
might	ἡδύνατο (ēdunato)	1410: to be able, to have power	a prim. verb
have been sold	πραθῆναι (prathēnai)	4097: to sell	from pernémi (to export for sale)

for over	ἐπάνω (epanō)	1883: above, more than	from epi and anó
three hundred	τριακοσίων (triakosiōn)	5145: three hundred	pl. cardinal number from treis and hekaton
denarii,	δηναρίων (dēnariōn)	1220: denarius (a Rom. coin)	of Latin origin
and [the money] given	δοθῆναι (dothēnai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to the poor."	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
And they were scolding	ἐνεβριμῶντο (enebrimōnto)	1690: to be moved with anger, to admonish sternly	from en and brimaomai (to snort with anger)
her.			

## KJV Lexicon

ἠδυνάτο **verb - imperfect middle or passive deponent indicative - third person singular - attic**  
dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may,  
might, be possible, be of power.

### γάρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with  
other particles)

### τούτο **demonstrative pronoun - nominative singular neuter**

**touto too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same,  
there(-fore, -unto), this, thus, where(-fore).

### πραθῆναι **verb - aorist passive middle or passive deponent**

**piprasko pip-ras'-ko**: to traffic (by travelling), i.e. dispose of as merchandise or into slavery  
-- sell.

### ἐπάνω **adverb**

**epano ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more

than, (up-)on, over.

τριακοσίων **adjective - genitive plural masculine**  
triakosioi **tree-ak-os'-ee-oy**: three hundred -- three hundred.

δηνάριων **noun - genitive plural neuter**  
denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

καί **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοθῆναι **verb - aorist passive middle or passive deponent**  
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοῖς **definite article - dative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχοῖς **adjective - dative plural masculine**  
ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

καί **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐνεβριμῶντο **verb - imperfect middle or passive deponent indicative - third person**  
embrimaomai **em-brim-ah'-om-ahee**: to have indignation on, i.e. (transitively) to blame, (intransitively) to sigh with chagrin, (specially) to sternly enjoin -- straitly charge, groan, murmur against.

αὕτη **personal pronoun - dative singular feminine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 14:6 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"Let her alone;	ἄφετε	863: to send away, leave	from apo and hiēmi (to send)

	(aphete)	alone, permit	
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you bother	κόπους (kopous)	2873: laborious toil	from koptó
her? She has done	ἔργασατο (ērgasato)	2038b: to work, labor	from ergon
a good	καλὸν (kalon)	2570: beautiful, good	a prim. word
deed	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
to Me.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αφιετε **verb - second aorist active middle - second person**

aphiemi **af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αυτην **personal pronoun - accusative singular feminine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**τι interrogative pronoun - 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.

**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

**κοπους noun - accusative plural masculine**

**kopos kop'-os:** a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

**παρεχετε verb - present active indicative - second person**

**parecho par-ekh'-o:** to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

**καλον adjective - accusative singular neuter**

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

**εργον noun - accusative singular neuter**

**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

**ειργασατο verb - aorist middle deponent indicative - third person singular**

**ergazomai er-gad'-zom-ahee:** to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**εμοι personal pronoun - first person dative singular**

**emoi em-oy':** to me -- I, me, mine, my.

## Mark 14:7 .

.	Greek	Strong's	Origin
"For you always	πάντοτε (pantote)	3842: at all times	from pas and tote
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
the poor	πτωχοὺς	4434: (of one who crouches and cowers, hence) beggarly,	adjective from ptóssó (to crouch, cower)

	(ptōchous)	poor	
with you, and whenever	ὅταν (otan)	3752: whenever	from hote and an
you wish	θέλητε (thelēte)	2309: to will, wish	a prim. verb
you can	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
good	εὖ (eu)	2095: well	adverb from eus (good)
to them; but you do not always	πάντοτε (pantote)	3842: at all times	from pas and tote
have	ἔχετε (echete)	2192: to have, hold	a prim. verb
Me.			

## KJV Lexicon

### πάντοτε **adverb**

**pantote** **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

### γάρ **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### τούς **definite article - accusative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πτωχούς **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.

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**ΕΧΕΤΕ verb - present active indicative - second person**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

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**μεθ preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

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**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.

---

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ΟΤΑΝ conjunction**  
**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

---

**ΘΕΛΗΤΕ verb - present active subjunctive - second person**  
**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

---

**ΔΥΝΑΣΘΕ verb - present middle or passive deponent indicative - second person**  
**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

**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

---

**ΕΥ adverb**  
**eu yoo:** (adverbially) well -- good, well (done).

---

**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)

---

**ΕΜΕ personal pronoun - first person accusative singular**  
**eme em-eh':** me -- I, me, my(-self).

---

**ΔΕ conjunction**  
**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**ΟΥ particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ΠΑΝΤΟΤΕ adverb**  
**pantote pan'-tot-eh:** every when, i.e. at all times -- alway(-s), ever(-more).

---

**ΕΧΕΤΕ** **verb - present active indicative - second person**  
**echo** **ekh'-o:** (used in certain tenses only) a primary verb; to hold

## Mark 14:8 .

.	Greek	Strong's	Origin
"She has done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
she could;	ἔσχεν (eschen)	2192: to have, hold	a prim. verb
she has anointed	μυρίσαι (murusai)	3462: to anoint	from muron
My body	σῶμα (sōma)	4983: a body	of uncertain origin
beforehand	προέλαβεν (proelaben)	4301: to take beforehand	from pro and lambanó
for the burial.	ἐνταφιασμόν (entaphiasmon)	1780: preparation for burial	from entaphiazó

## 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.

**ΕΣΧΕΝ** **verb - second aorist active indicative - third person singular**  
**echo** **ekh'-o:** (used in certain tenses only) a primary verb; to hold

**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.

**εποιησεν demonstrative pronoun - nominative singular feminine**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**προελαβεν verb - aorist active indicative - third person singular**  
**prolambano prol-am-ban'-o:** to take in advance, i.e. (literally) eat before others have an opportunity; (figuratively) to anticipate, surprise -- come beforehand, overtake, take before.

**μυρισαι verb - second aorist active indicative - third person singular**  
**murizo moo-rid'-zo:** to apply (perfumed) unguent to -- anoint.

**μου verb - aorist active middle or passive deponent**  
**mou moo:** of me -- I, me, mine (own), my.

**το personal pronoun - first person genitive singular**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωμα definite article - accusative singular neuter**  
**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**εις noun - accusative singular neuter**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τον 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.

**ενταφιασμον definite article - accusative singular masculine**  
**entaphiasmos en-taf-ee-as-mos':** preparation for interment -- burying.

**noun - accusative singular masculine**

## Mark 14:9 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

I say	λέγω (legō)	3004: to say	a prim. verb
to you, wherever	ὅπου (opou)	3699: where	from hos, and pou
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
is preached	κηρυχθῇ (kēruchthē)	2784: to be a herald, proclaim	of uncertain origin
in the whole	ὅλον (olon)	3650: whole, complete	a prim. word
world,	κόσμον (kosmon)	2889: order, the world	a prim. word
what	τὸ (to)	3588: the	the def. art.
this woman		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
has done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
be spoken	λαληθήσεται (lalēthēsetai)	2980: to talk	from lalos (talkative)
of in memory	μνημόσυνον (mnēmosunon)	3422: a memorial	from the same as mnémoneuó
of her."			

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

---

**[δε] conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**λεγω verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**υμιν personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

**οπου adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

**εαν conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

---

**κηρυχθι verb - aorist passive subjunctive - third person singular**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

---

**το definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ευαγγελιον noun - nominative singular neuter**

euaggelion **yoo-ang-ghel'-ee-on**: a good message, i.e. the gospel -- gospel.

---

**τουτο demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**εις preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**ολον adjective - accusative singular masculine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κοσμον noun - accusative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a

wide or narrow sense, including its inhabitants, literally or figuratively (morally) --  
adorning, world.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)  
with other particles or small words

**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.

**εποίησεν verb - aorist active indicative - third person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**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.

**λαληθησεται demonstrative pronoun - nominative singular feminine**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**εις verb - future passive indicative - third person singular**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or  
(figuratively) purpose (result, etc.); also in adverbial phrases

**μνημοσυνον preposition**

**mnemosunon mnay-mos'-oo-non:** a reminder (memorandum), i.e. record -- memorial.

**αυτης noun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper  
personal pronoun) of the other persons

**personal pronoun - genitive singular feminine**

## Mark 14:10 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
Judas	Ιούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah

Iscariot,	Ἰσκαριώθ (iskariōth)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
who	ὁ (o)	3588: the	the def. art.
was one	εἷς (eis)	1520: one	a primary number
of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
went off	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
to the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to betray	παράδοι (paradoi)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him to them.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιουδας noun - nominative singular masculine

**Ioudas ee-oo-das':** Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ισκαριωτης noun - nominative singular masculine**

**Iskariotes is-kar-ee-o'-tace:** inhabitant of Kerioth; Iscariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

---

**εις adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δωδεκα numeral (adjective)**

**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

---

**απηλθεν verb - second aorist active indicative - third person singular**

**aperchomai ap-erkh'-om-ahee:** to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχιερεις noun - accusative plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

**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.

---

**παραδω verb - second aorist active subjunctive - third person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

# Mark 14:11 .

.	Greek	Strong's	Origin
They were glad	ἐχάρησαν (echarēsan)	5463: to rejoice, be glad	a prim. verb
when they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
[this], and promised	ἐπηγγείλαντο (epēngēilanto)	1861: to proclaim, to promise	from epi and agellō
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him money.	ἀργύριον (argurion)	694: silvery, by ext. a piece of silver	from arguros
And he [began] seeking	ἐζήτει (ezētei)	2212: to seek	of uncertain origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
to betray	παραδοῖ (paradoi)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him at an opportune time.	εὐκαίρως (eukairōs)	2122: in season	adverb from eukairos

## KJV Lexicon

οι **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουσαντες **verb - aorist active participle - nominative plural masculine**

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

**εχαρησαν verb - second aorist passive deponent indicative - third person**

**chairō khah'-ee-ro:** to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**επηγγειλαντο verb - aorist middle or passive deponent indicative - third person**

**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.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**αργυριον noun - accusative singular neuter**

**argurion ar-goo'-ree-on:** silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

---

**δουναι verb - second aorist active middle or passive deponent**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εζητει verb - imperfect active indicative - third person singular**

**zeteo dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

---

**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).

---

**ευκαιρως adverb**

**eukairos yoo-kah'-ee-roce:** opportunely -- conveniently, in season.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**παραδω verb - second aorist active subjunctive - third person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.



# Mark 14:12 .

.	Greek	Strong's	Origin
On the first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
day	ἡμέρα (ēmera)	2250: day	a prim. word
of Unleavened	ἄζύμων (azumōn)	106: unleavened	from alpha (as a neg. prefix) and zumé
Bread, when	ὅτε (ote)	3753: when	from hos, and te
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
[lamb] was being sacrificed,	ἔθουον (ethuon)	2380: to offer, sacrifice	a prim. verb
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
do You want	θέλεις (theleis)	2309: to will, wish	a prim. verb
us to go	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
and prepare	ἐτοιμάσωμεν (etoimasōmen)	2090: to prepare	from hetoimos
for You to eat		2068: to eat	akin to edó (to eat)
the Passover?"	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach

## KJV Lexicon

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.

πρωτη **adjective - dative singular feminine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αζυμων **adjective - genitive plural neuter**

azumos **ad'-zoo-mos**: unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

εθουον **verb - imperfect active indicative - third person**

thuo **thoo'-o**: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αὐτῷ **personal pronoun - dative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταὶ **noun - nominative plural masculine**

**mathetes math-ay-tes'**: a learner, i.e. pupil -- disciple.

αὐτοῦ **personal pronoun - genitive singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποῦ **particle - interrogative**

**pou poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

θελεις **verb - present active indicative - second person singular**

**thelo thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ἀπελθοντες **verb - second aorist active participle - nominative plural masculine**

**aperchomai ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

ἐτοιμασωμεν **verb - aorist active subjunctive - first person**

**hetoimazo het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

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.

φαγης **verb - second aorist active subjunctive - second person singular**

**phago fag'-o**: to eat -- eat, meat.

τὸ **definite article - accusative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάσχα **aramaic transliterated word**

**pascha pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

## Mark 14:13 .

.	Greek	Strong's	Origin
And He sent	ἀποστέλλει (apostellei)	649: to send, send away	from apo and stelló
two	δύο (duo)	1417: two	a primary number
of His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Go	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
into the city,	πόλιν (polin)	4172: a city	a prim. word
and a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
will meet	ἀπαντήσῃ (apantēsei)	528: to meet	from apo and antaó (to come opposite to, meet face to face)
you carrying	bastázōn (bastazōn)	941: to take up, carry	of uncertain origin
a pitcher	κεράμιον (keramion)	2765: an earthen vessel	from keramos
of water;	ὑδατος (udatos)	5204: water	a prim. word
follow	ἀκολουθήσατε (akolouthēsate)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
him;			

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αποστέλλει verb - present active indicative - third person singular**

**apostello ap-os-tel'-lo:** set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

---

**δυο numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθητων noun - genitive plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**υπαγετε verb - present active imperative - second person**

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πολιν noun - accusative singular feminine**

**polis pol'-is:** a town (properly, with walls, of greater or less size) -- city.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**απαντησει verb - future active indicative - third person singular**  
**apantao ap-an-tah'-o:** to meet away, i.e. encounter -- meet.

**υμιν personal pronoun - second person dative plural**  
**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**ανθρωπος noun - nominative singular masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

**κεραμιον noun - accusative singular neuter**  
**keramion ker-am'-ee-on:** an earthenware vessel, i.e. jar -- pitcher.

**υδατος noun - genitive singular neuter**  
**hudor hoo'-dore:** water (as if rainy) literally or figuratively -- water.

**βασταζων verb - present active participle - nominative singular masculine**  
**bastazo bas-tad'-zo:** to lift, literally or figuratively (endure, declare, sustain, receive, etc.) -  
- bear, carry, take up.

**ακολουθησατε verb - aorist active middle - second person**  
**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a  
disciple) -- follow, reach.

**αυτω personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper  
personal pronoun) of the other persons

## Mark 14:14 .

.	Greek	Strong's	Origin
and wherever	ὅπου (opou)	3699: where	from hos, and pou
he enters,	εἰσέλθῃ (eiselthē)	1525: to go in (to), enter	from eis and erchomai
say	λέγει (legei)	3004: to say	a prim. verb
to the owner of the house,	οἰκοδεσπότη (oikodespotē)	3617: the master of a house	from oikos and despotēs
"The Teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó

says,		3004: to say	a prim. verb
"Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is My guest room	κατάλυμα (kataluma)	2646: a lodging place	from kataluó (in the sense of to lodge)
in which	οὗ (ou)	3699: where	from hos, and pou
I may eat		2068: to eat	akin to edó (to eat)
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
with My disciples?"	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οπου adverb

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

### εαν conditional

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

### εισελθῃ verb - second aorist active subjunctive - third person singular

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

### ειπατε verb - second aorist active middle - second person

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**τω** **definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικοδεσποτη** **noun - dative singular masculine**

**oikodespotes oy-kod-es-pot'-ace:** the head of a family -- goodman (of the house), householder, master of the house.

---

**οτι** **conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**διδασκαλος** **noun - nominative singular masculine**

**didaskalos did-as'-kal-os:** an instructor (genitive case or specially) -- doctor, master, teacher.

---

**λεγει** **verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**που** **particle - interrogative**

**pou poo:** as adverb of place; at (by implication, to) what locality -- where, whither.

---

**εστιν** **verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**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.

---

**καταλυμα** **noun - nominative singular neuter**

**kataluma kat-al'-oo-mah:** a dissolution (breaking up of a journey), i.e. (by implication) a lodging-place -- guestchamber, inn.

---

**οπου** **adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

**το** **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πασχα** **aramaic transliterated word**

**pascha pas'-khah:** the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

---



<b>μετα</b> <b>preposition</b> <b>meta met-ah':</b> denoting accompaniment; amid (local or causal);
<b>των</b> <b>definite article - genitive plural masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>μαθητων</b> <b>noun - genitive plural masculine</b> <b>mathetes math-ay-tes':</b> a learner, i.e. pupil -- disciple.
<b>μου</b> <b>personal pronoun - first person genitive singular</b> <b>mou moo:</b> of me -- I, me, mine (own), my.
<b>φαγω</b> <b>verb - second aorist active subjunctive - first person singular</b> <b>phago fag'-o:</b> to eat -- eat, meat.

## Mark 14:15 .

.	Greek	Strong's	Origin
"And he himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
will show	δείξει (deixei)	1166: to show	from a prim. root deik-
you a large	μέγα (mega)	3173: great	a prim. word
upper room		311b: above the ground, i.e. the second floor, hence, an upper room	from ana and gé
furnished	ἐστρωμένον (estrōmenon)	4766: to spread	from a prim. root stor-
[and] ready;	ἔτοιμον (etoimon)	2092: prepared	a prim. word
prepare	ἐτοιμάσατε (etoimasate)	2090: to prepare	from hetoimos
for us there."	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

δειξει **verb - future active indicative - third person singular**

deiknuo **dike-noo'-o**: to show -- shew.

ανωγειον **noun - accusative singular neuter**

anogeon **an-ogue'-eh-on**: above the ground, i.e. (properly) the second floor of a building; used for a dome or a balcony on the upper story -- upper room.

μεγα **adjective - accusative singular neuter**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εστρωμενον **verb - perfect passive participle - accusative singular neuter**

stronnumi **strone'-noo-mee**: to strew, i.e. spread (as a carpet or couch) -- make bed, furnish, spread, strew.

ετοιμον **adjective - accusative singular neuter**

hetoimos **het-oy'-mos**: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ετοιμασατε **verb - aorist active middle - second person**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

## Mark 14:16 .

■			
.	Greek	Strong's	Origin

The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out and came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to the city,	πόλιν (polin)	4172: a city	a prim. word
and found	εὔρον (euron)	2147: to find	a prim. verb
[it] just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He had told		3004: to say	a prim. verb
them; and they prepared	ἡτοίμασαν (ētoimasan)	2090: to prepare	from hetoimos
the Passover.	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐξῆλθον verb - second aorist active indicative - third person

**exerchomai ex-er'-khom-ahēe:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

### οἱ definite article - nominative plural masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μαθηται noun - nominative plural masculine

**mathetes** **math-ay-tes'**: a learner, i.e. pupil -- disciple.

---

**αυτου** **personal pronoun - genitive singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ηλθον** **verb - second aorist active indicative - third person**

**erchomai** **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**εις** **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την** **definite article - accusative singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πολιν** **noun - accusative singular feminine**

**polis** **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

---

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ευρον** **verb - second aorist active indicative - third person**

**heurisko** **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

---

**καθως** **adverb**

**kathos** **kath-oc'e'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**ειπεν** **verb - second aorist active indicative - third person singular**

**epo** **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αυτοις** **personal pronoun - dative plural masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ητοιμασαν** **verb - aorist active indicative - third person**

**hetoimazo** **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάσχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

## Mark 14:17 .

.	Greek	Strong's	Origin
When it was evening	ὀψίας (opsias)	3798: evening	from opse
He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
with the twelve.	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka

### 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

οψίας **adjective - genitive singular feminine**

opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

έρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

**των** **definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δωδεκα** **numeral (adjective)**  
**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

## Mark 14:18 .

.	Greek	Strong's	Origin
As they were reclining	ἀνακειμένων (anakeimenōn)	345: to be laid up, to recline	from ana and keimai
[at the table] and eating,	ἐσθιόντων (esthiontōn)	2068: to eat	akin to edó (to eat)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,	λέγω (legō)	3004: to say	a prim. verb
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you that one	εἷς (eis)	1520: one	a primary number
of you will betray	παράδωσει (paradōsei)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Me -- one who is eating	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
with Me."			

## KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανακειμενων **verb - present middle or passive deponent participle - genitive plural masculine**

anakeimai **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

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

εσθιοντων **verb - present active participle - genitive plural masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εις **adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**ἐξ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**ὑμῶν personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**παραδώσει verb - future active indicative - third person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

**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.

**εσθίων verb - present active participle - nominative singular masculine**

**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

**μετ preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**ἐμου personal pronoun - first person genitive singular**

**emou em-oo':** of me -- me, mine, my.

## Mark 14:19 .

.	Greek	Strong's	Origin
They began		757: to rule, to begin	a prim. verb
to be grieved	λυπεῖσθαι (lupeisthai)	3076: to distress, to grieve	from lupé
and to say	λέγειν (legein)	3004: to say	a prim. verb
to Him one	εἷς (eis)	1520: one	a primary number
by one,	εἷς (eis)	1520: one	a primary number
"Surely	μήτι	3385: can this be? (interrog.	from mé and the neut. of tis



(mēti)

particle expecting a neg.  
answer)

not I?"

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηρξαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ahēe**: to commence (in order of time) -- (rehearse from the) begin(-ning).

λυππεισθαι **verb - present passive middle or passive deponent**

lupeo **loo-peh'-o**: to distress; reflexively or passively, to be sad -- cause grief, grieve, be in heaviness, (be) sorrow(-ful), be (make) sorry.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγειν **verb - present active infinitive**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μητι **particle - interrogative**  
meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλος **adjective - nominative singular masculine**  
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

μητι **particle - interrogative**  
meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

## Mark 14:20 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "[It is] one of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
one who dips	ἐμβαπτόμενος (embaptomenos)	1686: to dip in	from en and baptó
with Me in the bowl.	τρύβλιον (trublion)	5165: a bowl, dish	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).

---

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

εμβαπτομενος **verb - present middle passive - nominative singular masculine**

embapto **em-bap'-to**: to overwhelm on, i.e. wet (a part of the person, etc.) by contact with a fluid -- dip.

---

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

---

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

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.

τροβλιον noun - accusative singular neuter

trublion troob'-lee-on: a bowl -- dish.

## Mark 14:21 .

.	Greek	Strong's	Origin
"For the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
[is to] go	ὑπάγει (upagei)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
of Him; but woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to that man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
by whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is betrayed!	παραδίδοται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
[It would have been] good	καλὸν (kalon)	2570: beautiful, good	a prim. word
for that man	ἄνθρωπος	444: a man, human, mankind	probably from anér and óps (eye,

	(anthrōpos)		face)
if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he had not been born."	ἐγεννήθη (egennēthē)	1080: to beget, to bring forth	from genna (descent, birth)

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μεν particle

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### υιος noun - nominative singular masculine

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ανθρωπου noun - genitive singular masculine

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

### υπαγει verb - present active indicative - third person singular

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

### καθως adverb

**kathos kath-oc'e':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

### γεγραπται verb - perfect passive indicative - third person singular

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ουαι interjection**

**ouai oo-ah'-ee:** woe -- alas, woe.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπω noun - dative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**εκεινω demonstrative pronoun - dative singular masculine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

---

**δι preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**ου relative pronoun - genitive singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**υιος noun - nominative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπου noun - genitive singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

---

**παραδιδοται verb - present passive indicative - third person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

<b>καλον</b> <b>adjective - nominative singular neuter</b> <b>kalos kal-os':</b> better, fair, good(-ly), honest, meet, well, worthy.
<b>ην</b> <b>verb - imperfect indicative - third person singular</b> <b>en ane:</b> I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.
<b>αυτω</b> <b>personal pronoun - dative singular masculine</b> <b>autos ow-tos':</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ει</b> <b>conditional</b> <b>ei i:</b> if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
<b>ουκ</b> <b>particle - nominative</b> <b>ou oo:</b> no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
<b>εγεννηθη</b> <b>verb - aorist passive indicative - third person singular</b> <b>gennao ghen-nah'-o:</b> to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate
<b>ο</b> <b>definite article - nominative singular masculine</b> <b>ho ho:</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>ανθρωπος</b> <b>noun - nominative singular masculine</b> <b>anthropos anth'-ro-pos:</b> man-faced, i.e. a human being -- certain, man.
<b>εκεινος</b> <b>demonstrative pronoun - nominative singular masculine</b> <b>ekeinos ek-i'-nos:</b> 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.

## Mark 14:22 .

.	Greek	Strong's	Origin
While they were eating,	ἐσθιόντων (esthiontōn)	2068: to eat	akin to edó (to eat)
He took	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
[some] bread,	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and after a blessing	εὐλογήσας (eulogēsas)	2127: to speak well of, praise	from eu and logos

He broke	ἐκλάσεν (eklasen)	2806: to break	a prim. verb
[it], and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[it] to them, and said,		3004: to say	a prim. verb
"Take	λάβετε (labete)	2983: to take, receive	from a prim. root lab-
[it]; this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My body."	σῶμα (sōma)	4983: a body	of uncertain origin

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εσθιοντων verb - present active participle - genitive plural masculine**  
**esthio es-thee'-o:** to eat (usually literal) -- devour, eat, live.

**αυτων personal pronoun - genitive plural masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**λαβων verb - second aorist active participle - nominative singular masculine**  
**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

**ο definite article - nominative singular masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιησους noun - nominative singular masculine**  
**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.



**αρτον noun - accusative singular masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

**ευλογησας verb - aorist active participle - nominative singular masculine**

**eulogeo yoo-log-eh'-o:** to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

**εκλασεν verb - aorist active indicative - third person singular**

**klao klah'-o:** to break (specially, of bread) -- break.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εδωκεν verb - aorist active indicative - third person singular**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

**λαβετε verb - second aorist active middle - second person**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

**φαγετε verb - second aorist active middle - second person**

**phago fag'-o:** to eat -- eat, meat.

**τουτο demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**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.

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

## Mark 14:23 .

.	Greek	Strong's	Origin
And when He had taken	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
a cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
[and] given thanks,	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
He gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[it] to them, and they all	πάντες (pantes)	3956: all, every	a prim. word
drank	ἔπιον (epion)	4095: to drink	a prim. word
from it.			

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ποτήριο** **noun - accusative singular neuter**  
**poterion** **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

**ευχαριστήσας** **verb - aorist active participle - nominative singular masculine**  
**eucharistéo** **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

**εδωκεν** **verb - aorist active indicative - third person singular**  
**didomi** **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**αυτοῖς** **personal pronoun - dative plural masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**καί** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**επιπιν** **verb - second aorist active indicative - third person**  
**pino** **pee'-no**: to imbibe -- drink.

**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)

**αυτοῦ** **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

**πάντες** **adjective - nominative plural masculine**  
**pas** **pas**: apparently a primary word; all, any, every, the whole

## Mark 14:24 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My blood	αἷμα (aima)	129: blood	of uncertain origin
of the covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi

which	τὸ (to)	3588: the	the def. art.
is poured	ἐκχυννόμενον (ekchunnomenon)	1632b: to pour out, fig. to bestow	from the same as ekcheó
out for many.	πολλῶν (pollōn)	4183: much, many	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ΕΙΠΕΝ verb - second aorist active indicative - third person singular

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αὐτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

### ΕΣΤΙΝ verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αἷμα noun - nominative singular neuter

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

### μου personal pronoun - first person genitive singular

**mou moo:** of me -- I, me, mine (own), my.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καινης **adjective - genitive singular feminine**

kainos **kahee-nos'**: new (especially in freshness) -- new.

διαθηκης **noun - genitive singular feminine**

diatheke **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

πολλων **adjective - genitive plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εκχυνομενον **verb - present passive participle - nominative singular neuter**

ekcheo **ek-kheh'-o, :** to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

## Mark 14:25 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, I will never	οὐ (ou)	3756: not, no	a prim. word
again	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
drink	πίω (piō)	4095: to drink	a prim. word

of the fruit		1079b: fruit, produce	from ginomai
of the vine	ἀμπέλου (ampelou)	288: vine	of uncertain origin
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
that day	ἡμέρας (ēmeras)	2250: day	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
I drink	πίνω (pinō)	4095: to drink	a prim. word
it new	καινὸν (kainon)	2537: new, fresh	a prim. word
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuō
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

αμην **hebrew transliterated word**

**amen am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **verb - present active indicative - first person singular**

**lego leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

**humin hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

**hoti hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**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).

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**πιω verb - second aorist active subjunctive - first person singular**

**pino pee'-no:** to imbibe -- drink.

---

**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.

---

**γεννηματος noun - genitive singular neuter**

**gennema ghen'-nay-mah:** offspring; by analogy, produce -- fruit, generation.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αμπελου noun - genitive singular feminine**

**ampelos am'-pel-os:** a vine (as coiling about a support) -- vine.

---

**εως conjunction**

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ημερας noun - genitive singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**εκεινης demonstrative pronoun - genitive singular feminine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed --

he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

**οταν conjunction**

**hotan hot'-an:** whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

**αυτο personal pronoun - accusative singular neuter**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**πινω verb - present active subjunctive - first person singular**

**pino pee'-no:** to imbibe -- drink.

**καινον adjective - accusative singular neuter**

**kainos kahee-nos':** new (especially in freshness) -- new.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βασιλεια noun - dative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 14:26 .

.	Greek	Strong's	Origin
After singing a hymn,	ὕμνήσαντες (umnēsantes)	5214: to sing to, to laud	from humnos
they went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai
out to the Mount	ὄρος (oros)	3735: a mountain	a prim. word



of Olives.

ἐλαιῶν  
(elaiōn)

1636: an olive (the tree or the fruit) a prim. word

## 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

ὑμνησαντες **verb - aorist active participle - nominative plural masculine**

**humneo hoom-neh'-o:** to hymn, i.e. sing a religious ode; by implication, to celebrate (God) in song -- sing a hymn (praise unto).

ἐξηλθον **verb - second aorist active indicative - third person**

**exerchomai ex-er'-khom-ah-ee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εἰς **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**

**oros or'-os:** a mountain (as lifting itself above the plain): -hill, mount(-ain).

των **definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελαιων **noun - genitive plural feminine**

**elaia el-ah'-yah:** an olive (the tree or the fruit) -- olive (berry, tree).

## Mark 14:27 .

■			
.	Greek	Strong's	Origin

And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to them, "You will all	πάντες (pantes)	3956: all, every	a prim. word
fall away,	σκανδαλισθήσεσθε (skandalisthēsesthe)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
I WILL STRIKE DOWN	πατάξω (pataxō)	3960: to beat (of the heart), to strike	of uncertain origin
THE SHEPHERD,	ποιμένα (poimena)	4166: a shepherd	of uncertain origin
AND THE SHEEP	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainō
SHALL BE SCATTERED.'	διασκορπισθήσονται (diaskorpisthēsontai)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizō

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιησους noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**παντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**σκανδαλισθησεσθε verb - future passive indicative - second person**

**skandalizo skan-dal-id'-zo:** to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**εμοι personal pronoun - first person dative singular**

**emoi em-oy':** to me -- I, me, mine, my.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νυκτι noun - dative singular feminine**

**nux noox:** night -- (mid-)night.

---

**ταυτη demonstrative pronoun - dative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**γεγραπται verb - perfect passive indicative - third person singular**

**grapho graf'-o:** to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

---

παταξω **verb - future active indicative - first person singular**

patasso **pat-as'-so**: to knock (gently or with a weapon or fatally) -- smite, strike.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμενα **noun - accusative singular masculine**

poimen **poy-mane'**: a shepherd -- shepherd, pastor.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διασκορπισθησεται **verb - future passive indicative - third person singular**

diaskorpizo **dee-as-kor-pid'-zo**: to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander -- disperse, scatter (abroad), strew, waste.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προβατα **noun - nominative plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

## Mark 14:28 .

.	Greek	Strong's	Origin
"But after	μετὰ (meta)	3326: with, among, after	a prim. preposition
I have been raised,	ἐγερθῆναι (egerthēnai)	1453: to waken, to raise up	a prim. verb
I will go ahead	προάξω (proaxō)	4254: to lead forth, to go before	from pro and agó
of you to Galilee."	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

## KJV Lexicon

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.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εγερθηναι **verb - aorist passive middle or passive deponent**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

προαξω **verb - future active indicative - first person singular**

proago **pro-ag'-o**: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

## Mark 14:29 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-

to Him, "[Even] though	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
all	πάντες (pantes)	3956: all, every	a prim. word
may fall away,	σκανδαλισθήσονται (skandalisthēsontai)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
yet	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
I will not."			

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### πετρος noun - nominative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

### εφη verb - imperfect indicative - third person singular

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

### αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### 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.

παντες **adjective - nominative plural masculine**  
pas **pas**: apparently a primary word; all, any, every, the whole

σκανδαλισθησονται **verb - future passive indicative - third person**  
skandalizo **skan-dal-id'-zo**: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

αλλ **conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγω **personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

## Mark 14:30 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγει (legei)	3004: to say	a prim. verb
to him, "Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, that this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
very	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
night,	νυκτὶ (nukti)	3571: night, by night	a prim. word
before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
a rooster	ἀλέκτορα	220: a rooster	of uncertain origin

	(alektora)		
crows	φωνῆσαι (phōnēsai)	5455: to call out	from phóné
twice,	δὶς (dis)	1364: twice	from duo
you yourself	σὺ (su)	4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
will deny	ἀπαρνῆση (aparnēsē)	533: to deny	from apo and arneomai
Me three times."	τρίς (tris)	5151: three times	adverb from treis

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αὐτω personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### αμην hebrew transliterated word

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.



---

**λεγω verb - present active indicative - first person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**συ personal pronoun - second person nominative singular**

**su soo:** the person pronoun of the second person singular thou -- thou.

---

**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.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**νυκτι noun - dative singular feminine**

**nux noox:** night -- (mid-)night.

---

**ταυτη demonstrative pronoun - dative singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**πριν adverb**

**prin prin:** prior, sooner -- before (that), ere.

---

**η particle**

**e ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

---

**δισ adverb**

**dis dece:** twice -- again, twice.

---

**αλεκτορα noun - accusative singular masculine**

**alektor al-ek'-tore:** a cock or male fowl -- cock.

---

**φωνησαι verb - aorist active middle or passive deponent**

**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

---

τρεις **adverb**  
tris **trece**: three times -- three times, thrice.

απαρνηση **verb - future middle deponent indicative - second person singular**  
aparneomai **ap-ar-neh'-om-ahee**: to deny utterly, i.e. disown, abstain -- deny.

με **personal pronoun - first person accusative singular**  
me **meh**: me -- I, me, my.

## Mark 14:31 .

.	Greek	Strong's	Origin
But [Peter] kept saying	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
insistently,		1600a: more exceedingly	adverb from ek and perissós
"[Even] if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I have to die	συναποθανεῖν (sunapothanein)	4880: to die with	from sun and apothnέskó
with You, I will not deny	ἀπαρνήσομαι (aparnēsomai)	533: to deny	from apo and arneomai
You!" And they all	πάντες (pantes)	3956: all, every	a prim. word
were saying	ἐλεγον (elegon)	3004: to say	a prim. verb
the same thing	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### 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)

### περισσου adjective - genitive singular neuter

perissos **per-is-sos'**: exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

### ελεγεν verb - imperfect active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### μαλλον adverb

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

### 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).

### με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

### δει verb - present impersonal active subjunctive - third person singular

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

### συναποθανειν verb - second aorist active middle or passive deponent

sunapothnesko **soon-ap-oth-nace'-ko**: to de cease (literally) in company with, or (figuratively), similarly to -- be dead (die) with.

### σοι personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

### ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

απαρνησῶμαι **verb - aorist middle deponent subjunctive - first person singular**

aparneomai **ap-ar-neh'-om-ahee**: to deny utterly, i.e. disown, abstain -- deny.

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

πάντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## Mark 14:32 .

.	Greek	Strong's	Origin
They came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to a place	χωρίον (chōrion)	5564: a place, property	dim. of chóra
named	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Gethsemane;	Γεθσημανὶ (gethsēmani)	1068: Gethsemane, an olive orchard on the Mt. of Olives	of Hebrew origin gath and shemen
and He said	λέγει (legei)	3004: to say	a prim. verb
to His disciples,	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
"Sit	καθίσατε (kathisate)	2523: to make to sit down, to sit down	another form of kathezomai

here	ἔδῃ (ōde)	5602: so, to here, here	demonstrative adverb from hode,
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I have prayed."	προσεύξωμαι (proseuxōmai)	4336: to pray	from pros and euchomai

## 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

### ἐρχονται verb - present middle or passive deponent indicative - third person

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### 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

### χωρίον noun - accusative singular neuter

**chorion kho-ree'-on:** a spot or plot of ground -- field, land, parcel of ground, place, possession.

### οὗ relative pronoun - genitive singular neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### 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.

### ὄνομα noun - nominative singular neuter

**onoma on'-om-ah:** a name (authority, character) -- called, (+ sur-)name(-d).

### γεθσημανή proper noun

**Gethsemane geth-say-man-ay':** oil-press; Gethsemane, a garden near Jerusalem -- Gethsemane.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μαθηταις noun - dative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**καθισατε verb - aorist active middle - second person**

**kathizo kath-id'-zo:** to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

**ωδε adverb**

**hode ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

**εως conjunction**

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

**προσευξωμαι verb - aorist middle deponent subjunctive - first person singular**

**proseuchomai pros-yoo'-khom-ah-ee:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

## Mark 14:33 .

.	Greek	Strong's	Origin
And He took	παραλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
with Him Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób

and John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and began		757: to rule, to begin	a prim. verb
to be very distressed	ἐκθαμβεῖσθαι (ekthambeisthai)	1568: to amaze, to be amazed	from ekthambos
and troubled.	ἀδημονεῖν (adēmonein)	85: to be distressed	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

### παραλαμβάνει verb - present active indicative - third person singular

**paralambano par-al-am-ban'-o:** to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

### 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.

### πέτρον noun - accusative singular masculine

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### Ἰακωβον noun - accusative singular masculine

**Iakobos ee-ak'-o-bos:** Jacobus, the name of three Israelites -- James.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἰωάννην noun - accusative singular masculine

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

**μεθ** **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

**εαυτου** **reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**και** **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ηρξατο** **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ah-ee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

**εκθαμβεισθαι** **verb - present passive middle or passive deponent**

ekthambeo **ek-tham-beh'-o**: to astonish utterly -- affright, greatly (sore) amaze.

**και** **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αδημονειν** **verb - present active infinitive**

ademoneo **ad-ay-mon-eh'-o**: to be in distress (of mind) -- be full of heaviness, be very heavy.

## Mark 14:34 .

.	Greek	Strong's	Origin
And He said	λέγει (legei)	3004: to say	a prim. verb
to them, "My soul	ψυχή (psuchē)	5590: breath, the soul	of uncertain origin
is deeply grieved	περίλυπος (perilupos)	4036: very sad	from peri and lupé
to the point	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
of death;	θανάτου (thanatou)	2288: death	from thnéskó
remain	μείνατε	3306: to stay, abide, remain	a prim. verb



	(meinate)		
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
and keep watch."	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeirō

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυτοις personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### περιλυπος adjective - nominative singular feminine

**perilupos per-il'-oo-pos:** grieved all around, i.e. intensely sad -- exceeding (very) sorry(-owful).

### εστιν verb - present indicative - third person singular

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

### η definite article - nominative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ψυχη noun - nominative singular feminine

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

### μου personal pronoun - first person genitive singular

**mou moo:** of me -- I, me, mine (own), my.

### εως conjunction

**heos beh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and

place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

θανάτου **noun - genitive singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

μείνατε **verb - aorist active middle - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ὡδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γρηγορεῖτε **verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

## Mark 14:35 .

.	Greek	Strong's	Origin
And He went	προελθὼν (proelthōn)	4281: to go forward, go on	from pro and erchomai
a little		3398: small, little	a prim. word
beyond		4281: to go forward, go on	from pro and erchomai
[them], and fell	ἐπιπτεν (epipten)	4098: to fall	from a redupl. of the prim. root pet
to the ground	γῆς (gēs)	1093: the earth, land	a prim. word
and [began] to pray	προσηύχετο (proseucheto)	4336: to pray	from pros and euchomai
that if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
it were possible,	δυνατόν (dunaton)	1415: strong, mighty, powerful	from dunamai

the hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
might pass	παρέλθῃ (parelthē)	3928: to pass by, to come to	from para and erchomai
Him by.			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### προσελθων verb - second aorist active participle - nominative singular masculine

**proserchomai pros-er'-khom-ahee:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

### μικρον adjective - accusative singular neuter

**mikron mik-ron':** a small space of time or degree -- a (little) (while).

### επεσεν verb - second aorist active indicative - third person singular

**pipto pip'-to, :** to fall -- fail, fall (down), light on.

### επι preposition

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### γης noun - genitive singular feminine

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσηυχέτο **verb - imperfect middle or passive deponent indicative - third person singular**  
proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray  
(earnestly, for), make prayer.

**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.

**εἰ conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**δυνατός adjective - nominative singular neuter**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty  
(man), possible, power, strong.

**ἐστιν verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

**παρελθῆναι verb - second aorist active subjunctive - third person singular**

parerchomai **par-er'-khom-ahee**: to come near or aside, i.e. to approach (arrive), go by (or  
away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away,  
by, over), past, transgress.

**ἀπὸ preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or  
relation; literal or figurative)

**αὐτοῦ personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper  
personal pronoun) of the other persons

**ἡ definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

**ὥρα noun - nominative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

## Mark 14:36 .

.	Greek	Strong's	Origin
And He was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"Abba!	ἄββα (abba)	5: Abba, father	of Aramaic origin ab
Father!	πατήρ	3962: a father	a prim. word

	(patēr)		
All things	πάντα (panta)	3956: all, every	a prim. word
are possible	δυνατά (dunata)	1415: strong, mighty, powerful	from dunamai
for You; remove	παρένεγκε (parenenke)	3911: to bring to, to carry away	from para and pheró
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
from Me; yet	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
not what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
I will,	θέλω (thelō)	2309: to will, wish	a prim. verb
but what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
You will."			

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγεν **verb - imperfect active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αββα **proper noun**

**Abba** **ab-bah':** father as a vocative -- Abba.

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**ο** **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πατηρ** **noun - nominative singular masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**παντα** **adjective - nominative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**δυνατα** **adjective - nominative plural neuter**

**dunatos doo-nat-os':** powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

---

**σοι** **personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

---

**παρενεγκε** **verb - second aorist active middle - second person singular**

**paraphero par-af-er'-o:** to bear along or aside, i.e. carry off; by implication, to avert -- remove, take away.

---

**το** **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ποτηριον** **noun - accusative singular neuter**

**poterion pot-ay'-ree-on:** a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

---

**απ** **preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**μου** **personal pronoun - first person genitive singular**

**emou em-oo':** of me -- me, mine, my.

---

**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).

---

**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.

---

**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.

**εγω personal pronoun - first person nominative singular**

**ego eg-o':** I, me.

**θελω verb - present active indicative - first person singular**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

**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.

**συ personal pronoun - second person nominative singular**

**su soo:** the person pronoun of the second person singular thou -- thou.

## Mark 14:37 .

.	Greek	Strong's	Origin
And He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and found	εὕρίσκει (euriskei)	2147: to find	a prim. verb
them sleeping,	καθεύδοντας (katheudontas)	2518: to sleep	from kata and heudó (to sleep)
and said	λέγει (legei)	3004: to say	a prim. verb
to Peter,	Πέτρον (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
"Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
are you asleep?	καθεύδεις (katheudeis)	2518: to sleep	from kata and heudó (to sleep)

Could	ἰσχυσας (ischusas)	2480: to be strong, have power	from ischus
you not keep watch	γρηγορήσαι (grēgorēsai)	1127: to be awake, to watch	formed from perf. of egeiró
for one	μίαν (mian)	1520: one	a primary number
hour?	ῥῶαν (ōran)	5610: a time or period, an hour	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

### ερχεται verb - present middle or passive deponent indicative - third person singular

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ευρισκει verb - present active indicative - third person singular

**heurisko hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

### αυτους personal pronoun - accusative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### καθευδοντας verb - present active participle - accusative plural masculine

**katheudo kath-yoo'-do:** to lie down to rest, i.e. (by implication) to fall asleep -- (be a- )sleep.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular



**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πετρω noun - dative singular masculine**

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

**σιμων noun - vocative singular masculine**

**Simon see'-mone:** Simon (i.e. Shimon), the name of nine Israelites -- Simon.

**καθευδεις verb - present active indicative - second person singular**

**katheudo kath-yoo'-do:** to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

**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.

**ισχυσας verb - aorist active indicative - second person singular**

**ischuo is-khoo'-o:** to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

**μιαν adjective - accusative singular feminine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**ωραν noun - accusative singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

**γρηγορησαι verb - aorist active middle or passive deponent**

**gregoreuo gray-gor-yoo'-o:** to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

## Mark 14:38 .

.	Greek	Strong's	Origin
"Keep	γρηγορεῖτε (grēgoreite)	1127: to be awake, to watch	formed from perf. of egeiró
watching and praying	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
that you may not come	ἔλθητε (elthēte)	2064: to come, go	a prim. verb
into temptation;	πειρασμόν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó

the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
is willing,	πρόθυμον (prothumon)	4289: willing, ready	from pro and thumos
but the flesh	σὰρξ (sarx)	4561: flesh	a prim. word
is weak."	ἀσθενής (asthenēs)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)

## KJV Lexicon

γρηγορεῖτε **verb - present active imperative - second person**

gregoreuo **gray-gor-yoo'-o:** to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

καὶ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευχέσθε **verb - present middle or passive deponent imperative - second person**

proseuchomai **pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ἵνα **conjunction**

hina **hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εἰσελθῆτε **verb - second aorist active subjunctive - second person**

eiserchomai **ice-er'-khom-ahēe:** to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πειρασμον **noun - accusative singular masculine**

**peirasmos** **pi-ras-mos'**: a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

**το** **definite article - nominative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μεν** **particle**

**men men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**πνευμα** **noun - nominative singular neuter**

**pneuma pnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

**προθυμον** **adjective - nominative singular neuter**

**prothumos proth'-oo-mos**: forward in spirit, i.e. predisposed; neuter (as noun) alacrity -- ready, willing.

**η** **definite article - nominative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε** **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**σαρξ** **noun - nominative singular feminine**

**sarx sarx**: carnal(-ly, + -ly minded), flesh(-ly).

**ασθενης** **adjective - nominative singular feminine**

**asthenes as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

## Mark 14:39 .

.	Greek	Strong's	Origin
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He went away	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and prayed,	προσηύξατο (prosēuxato)	4336: to pray	from pros and euchomai
saying		3004: to say	a prim. verb
the same	αὐτὸν	846: (1) self (emphatic) (2) he, an intensive pronoun, a prim.	

	(auton)	she, it (used for the third pers. word pron.) (3) the same
words.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech from legó

## 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 (conjunctively) furthermore or on the other hand -- again.

### απελθων verb - second aorist active participle - nominative singular masculine

**aperchomai ap-erkh'-om-ahēe:** to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

### προσηυξατο verb - aorist middle deponent indicative - third person singular

**proseuchomai pros-yoo'-khom-ahēe:** to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αυτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### λογον noun - accusative singular masculine

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

### ειπωv verb - second aorist active participle - nominative singular masculine

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

## Mark 14:40 .

.	Greek	Strong's	Origin
And again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
and found	εὑρεν (euren)	2147: to find	a prim. verb
them sleeping,	καθεύδοντας (kathēdōntas)	2518: to sleep	from kata and heudó (to sleep)
for their eyes	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
were very heavy;		2599b: to weigh down	a prol. form of katabaréō
and they did 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
to answer	ἀποκριθῶσιν (apokrithōsin)	611: to answer	from apo and krinó
Him.			

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

υποστρεψας **verb - aorist active participle - nominative singular masculine**  
hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

---

ευρεν **verb - second aorist active indicative - third person singular**  
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

---

αυτους **personal pronoun - accusative plural masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

παλιν **adverb**  
palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

---

καθευδοντας **verb - present active participle - accusative plural masculine**  
katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

---

ησαν **verb - imperfect indicative - third person**  
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

γαρ **conjunction**  
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

οι **definite article - nominative plural masculine**  
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

---

βεβαρημενοι **verb - perfect passive participle - nominative plural masculine**  
bareo **bar-eh'-o**: to weigh down (figuratively) -- burden, charge, heavy, press.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ουκ **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ἤδεισαν verb - pluperfect active indicative - third person**  
**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**τι interrogative pronoun - accusative singular neuter**  
**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**αὐτῷ personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ἀποκριθῶσιν verb - aorist passive deponent subjunctive - third person**  
**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

## Mark 14:41 .

.	Greek	Strong's	Origin
And He came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
the third time,	τρίτον (triton)	5154: third	ord. num. from treis
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Are you still		3062: the rest, the remaining	from leipó
sleeping	καθεύδετε (katheudete)	2518: to sleep	from kata and heudó (to sleep)
and resting?	ἀναπαύεσθε (anapauesthe)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
It is enough;		568: to hold back, keep off, to be away, be distant	from apo and echó
the hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
has come;	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb

behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἄνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is being betrayed	παραδίδοται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of sinners.	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó

## 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

### ἐρχεται verb - present middle or passive deponent indicative - third person singular

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### τρίτον adjective - accusative singular neuter

**tritōs tree'-tos:** third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### λεγει verb - present active indicative - third person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,



speak, tell, utter.

---

**αυτοῖς personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**καθευδετε verb - present active indicative - second person**

**katheudo kath-yoo'-do:** to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

---

**katheudo kath-yoo'-do:** to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

---

**λοιπον verb - present active imperative - second person**

**loipon loy-pon':** something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

---

**και adjective - accusative singular neuter**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**αναπαυεσθε conjunction**

**anapano an-ap-ow'-o:** (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

---

**anapano an-ap-ow'-o:** (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.

---

**verb - present middle indicative - second person verb - present middle imperative - second person**

**apechei ap-ekh'-i:** it is sufficient -- it is enough.

---

**απεχει verb - present active indicative - third person singular**

**erchomai er'-khom-ahce:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

---

**ηλθεν verb - second aorist active indicative - third person singular**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**η definite article - nominative singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

---

**ωρα noun - nominative singular feminine**

**idou id-oo':** used as imperative lo!; -- behold, lo, see.

---

**ιδου verb - second aorist active middle - second person singular**

**paradidomi par-ad-id'-o-mee:** to surrender, i.e yield up, intrust, transmit -- betray, bring

forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

παράδοται **verb - present passive 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.

ο **definite article - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

υιος **noun - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ανθρωπου **noun - genitive singular masculine**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εις **preposition**

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**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

χειρας **noun - 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.

των **definite article - genitive plural masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

αμαρτων **adjective - genitive plural masculine**

## Mark 14:42 .

.	Greek	Strong's	Origin
"Get	ἐγείρεσθε (egeiresthe)	1453: to waken, to raise up	a prim. verb
up, let us be going:	ἄγωμεν (agōmen)	71: to lead, bring, carry	a prim. verb
behold,	ἰδοὺ	2400: look, behold	from eidon, used as a

	(idou)		demonstrative particle
the one who betrays	παραδιδούς (paradidous)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Me is at hand!"	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

## KJV Lexicon

εγείρεσθε **verb - present middle or passive imperative - second person**  
egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αγωμεν **verb - present active subjunctive - first person**  
**ago ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

ιδου **verb - second aorist active middle - second person singular**  
**idou id-oo'**: used as imperative lo!; -- behold, lo, see.

ο **definite article - nominative singular masculine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδιδους **verb - present active participle - nominative singular masculine**  
**paradidomi par-ad-id'-o-mee**: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

με **personal pronoun - first person accusative singular**  
**me meh**: me -- I, me, my.

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.

## Mark 14:43 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb

while He was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
Judas,	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
one	εἰς (eis)	1520: one	a primary number
of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
came	παράγινεται (paraginetai)	3854: to be beside, to arrive	from para and ginomai
up accompanied	μετ' (met)	3326: with, among, after	a prim. preposition
by a crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
with swords	μαχαιρῶν (machairōn)	3162: a short sword or dagger	perhaps from machomai
and clubs,	ξύλων (xulōn)	3586: wood	a prim. word
[who were] from the chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hierous
and the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and the elders.	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**ετι adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**λαλουντος verb - present active participle - genitive singular masculine**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

---

**παραγινεται verb - present middle or passive deponent indicative - third person singular**

**paraginomai par-ag-in'-om-ahee:** to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

---

**ιουδας noun - nominative singular masculine**

**loudas ee-oo-das':** Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

---

**εις adjective - nominative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**ων verb - present participle - nominative singular masculine**

**on oan:** being -- be, come, have.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δωδεκα numeral (adjective)**

**dodeka do'-dek-ah:** two and ten, i.e. a dozen -- twelve.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μετ preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**οχλος noun - nominative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

**πολυς adjective - nominative singular masculine**

**polus pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**μαχαιρων noun - genitive plural feminine**

**machaira makh'-ahee-rah:** a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ξυλων noun - genitive plural neuter**

**xulon xoo'-lon:** timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

---

**παρα preposition**

**para par-ah':** near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχιερων noun - genitive plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

**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.

---

**γραμματεων noun - genitive plural masculine**

**grammateus gram-mat-yooce':** a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

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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

---

**των** **definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πρεσβυτερων** **adjective - genitive plural masculine**  
**presbuteros pres-boo'-ter-os:** older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

## Mark 14:44 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he who was betraying	παραδιδούς (paradidouss)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him had given	δεδώκει (dedōkei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them a signal,	σύσημον (sussēmon)	4953: a fixed sign	from sun and the same as sémainó
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Whomever	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I kiss,	φιλήσω (philēsō)	5368: to love	from philos
He is the one; seize	κρατήσατε (kratēsate)	2902: to be strong, rule	from kratos
Him and lead Him away	ἀπάγετε (apagete)	520: to lead away	from apo and agó
under guard."	ἀσφαλῶς (asphalōs)	806: safely	adverb from asphalés

## KJV Lexicon

δεδωκει **verb - pluperfect active indicative - third person singular - attic**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδιδους **verb - present active participle - nominative singular masculine**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συσσημον **noun - accusative singular neuter**

sussemon **soos'-say-mon**: a sign in common, i.e. preconcerted signal -- token.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

φιλησω **verb - aorist active subjunctive - first person singular**

phileo **fil-eh'-o**: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

αυτος **personal pronoun - nominative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper



personal pronoun) of the other persons

**ΕΣΤΙΝ verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**κρατησατε verb - aorist active middle - second person**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

**αΥΤΟΝ personal pronoun - accusative 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

**αΠΑΓΑΓΕΤΕ verb - second aorist active middle - second person**

**apago ap-ag'-o:** to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

**ασφαλως adverb**

**asphalos as-fal-oc'e':** securely -- assuredly, safely.

## Mark 14:45 .

.	Greek	Strong's	Origin
After coming,	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
Judas immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
went	προσελθῶν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to Him, saying,	λέγει (legei)	3004: to say	a prim. verb
"Rabbi!"	ῥαββί (rabbi)	4461: my master, my teacher	of Hebrew origin rab
and kissed	κατεφίλησεν (katephilēsen)	2705: to kiss fervently	from kata and phileō
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

ελθων verb - second aorist active participle - nominative singular masculine

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ευθεως adverb

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

προσελθων verb - second aorist active participle - nominative singular masculine

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ραββι hebrew transliterated word

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

ραββι hebrew transliterated word

rhabbi **hrab-bee'**: my master, i.e Rabbi, as an official title of honor -- Master, Rabbi.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεφιλησεν verb - aorist active indicative - third person singular

kataphileo **kat-af-ee-leh'-o**: to kiss earnestly -- kiss.

αὐτον **personal pronoun - accusative singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 14:46 .

.	Greek	Strong's	Origin
They laid	ἐπέβαλον (epebalon)	1911: to throw over, to throw oneself	from epi and balló
hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on Him and seized	ἐκράτησαν (ekratēsan)	2902: to be strong, rule	from kratos
Him.			

### KJV Lexicon

οἱ **definite article - nominative plural masculine**  
**ho ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**  
**de deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιεβαλον **verb - second aorist active indicative - third person**  
**epiballo ep-ee-bal'-lo'**: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

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.

αὐτον **personal pronoun - accusative singular masculine**  
**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

<b>ho ho:</b>	<b>τας</b> <b>definite article - accusative plural feminine</b> the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
<b>cheir khire:</b>	<b>χειρας</b> <b>noun - accusative plural feminine</b> the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.
<b>autos ow-tos':</b>	<b>αυτων</b> <b>personal pronoun - genitive plural masculine</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>kai kahee:</b>	<b>και</b> <b>conjunction</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
<b>krateo krat-eh'-o:</b>	<b>εκρατησαν</b> <b>verb - aorist active indicative - third person</b> to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).
<b>autos ow-tos':</b>	<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b> the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 14:47 .

.	Greek	Strong's	Origin
But one	εἷς (eis)	1520: one	a primary number
of those	τῶν (tōn)	3588: the	the def. art.
who stood	παρεστηκότων (parestēkotōn)	3936: to place beside, to present, stand by, appear	from para and histēmi
by drew	σπασάμενος (spasamenos)	4685: to draw (a sword)	a prim. verb
his sword,	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
and struck	ἔπαισεν (epaisen)	3817: to strike, spec. to sting	a prim. verb

the slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
of the high priest	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
and cut off	ἀφείλεν (apheilen)	851: to take from, take away	from apo and haireó
his ear.	ὠτάριον (ōtarion)	5621a: an ear	from ótion

## KJV Lexicon

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεστηκοτων **verb - perfect active participle - genitive plural masculine**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

σπασαμενος **verb - aorist middle passive - nominative singular masculine**

spao **spah'-o**: to draw -- draw (out).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαχαιραν **noun - accusative singular feminine**

machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

επαισεν **verb - aorist active indicative - third person singular**

**paio pah'-yo:** to hit ; specially, to sting (as a scorpion) -- smite, strike.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δουλον noun - accusative singular masculine**

**doulos doo'-los:** a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αρχιερωσ noun - genitive singular masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αφειλεν verb - second aorist active indicative - third person singular**

**aphaiteo af-ahee-reh'-o:** to remove -- cut (smite) off, take away.

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ωτιον noun - accusative singular neuter**

**otion o-tee'-on:** an earlet, i.e. one of the ears, or perhaps the lobe of the ear -- ear.

## Mark 14:48 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "Have you come	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai

out with swords	μαχαίρων (machairōn)	3162: a short sword or dagger	perhaps from machomai
and clubs	ξύλων (xulōn)	3586: wood	a prim. word
to arrest	συλλαβεῖν (sullabein)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
Me, as [you would] against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
a robber?	ληστήν (lēstēn)	3027: a robber	from léis (booty)

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

### ως adverb

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

**επι preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**ληστην noun - accusative singular masculine**

**leistes lace-tace'**: a brigand -- robber, thief.

**εξηλθετε verb - second aorist active indicative - second person**

**exerchomai ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

**μετα preposition**

**meta met-ah'**: denoting accompaniment; amid (local or causal);

**μαχαιρων noun - genitive plural feminine**

**machaira makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

**και conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ξυλων noun - genitive plural neuter**

**xulon xoo'-lon**: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

**συλλαβειν verb - second aorist active middle or passive deponent**

**sullambano sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

**με personal pronoun - first person accusative singular**

**me meh**: me -- I, me, my.

## Mark 14:49 .

.	Greek	Strong's	Origin
"Every	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
day	ἡμέραν (ēmeran)	2250: day	a prim. word
I was with you in the temple		2413: sacred, a sacred thing, a temple	a prim. word
teaching,	διδάσκων	1321: to teach	a redupl. caus. form of daó (to



	(didaskōn)		learn)
and you did not seize	ἐκρατήσατε (ekratēsate)	2902: to be strong, rule	from kratos
Me; but [this has] [taken place] to fulfill	πληρωθῶσιν (plērōthōsin)	4137: to make full, to complete	from plérés
the Scriptures."	γραφαί (graphai)	1124: a writing, scripture	from graphó

## KJV Lexicon

### καθ preposition

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

### ημεραν noun - accusative singular feminine

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

### ημην verb - imperfect indicative - first person singular

**emen ay'-mane:** I was -- be, was. (Sometimes unexpressed).

### 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.

### τω definite article - dative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιερω noun - dative singular neuter

**hieron hee-er-on':** a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

### διδασκων verb - present active participle - nominative singular masculine

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ουκ particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**κρατησατε verb - aorist active indicative - second person**

**krateo krat-eh'-o:** to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

**αλλ conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**πληρωθωσιν verb - aorist passive subjunctive - third person**

**pleroo play-ro'-o:** to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

**αι definite article - nominative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γραφαι noun - nominative plural feminine**

**graphe graf-ay':** a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

## Mark 14:50 .

.	Greek	Strong's	Origin
And they all	πάντες (pantes)	3956: all, every	a prim. word
left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
Him and fled.	ἔφυγον (ephugon)	5343: to flee	a prim. verb

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφεντες **verb - second aorist active participle - nominative plural masculine**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

εφυγον **verb - second aorist active indicative - third person**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

## Mark 14:51 .

.	Greek	Strong's	Origin
A young man	νεανίσκος (neaniskos)	3495: a young man, a youth	from neanias
was following	συνηκολούθει (sunēkolouthei)	4870: to follow along with	from sun and akoloutheó
Him, wearing	περιβεβλημένος (peribeblēmenos)	4016: to throw around, put on	from peri and balló
[nothing but] a linen sheet	σινδόνα (sindona)	4616: fine linen cloth	of uncertain derivation
over	ἐπὶ (epì)	1909: on, upon	a prim. preposition

[his] naked	γυμνοῦ (gumnou)	1131: naked, poorly clothed	a prim. word
[body]; and they seized	κρατοῦσιν (kratousin)	2902: to be strong, rule	from kratos
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

### εις adjective - nominative singular masculine

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

### τις indefinite pronoun - nominative singular masculine

**tis tis:** some or any person or object

### νεανισκος noun - nominative singular masculine

**neaniskos neh-an-is'-kos:** a youth (under forty) -- young man.

### ηκολουθησεν verb - aorist active indicative - third person singular

**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

### αυτω personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### περιβεβλημενος verb - perfect passive participle - nominative singular masculine

**periballo per-ee-bal'-lo:** to throw all around, i.e. invest (with a palisade or with clothing) -- array, cast about, clothe(-d me), put on.

### σινδωνα noun - accusative singular feminine

**sinдон sin-done':** byssos, i.e. bleached linen (the cloth or a garment of it) -- (fine) linen (cloth).

### 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.

γυμνου **adjective - genitive singular neuter**

**gumnos goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρατουςιν **verb - present active indicative - third person**

**krateo krat-eh'-o**: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

αυτον **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεανισκοι **noun - nominative plural masculine**

**neaniskos neh-an-is'-kos**: a youth (under forty) -- young man.

## Mark 14:52 .

.	Greek	Strong's	Origin
But he pulled free	καταλιπών (katalipōn)	2641: to leave, leave behind	from kata and leipó
of the linen sheet	σινδόνα (sindona)	4616: fine linen cloth	of uncertain derivation
and escaped	ἔφυγεν (ephugen)	5343: to flee	a prim. verb
naked.	γυμνός (gumnos)	1131: naked, poorly clothed	a prim. word

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καταλιπων **verb - second aorist active participle - nominative singular masculine**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σινδωνα **noun - accusative singular feminine**

sinдон **sin-done'**: byssos, i.e. bleached linen (the cloth or a garment of it) -- (fine) linen (cloth).

γυμνος **adjective - nominative singular masculine**

gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

εφυγεν **verb - second aorist active indicative - third person singular**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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

## Mark 14:53 .

.	Greek	Strong's	Origin
They led	ἀπήγαγον (apēgagon)	520: to lead away	from apo and agó
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
away		520: to lead away	from apo and agó

to the high	ἀρχιερέα (archierea)	749: high priest	from archó and hiereus
priest;	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
and all	πάντες (pantes)	3956: all, every	a prim. word
the chief priests		749: high priest	from archó and hiereus
and the elders	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
gathered together.	συνέρχονται (sunerchontai)	4905: to come together, by ext. to accompany	from sun and erchomai

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### απηγαγον verb - second aorist active indicative - third person

**apago ap-ag'-o:** to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιησουν noun - accusative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### 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.

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**αρχιερεα noun - accusative singular masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**συνερχονται verb - present middle or passive deponent indicative - third person**

**sunerchomai soon-er'-khom-ahee:** to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

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**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**παντες adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

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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.

---

**αρχιερεις noun - nominative plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**πρεσβυτεροι adjective - nominative plural masculine**

**presbuteros pres-boo'-ter-os:** older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

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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

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English



idiom) -- the, this, that, one, he, she, it, etc.

γραμματεῖς **noun - nominative plural masculine**

**grammateus** **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

## Mark 14:54 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
had followed	ἠκολούθησεν (ēkolouthēsen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him at a distance,	μακρόθεν (makrothen)	3113: from afar, afar	from makros
right	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
into the courtyard	αὐλήν (aulēn)	833: a courtyard, a court	of uncertain origin
of the high priest;	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
and he was sitting	συγκαθήμενος (sunkathēmenos)	4775: to sit together or with	from sun and kathémai
with the officers	ὑπηρετῶν (upēretōn)	5257: an underling, servant	from hupo and eretés (a rower)
and warming	θερμαινόμενος (thermainomenos)	2328: to warm	from thermos (hot); from the same as theros
himself at the fire.	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μακροθεν **adverb**

makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

ηκολουθησεν **verb - aorist active indicative - third person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

εσω **adverb**

eso **es'-o**: inside (as preposition or adjective) -- (with-)in(-ner, -to, -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

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυλην **noun - accusative singular feminine**

aule **ow-lay'**: a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεως **noun - genitive singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συγκαθημενος **verb - present middle or passive deponent participle - nominative singular masculine**  
sugkathemai **soong-kath'-ay-mahee**: to seat oneself in company with -- sit with.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπηρετων **noun - genitive plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερμαινομενος **verb - present middle passive - nominative singular masculine**

thermaino **ther-mah'-ee-no**: to heat (oneself) -- (be) warm(-ed, self).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως **noun - accusative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

## Mark 14:55 .

■			
.	Greek	Strong's	Origin

Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the whole	ὅλον (olon)	3650: whole, complete	a prim. word
Council	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
kept trying to obtain	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
testimony	μαρτυρίαν (marturian)	3141: testimony	from martureó
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to put Him to death,	θανατῶσαι (thanatōsai)	2289: to put to death	from thanatos
and they were not finding	ἑύρισκον (ēuriskon)	2147: to find	a prim. verb
any.			

## KJV Lexicon

οἱ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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αρχιερείς **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ολον **adjective - nominative singular neuter**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

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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.

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συνεδριον **noun - nominative singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

---

εζητουν **verb - imperfect active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

---

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

---

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

μαρτυριαν **noun - accusative singular feminine**

marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

---

εις **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.

---

θανατωσαι **verb - aorist active middle or passive deponent**

thanatoo **than-at-o'-o:** to kill -- become dead, (cause to be) put to death, kill, mortify.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουχ **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ευρισκον **verb - imperfect active indicative - third person**

heurisko **hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

## Mark 14:56 .

.	Greek	Strong's	Origin
For many	πολλοὶ (polloi)	4183: much, many	a prim. word
were giving FALSE testimony	ἐψευδομαρτύρουν (epseudomarturoun)	5576: to bear false witness, give false testimony	from pseudomartus
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Him, but their testimony	μαρτυρίαι (marturiai)	3141: testimony	from martureó
was not consistent.	ἴσαι (isai)	2470: equal	a prim. word

## KJV Lexicon

πολλοι **adjective - nominative plural masculine**

polus **pol-oos':** abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γάρ **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εψευδομαρτυρουν **verb - imperfect active indicative - third person**

**pseudomartureo psyoo-dom-ar-too-reh'-o**: to be an untrue testifier, i.e. offer falsehood in evidence -- be a false witness.

κατ **preposition**

**kata kat-ah'**: (prepositionally) down (in place or time), in varied relations

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ισαι **adjective - nominative plural feminine**

**isos ee'-sos**: similar (in amount and kind) -- + agree, as much, equal, like.

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.

μαρτυριαι **noun - nominative plural feminine**

**marturia mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, 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.

ησαν **verb - imperfect indicative - third person**

**en ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

## Mark 14:57 .

.	Greek	Strong's	Origin
Some	ΤΙΝΕΣ (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
stood	ἀναστάντες (anastantes)	450: to raise up, to rise	from ana and histémi
up and [began] to	ἐψευδομαρτύρουν	5576: to bear false witness,	from pseudomartus

give FALSE testimony	(epseudomarturoun)	give false testimony	
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb

## KJV Lexicon

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### τινες indefinite pronoun - nominative plural masculine

tis **tis**: some or any person or object

### ανασταντες verb - second aorist active participle - nominative plural masculine

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

### εψευδομαρτυρουν verb - imperfect active indicative - third person

pseudomartureo **psyoo-dom-ar-too-reh'-o**: to be an untrue testifier, i.e. offer falsehood in evidence -- be a false witness.

### κατ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

### αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### λεγοντες verb - present active participle - nominative plural masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## Mark 14:58 .

.	Greek	Strong's	Origin
.			



"We heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
Him say,	λέγοντος (legontos)	3004: to say	a prim. verb
I will destroy	καταλύσω (katalusō)	2647: to destroy, overthrow	from kata and luó
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
made with hands,	χειροποίητον (cheiropoiēton)	5499: made by hand	from cheir and poieó
and in three	τριῶν (triōn)	5140: three	a prim. cardinal number
days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
I will build	οἰκοδομήσω (oikodomēsō)	3618: to build a house	from oikodomos
another	ἄλλον (allon)	243: other, another	a prim. word
made without hands."	ἀχειροποίητον (acheiropoiēton)	886: not made by hands	from alpha (as a neg. prefix) and cheiropoiētos

## 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.

### ημεις personal pronoun - first person nominative plural

**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

ηκουσαμεν **verb - aorist active indicative - first person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

λεγοντος **verb - present active participle - genitive singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

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καταλυσω **verb - future active indicative - first person singular**

kataluo **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

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τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ναον **noun - accusative singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

---

τουτον **demonstrative pronoun - accusative singular masculine**

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

χειροποιητον **adjective - accusative singular masculine**

cheiropoiotos **khi-rop-oy'-ay-tos**: manufactured, i.e. of human construction -- made by (make with) hands.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

τριων **adjective - genitive plural feminine**

treis **trice**: three -- three.

ημερων **noun - genitive plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αλλον **adjective - accusative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

αχειροποιητον **adjective - accusative singular masculine**

acheiropoiotos **akh-i-rop-oy'-ay-tos**: unmanufactured, i.e. inartificial -- made without (not made with) hands.

οικοδομησω **verb - future active indicative - first person singular**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

## Mark 14:59 .

.	Greek	Strong's	Origin
Not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
in this respect	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
was their testimony	μαρτυρία (marturia)	3141: testimony	from martureó
consistent.	ἴση (isē)	2470: equal	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

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.

**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.

**ἴση adjective - nominative singular feminine**

**isos ee'-sos:** similar (in amount and kind) -- + agree, as much, equal, like.

**ἦν verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

**ἡ definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μαρτυρία noun - nominative singular feminine**

**marturia mar-too-ree'-ah:** evidence given (judicially or genitive case) -- record, report, testimony, witness.

**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

## Mark 14:60 .

.	Greek	Strong's	Origin
The high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hiereus
stood	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up [and came] forward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
and questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaó
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saying,	λέγων (legōn)	3004: to say	a prim. verb

"Do You not answer?"	ἀποκρίνη (apokrinē)	611: to answer	from apo and krinó
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is it that these men	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are testifying against	καταμαρτυροῦσιν (katamarturousin)	2649: to testify or bear witness against	from kata and martureó
You?"			

## 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

### ἀναστὰς verb - second aorist active participle - nominative singular masculine

**anistemi an-is'-tay-mee:** to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

### 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.

### ἀρχιερεὺς noun - nominative singular masculine

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

### 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

### μεσόν adjective - accusative singular neuter

**mesos mes'-os:** middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

### ἐπηρώτησεν verb - aorist active indicative - third person singular

**eperotao** **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

**τον** **definite article - accusative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιησουν** **noun - accusative singular masculine**

**lesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**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.

**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.

**αποκρινη** **verb - present middle or passive deponent indicative - second person singular**

**apokrinomai** **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

**ουδεν** **adjective - accusative singular neuter**

**oudeis** **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

**τι** **interrogative pronoun - accusative singular neuter**

**tis tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**ουτοι** **demonstrative pronoun - nominative plural masculine**

**houtos** **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**σου** **personal pronoun - second person genitive singular**

**sou soo**: of thee, thy -- home, thee, thine (own), thou, thy.

**καταμαρτυρουσιν** **verb - present active indicative - third person**

**katamartureo** **kat-am-ar-too-reh'-o**: to testify against -- witness against.

## Mark 14:61 .

▪			
.	Greek	Strong's	Origin

But He kept silent	ἐσιώπα (esiōpa)	4623: to be silent	from siópé (silence)
and did not answer.	ἀπεκρίνατο (apekrinato)	611: to answer	from apo and krinó
Again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
was questioning	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erótaó
Him, and saying	λέγει (legei)	3004: to say	a prim. verb
to Him, "Are You the Christ,	χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
the Son	υἱὸς (uios)	5207: a son	a prim. word
of the Blessed	εὐλογητοῦ (eulogētou)	2128: well spoken of, i.e. blessed	from eulogeó
[One]?"			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εσιωπα **verb - imperfect active indicative - third person singular**

siopao **see-o-pah'-o**: silence, i.e. a hush; dumb, (hold) peace.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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**ουδεν adjective - accusative singular neuter**

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**απεκρινατο verb - aorist middle deponent indicative - third person singular**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

---

**παλιν adverb**

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχιερεus noun - nominative singular masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

**επηρωτα verb - imperfect active indicative - third person singular**

**eperotao ep-er-o-tah'-o:** to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λεγει verb - present active indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**συ personal pronoun - second person nominative singular**

**su soo:** the person pronoun of the second person singular thou -- thou.

---

**ει verb - present indicative - second person singular**

**ei i:** thou art -- art, be.



ο <b>definite article - nominative singular masculine</b>	
ho <b>ho</b> :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
χριστος <b>noun - nominative singular masculine</b>	
Christos <b>khris-tos'</b> :	anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
ο <b>definite article - nominative singular masculine</b>	
ho <b>ho</b> :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
υιος <b>noun - nominative singular masculine</b>	
huios <b>hwee-os'</b> :	a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.
του <b>definite article - genitive singular masculine</b>	
ho <b>ho</b> :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ευλογητου <b>adjective - genitive singular masculine</b>	
eulogetos <b>yoo-log-ay-tos'</b> :	adorable -- blessed.

## Mark 14:62 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"I am;	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
and you shall see		3708: to see, perceive, attend to	a prim. verb
THE SON	υἶόν (uion)	5207: a son	a prim. word
OF MAN	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
SITTING	καθήμενον (kathēmenon)	2521: to be seated	from kata and hémai (to sit)

AT THE RIGHT HAND	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
OF POWER,	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
and COMING	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
WITH THE CLOUDS	νεφελῶν (nephelōn)	3507: a cloud	from nephos
OF HEAVEN."	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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οψεσθε **verb - future middle deponent indicative - second person**  
optanomai **op-tan'-om-ahee**: appear, look, see, shew self.

---

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

υιον **noun - accusative singular masculine**  
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ανθρωπου **noun - genitive singular masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

---

εκ **preposition**  
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

δεξιων **adjective - genitive plural masculine**  
dexteros **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

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καθημενον **verb - present middle or passive deponent participle - accusative singular masculine**  
kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

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της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δυναμεις **noun - genitive singular feminine**  
dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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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

---

ερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**  
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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μετα **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

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των **definite article - genitive plural feminine**

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**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νεφελων noun - genitive plural feminine**

**nephele nef-el'-ay:** cloudiness, i.e. (concretely) a cloud -- cloud.;

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ουρανου noun - genitive singular masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

## Mark 14:63 .

.	Greek	Strong's	Origin
Tearing	διαρρήξας (diarrēxas)	1284: to tear asunder	from dia and rhégnumi
his clothes,	χιτῶνας (chitōnas)	5509: a tunic	of Semitic origin, cf. kethoneth
the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
said,	λέγει (legei)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
further	ἔτι (eti)	2089: still, yet	a prim. adverb
need	χρείαν (chreian)	5532: need, business	akin to chraomai
do we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
of witnesses?	μαρτύρων (marturōn)	3144: a witness	a prim. word

## 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).

αρχιερεus **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

διαρρηξας **verb - aorist active participle - nominative singular masculine**

diarrhesso **dee-ar-hrayce'-so**: to tear asunder -- break, rend.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιτωνας **noun - accusative plural masculine**

chiton **khee-tone'**: a tunic or shirt -- clothes, coat, garment.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

χρηαν **noun - accusative singular feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μαρτυρων **noun - genitive plural masculine**

**martus mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

## Mark 14:64 .

.	Greek	Strong's	Origin
"You have heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
the blasphemy;	βλασφημίας (blasphēmias)	988: slander	from blasphēmos
how	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
does it seem	φαίνεται (phainetai)	5316: to bring to light, to cause to appear	from a prim. root
to you?" And they all	πάντες (pantes)	3956: all, every	a prim. word
condemned	κατέκριναν (katekrinan)	2632: to give judgment against	from kata and krinó
Him to be deserving	ἔνοχον (enochon)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
of death.	θανάτου (thanatou)	2288: death	from thnéskó

## KJV Lexicon

ἠκουσατε **verb - aorist active indicative - second person**

**akouo ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

της **definite article - genitive singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**βλασφημίας** **noun - genitive singular feminine**

**blasphemia blas-fay-me'-ah:** vilification (especially against God) -- blasphemy, evil speaking, railing.

**τι** **interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**υμιν** **personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**φαινεται** **verb - present middle or passive indicative - third person singular**

**phaino fah'-ee-no:** to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

**οι** **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε** **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**παντες** **adjective - nominative plural masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

**κατεκριναν** **verb - aorist active indicative - third person**

**katakrimo kat-ak-ree'-no:** to judge against, i.e. sentence -- condemn, damn.

**αυτον** **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ειναι** **verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

**ενοχον** **adjective - accusative singular masculine**

**enochos en'-okh-os:** liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

**θανατου** **noun - genitive singular masculine**

**thanatos than'-at-os:** (properly, an adjective used as a noun) death -- deadly, (be...) death.

## Mark 14:65 .

■			
.	Greek	Strong's	Origin

Some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
began		757: to rule, to begin	a prim. verb
to spit	ἐμπτύειν (emptuein)	1716: to spit upon	from en and ptuó
at Him, and to blindfold	περικαλύπτειν (perikaluptein)	4028: to cover around	from peri and kaluptó
Him, and to beat Him with their fists,	κολαφίζειν (kolaphizein)	2852: to strike with the fist	from kolaphos (a blow with the fist)
and to say	λέγειν (legein)	3004: to say	a prim. verb
to Him, "Prophesy!"	προφήτευσον (prophēteuson)	4395: to foretell, tell forth, prophesy	from prophétés
And the officers	ὑπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
Him with slaps	ράπίσμασιν (rapsimasin)	4475: a blow (with a stick or the palm of the hand)	from rhapizó
[in the face].			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἤρξαντο verb - aorist middle deponent indicative - third person

**archomai ar'-khom-ahce:** to commence (in order of time) -- (rehearse from the) begin(-ning).



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**ΤΙΝΕΣ** **indefinite pronoun - nominative plural masculine**  
**tis tis:** some or any person or object

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**ΕΜΠΤΥΕΙΝ** **verb - present active infinitive**  
**emptuo emp-too'-o:** to spit at or on -- spit (upon).

---

**ΑΥΤΩ** **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ΚΑΙ** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ΠΕΡΙΚΑΛΥΠΤΕΙΝ** **verb - present active infinitive**  
**perikalupto per-ee-kal-oo'-to:** to cover all around, i.e. entirely (the face, a surface) -- blindfold, cover, overlay.

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**ΤΟ** **definite article - accusative singular neuter**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ΠΡΟΣΩΠΟΝ** **noun - accusative singular neuter**  
**prosopon pros'-o-pon:** the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

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**ΑΥΤΟΥ** **personal pronoun - genitive 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

---

**ΚΟΛΑΦΙΖΕΙΝ** **verb - present active infinitive**  
**kolaphizo kol-af-id'-zo:** to rap with the fist -- buffet.

---

**ΑΥΤΟΝ** **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ΚΑΙ** **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ΛΕΓΕΙΝ** **verb - present active infinitive**  
**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**αυτω** **personal pronoun - dative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**προφητευσον** **verb - aorist active middle - second person singular**

**propheteuo** **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

**και** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**οι** **definite article - nominative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υπηρεται** **noun - nominative plural masculine**

**huperetes** **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

**ραπισμασιν** **noun - dative plural neuter**

**rhapisma** **hrap'-is-mah**: a slap -- (+ strike with the) palm of the hand, smite with the hand.

**αυτον** **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εβαλλον** **verb - imperfect active indicative - third person**

**ballo** **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

## Mark 14:66 .

.	Greek	Strong's	Origin
As Peter	Πέτρου (petrou)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was below	κάτω (katō)	2736: down, below	adverb from kata
in the courtyard,	αὐλῇ (aulē)	833: a courtyard, a court	of uncertain origin
one	μία (mia)	1520: one	a primary number
of the servant-girls	παιδισκῶν	3814: a young girl,	dim. of pais

	(paidiskōn)	maidservant	
of the high priest	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
came,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### οντος verb - present participle - genitive singular masculine

**on oan:** being -- be, come, have.

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πετρου noun - genitive singular masculine

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### τη definite article - dative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αυλη noun - dative singular feminine

**aule ow-lay':** a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

### κατω adverb

**kato kat'-o:** downwards -- beneath, bottom, down, under.

### ερχεται verb - present middle or passive deponent indicative - third person singular

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

### μια adjective - nominative singular feminine

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παιδισκων noun - genitive plural feminine**

**paidiske pahee-dis'-kay:** a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αρχιερωσ noun - genitive singular masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

## Mark 14:67 .

.	Greek	Strong's	Origin
and seeing		3708: to see, perceive, attend to	a prim. verb
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
warming	θερμαινόμενον (thermainomenon)	2328: to warm	from thermos (hot); from the same as theros
himself, she looked	ἐμβλέψασα (emblepsasa)	1689: to look at, fig. to consider	from en and blepó
at him and said,	λέγει (legei)	3004: to say	a prim. verb
"You also	καὶ (kai)	2532: and, even, also	a prim. conjunction
were with Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Nazarene."	Ναζαρηνοῦ (nazarēnou)	3479: a Nazarene, an inhab. of Nazareth	probably from Nazara

## 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

ιδουσα **verb - second aorist active participle - nominative singular feminine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρον **noun - accusative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

θερμαινομενον **verb - present middle passive - accusative singular masculine**

thermaino **ther-mah'-ee-no**: to heat (oneself) -- (be) warm(-ed, self).

εμβλεψασα **verb - aorist active participle - nominative singular feminine**

emblepo **em-blep'-o**: to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

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.

ναζαρηνου **noun - genitive singular masculine**  
Nazarenos **nad-zar-ay-nos'**: a Nazarene, i.e. inhabitant of Nazareth -- of Nazareth.

ιησου **noun - genitive singular masculine**  
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ησθα **verb - imperfect indicative - second person singular**  
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

## Mark 14:68 .

.	Greek	Strong's	Origin
But he denied	ἡρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
[it], saying,	λέγων (legōn)	3004: to say	a prim. verb
"I neither	οὔτε (oute)	3777: and not, neither	from ou, and te
know		3609a: to have seen or perceived, hence to know	perf. of eidon
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
understand	ἐπίσταμαι (epistamai)	1987: to know, to understand	from ephistēmi
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are talking	λέγεις (legeis)	3004: to say	a prim. verb
about." And he went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out onto	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

the porch,	προαύλιον (proaulion)	4259: a vestibule	from pro and aulé
and a rooster		220: a rooster	of uncertain origin
crowed.		5455: to call out	from phóné

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ἠρνησατο verb - aorist middle deponent indicative - third person singular

arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

### 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.

### ουκ particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

### οιδα verb - perfect active indicative - first person singular

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

### 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.

### ἐπισταμαι verb - present middle or passive deponent indicative - first person singular

epistamai **ep-is'-tam-ahee**: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

### 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.

**σου** **personal pronoun - second person nominative singular**

**su soo:** the person pronoun of the second person singular thou -- thou.

**λεγεις** **verb - present active indicative - second person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εξηλθεν** **verb - second aorist active indicative - third person singular**

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

**εξω** **adverb**

**exo ex'-o:** out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

**εις** **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.

**προαυλιον** **noun - accusative singular neuter**

**proaulion pro-ow'-lee-on:** a forecourt, i.e. vestibule (alley-way) -- porch.

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αλεκτωρ** **noun - nominative singular masculine**

**alektor al-ek'-tore:** a cock or male fowl -- cock.

**εφωνησεν** **verb - aorist active indicative - third person singular**

**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

## Mark 14:69 .

.	Greek	Strong's	Origin
The servant-girl	παιδίσκη	3814: a young girl,	dim. of pais



	(paidiskē)	maidservant	
saw		3708: to see, perceive, attend to	a prim. verb
him, and began		757: to rule, to begin	a prim. verb
once more	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to say	λέγειν (legein)	3004: to say	a prim. verb
to the bystanders,	παρεστῶσιν (parestōsin)	3936: to place beside, to present, stand by, appear	from para and histēmi
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is [one] of them!"			

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### η definite article - nominative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### παιδισκη noun - nominative singular feminine

**paidiske pahee-dis'-kay:** a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

### ιδουσα verb - second aorist active participle - nominative singular feminine

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

### αυτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

**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.

**ἤρχατο verb - aorist middle deponent indicative - third person singular**

**archomai ar'-khom-ahē:** to commence (in order of time) -- (rehearse from the) begin(-ning).

**λεγειν verb - present active infinitive**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**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.

**παρεστηκοσιν verb - perfect active participle - dative plural masculine**

**paristemi par-is'-tay-mee:** assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

**ὅτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**οὗτος demonstrative pronoun - nominative singular masculine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**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

**ἐστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

## Mark 14:70 .

▪			
.	Greek	Strong's	Origin
But again	παλιν (palin)	3825: back (of place), again (of time), further	a prim. word

he denied	ἡρνεῖτο (ērneito)	720: to deny, say no	of uncertain origin
it. And after	μετὰ (meta)	3326: with, among, after	a prim. preposition
a little while		3398: small, little	a prim. word
the bystanders	παρεστῶτες (parestōtes)	3936: to place beside, to present, stand by, appear	from para and histémi
were again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to Peter,	Πέτρῳ (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
"Surely	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
you are [one] of them, for you are a Galilean	Γαλιλαῖος (galilaios)	1057: Galilean	from Galilaia
too."	καὶ (kai)	2532: and, even, also	a prim. conjunction

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### παλιν adverb

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or

(conjunctively) furthermore or on the other hand -- again.

---

ἠρνέομαι **verb - imperfect middle or passive deponent indicative - third person singular**  
arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

---

καί **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

μετά **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

---

μικρόν **adjective - accusative singular masculine**  
mikron **mik-ron'**: a small space of time or degree -- a (little) (while).

---

παλιν **adverb**  
palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand -- again.

---

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.

---

παρεστώτες **verb - perfect active participle - nominative plural masculine - contracted form**  
paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

---

λέγων **verb - imperfect active indicative - third person**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

τῷ **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

Πέτρῳ **noun - dative singular masculine**  
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

---

ἀληθῶς **adverb**  
alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

---

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)

---

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

---

εἰ **verb - present indicative - second person singular**

ει i: thou art -- art, be.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

γαλιλαιος noun - nominative singular masculine

Galilaios gal-ee-lah'-yos: Galilean or belonging to Galilea -- Galilean, of Galilee.

ει verb - present indicative - second person singular

ει i: thou art -- art, be.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλια noun - nominative singular feminine

lalia lal-ee-ah': talk -- saying, speech.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ομοιαζει verb - present active indicative - third person singular

homoiazo hom-oy-ad'-zo: to resemble -- agree.

## Mark 14:71 .

.	Greek	Strong's	Origin
But he began		757: to rule, to begin	a prim. verb
to curse	ἀναθεματίζειν (anathematizein)	332: to declare anathema, devote to destruction	from anathema
and swear,	ὀμνύναι (omnunai)	3660: to swear, take an oath	and omnumi; a prim. verb
"I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon

this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
you are talking	λέγετε (legete)	3004: to say	a prim. verb
about!"			

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ἤρξατο verb - aorist middle deponent indicative - third person singular

archomai **ar'-khom-ahee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

### ἀναθεματίζειν verb - present active infinitive

anathematizo **an-ath-em-at-id'-zo:** to declare or vow under penalty of execration -- (bind under a) curse, bind with an oath.

### καί conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ὀμνυvai verb - aorist active middle or passive deponent

omnuo **om-noo'-o:** to swear, i.e. take (or declare on) oath -- swear.

### 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.

οἶδα **verb - perfect active indicative - first person singular**  
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τοῦ **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνθρώπου **noun - accusative singular masculine**  
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τούτου **demonstrative pronoun - accusative singular masculine**  
touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ὃν **relative pronoun - accusative singular masculine**  
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

λεγετε **verb - present active indicative - second person**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## Mark 14:72 .

.	Greek	Strong's	Origin
Immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
a rooster	ἀλέκτωρ (alektōr)	220: a rooster	of uncertain origin
crowed	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné
a second time.	δευτέρου (deuterou)	1208: second	cptv. adjective, perhaps from duo
And Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
remembered	ἀνεμνήσθη (anemnēsthē)	363: to remind, call to one's remembrance	from ana and mimnēskó
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had made		3004: to say	a prim. verb
the remark	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
to him, "Before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
a rooster	ἀλέκτορα (alektora)	220: a rooster	of uncertain origin
crows	δὺς (dis)	5455: to call out	from phóné
twice,	φωνῆσαι (phōnēsai)	1364: twice	from duo
you will deny	ἀπαρνήση (aparnēsē)	533: to deny	from apo and arneomai
Me three times."	τρίς (tris)	5151: three times	adverb from treis
And he began to weep.	ἐκλαίεν (eklaien)	2799: to weep	a prim. verb

## KJV Lexicon

### καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ἐκ **preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### δευτέρου **adjective - genitive singular neuter**

**deuteros dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward,



again, second(-arily, time).

---

αλεκτωρ **noun - nominative singular masculine**  
alektor **al-ek'-tore**: a cock or male fowl -- cock.

---

εφωνησεν **verb - aorist active indicative - third person singular**  
phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ανεμνησθη **verb - aorist passive indicative - third person singular**  
anamimnesko **an-am-im-nace'-ko**: to remind; (reflexively) to recollect -- call to mind, (bring to , call to, put in), remember(-brance).

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πετρος **noun - nominative singular masculine**  
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

---

το **definite article - accusative singular neuter**  
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 - accusative singular neuter**  
rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

---

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.

---

ειπεν **verb - second aorist active indicative - third person singular**  
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αυτω **personal pronoun - dative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησους **noun - nominative singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**πριν adverb**

**prin prin:** prior, sooner -- before (that), ere.

**αλεκτορα noun - accusative singular masculine**

**alektor al-ek'-tore:** a cock or male fowl -- cock.

**φωνησαι verb - aorist active middle or passive deponent**

**phoneo fo-neh'-o:** to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

**δισ adverb**

**dis dece:** twice -- again, twice.

**απαρνηση verb - future middle deponent indicative - second person singular**

**aparneomai ap-ar-neh'-om-ahee:** to deny utterly, i.e. disown, abstain -- deny.

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

**τρεις adverb**

**tris trece:** three times -- three times, thrice.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**επιβαλων verb - second aorist active passive - nominative singular masculine**

**epiballo ep-ee-bal'-lo:** to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

**εκλαιεν verb - imperfect active indicative - third person singular**

**klaio klah'-yo:** to sob, i.e. wail aloud -- bewail, weep.

## Mark 15:1 .

.			
.	Greek	Strong's	Origin
Early	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
in the morning	πρωῖ (prōi)	4404: early	adverb from pro

the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
with the elders	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
and scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and the whole	ὅλον (olon)	3650: whole, complete	a prim. word
Council,	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
immediately		2117: straight, straightway	a prim. word used as an adjective or adverb
held	ποιήσαντες (poiēsantes)	4160: to make, do	a prim. word
a consultation;	συμβούλιον (sumboulion)	4824: counsel, by impl. a council	from sumboulos
and binding	δήσαντες (dēsantes)	1210: to tie, bind	a prim. verb
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
they led Him away	ἀπήνεγκαν (apēnenkan)	667: to carry off, bear away	from apo and pheró
and delivered	παρέδωκαν (paredōkan)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him to Pilate.	Πιλάτῳ (pilatō)	4091: Pilate, a Rom. procurator of Judea	of Latin origin

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ευθεως adverb**

**eutheos yoo-theh'-oce:** directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πρωι adverb**

**proi pro-ee':** at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

---

**συμβουλιον noun - accusative singular neuter**

**sumboulion soom-boo'-lee-on:** advisement; specially, a deliberative body, i.e. the provincial assessors or lay-court -- consultation, counsel, council.

---

**ποιησαντες verb - aorist active participle - nominative plural masculine**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αρχιερεις noun - nominative plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

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**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πρεσβυτερων adjective - genitive plural masculine**

**presbuteros pres-boo'-ter-os:** older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

---

γραμματεων **noun - genitive plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ολον **adjective - nominative singular neuter**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

συνεδριον **noun - nominative singular neuter**

sunedrion **soon-ed'-ree-on**: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.

---

δησαντες **verb - aorist active participle - nominative plural masculine**

deo **deh'-o**: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

απηνεγκαν **verb - aorist active indicative - third person**

appohero **ap-of-er'-o**: to bear off (literally or relatively) -- bring, carry (away).

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

παρεδωκαν **verb - aorist active indicative - third person**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

---

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

πιλατω **noun - dative singular masculine**

**Pilatos** **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

## Mark 15:2 .

.	Greek	Strong's	Origin
Pilate	Πιλᾶτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaó
Him, "Are You the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews?"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
him, "[It is as] you say."	λέγει (legei)	3004: to say	a prim. verb

## KJV Lexicon

καὶ **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπηρώτησεν **verb - aorist active indicative - third person singular**

**eperotao ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αὐτον **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

---

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

---

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

---

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

---

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an answer is expected) -- answer.

---

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

---

λεγεις **verb - present active indicative - second person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## Mark 15:3 .

.	Greek	Strong's	Origin
The chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
[began] to accuse	κατηγοροῦν (katēgoroun)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
Him harshly.	πολλά (polla)	4183: much, many	a prim. word

### KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατηγοροῦν **verb - imperfect active indicative - third person**

**kategoreo kat-ay-gor-eh'-o:** to be a plaintiff, i.e. to charge with some offence -- accuse, object.

αὐτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεῖς **noun - nominative plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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.

## Mark 15:4 .



.	Greek	Strong's	Origin
Then		2532: and, even, also	a prim. conjunction
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
questioned	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erōtaó
Him again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Do You not answer?"	ἀποκρίνη (apokrinē)	611: to answer	from apo and krinó
See		2396: see! behold!	from eidon, used as an interj.
how many	πόσα (posa)	4214: how much? how great?	interrog. adjective from a prim. root
charges they bring against	κατηγοροῦσιν (katēgorousin)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
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).

πιλάτος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

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.

επηρωτησεν **verb - aorist active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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.

αποκρινη **verb - present middle or passive deponent indicative - second person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ουδεν **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ιδε **verb - aorist active middle - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ποσα **correlative or interrogative pronoun - accusative plural neuter**

posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

καταμαρτυρουσιν **verb - present active indicative - third person**

katamartureo **kat-am-ar-too-reh'-o**: to testify against -- witness against.

## Mark 15:5 .

	Greek	Strong's	Origin
But Jesus	Ἰησοῦς	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

	(iēsous)	three other Isr.	
made	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
no	οὐδὲν (ouden)	3762: no one, none	from oude and heis
further	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
answer;		611: to answer	from apo and krinó
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
Pilate	Πιλάτον (pilaton)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
was amazed.	θαυμάζειν (thaumazein)	2296: to marvel, wonder	from thauma

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ιησους noun - nominative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### 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).

### ουδεν adjective - accusative singular neuter

**oudeis oo-dice':** not even one (man, woman or thing), i.e. none, nobody, nothing -- any

(man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ωστε **conjunction**

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

θαυμαζειν **verb - present active infinitive**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατον **noun - accusative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

## Mark 15:6 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
at [the] feast	ἐορτήν (eortēn)	1859: a feast, a festival	of uncertain derivation
he used to release	ἀπέλυνεν (apeluen)	630: to set free, release	from apo and luó
for them [any] one	ἓνα (ena)	1520: one	a primary number
prisoner	δέσμιον (desmion)	1198: binding, bound	from deó
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they requested.	παρητοῦντο (parētounto)	3868: to beg from, to beg off	from para and aiteó

## 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).

εορτην **noun - accusative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

απελευεν **verb - imperfect active indicative - third person singular**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

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

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

δεσμιον **noun - accusative singular masculine**

desmios **des'-mee-os**: a captive (as bound) -- in bonds, prisoner.

ονπερ **relative pronoun - accusative singular masculine - particle attached**

hosper **hos'-per**: who especially -- whomsoever.

ητουντο **verb - imperfect middle indicative - third person**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

## Mark 15:7 .

.	Greek	Strong's	Origin
The man named	λεγόμενος (legomenos)	3004: to say	a prim. verb
Barabbas	Βαραββᾶς (barabbas)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
had been		1510: I exist, I am	a prol. form of a prim. and

			defective verb
imprisoned	δεδεμένος (dedemenos)	1210: to tie, bind	a prim. verb
with the insurrectionists	στάσει (stasei)	4714a: a rebel, revolutionist	from stasiazó (to rebel)
who	οἷτινες (oitines)	3748: whoever, anyone who	from hos, and tis
had committed	πεποιήκεισαν (pepoiēkeisan)	4160: to make, do	a prim. word
murder	φόνον (phonon)	5408: a murder	from phen- (to slay)
in the insurrection.		4714b: a standing, by impl. an insurrection, fig. strife	from histémi

## KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενος **verb - present passive participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

βαρabbas **noun - nominative singular masculine**

Barabbas **bar-ab-bas'**: son of Abba; Bar-abbas, an Israelite -- Barabbas.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

**των** **definite article - genitive plural masculine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συστάσιастων** **noun - genitive plural masculine**  
**sustasiastes soos-tas-ee-as-tace':** a fellow-insurgent -- make insurrection with.

**δεδεμενος** **verb - perfect passive participle - nominative singular masculine**  
**deo deh'-o:** to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

**οιτινες** **relative pronoun - nominative plural masculine**  
**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

**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.

**στασει** **noun - dative singular feminine**  
**stasis stas'-is:** a standing (properly, the act), i.e. (by analogy) position (existence); by implication, a popular uprising; figuratively, controversy -- dissension, insurrection, standing, uproar.

**φονον** **noun - accusative singular masculine**  
**phonos fon'-os:** murder -- murder, + be slain with, slaughter.

**πεποιηκεισαν** **verb - pluperfect active indicative - third person**  
**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

## Mark 15:8 .

.	Greek	Strong's	Origin
The crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
went	ἀναβάς (anabas)	305: to go up, ascend	from ana and the same as basis
up and began		757: to rule, to begin	a prim. verb
asking	αἰτεῖσθαι (aiteisthai)	154: to ask, request	a prim. verb
him [to] [do] as he	ἐποίει	4160: to make, do	a prim. word

had been accustomed (epoiei)  
to do  
for 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

**αναβοησας verb - aorist active participle - nominative singular masculine**  
**anaboao an-ab-o-ah'-o:** to halloo -- cry (aloud, out).

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οχλος noun - nominative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

**ηρξατο verb - aorist middle deponent indicative - third person singular**

**archomai ar'-khom-ah-ee:** to commence (in order of time) -- (rehearse from the) begin(-ning).

**αιτεισθαι verb - present middle middle or passive deponent**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

**καθως adverb**

**kathos kath-oc'e':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

**αι adverb**

**aei ah-eye':** ever, by qualification regularly; by implication, earnestly; --always, ever.

**εποiei verb - imperfect active indicative - third person singular**

**poieo po-yeh'-o:** to make or do (in a very wide application, more or less direct)

**αυτοις personal pronoun - dative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons



# Mark 15:9 .

.	Greek	Strong's	Origin
Pilate	Πιλᾶτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Do you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
me to release	ἀπολύσω (apolusō)	630: to set free, release	from apo and luó
for you the King	βασιλέα (basilea)	935: a king	of uncertain origin
of the Jews?"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

## 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).

πιλατος **noun - nominative singular masculine**

**Pilatos pil-at'-os:** close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

απεκρίθη **verb - aorist middle deponent indicative - third person singular**

**apokrinomai ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αὐτοῖς **personal pronoun - dative plural masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

θελετε **verb - present active indicative - second person**

**thelo thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

απολυσω **verb - aorist active subjunctive - first person singular**

**apoluo ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

υμιν **personal pronoun - second person dative plural**

**humin hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τον **definite article - accusative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεα **noun - accusative singular masculine**

**basileus bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

**loudaios ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

## Mark 15:10 .

.	Greek	Strong's	Origin
For he was aware	ἐγίνωσκεν (eginōsken)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierēus
had handed	παράδεδώκεισαν (paradedōkeisan)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him over because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

of envy.

φθόνον  
(phthonon)

5355: envy

a prim. word

## KJV Lexicon

ΕΓΙΝΩΣΚΕΝ **verb - imperfect active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

διὰ **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

φθονον **noun - accusative singular masculine**

phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

παραδωκεισαν **verb - pluperfect active indicative - third person**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεῖς **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

## Mark 15:11 .

.	Greek	Strong's	Origin
But the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierēus
stirred	ἀνέσεισαν (aneseisan)	383: to move to and fro, stir up	from ana and seió
up the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
[to ask] him to release	ἀπολύσῃ (apolusē)	630: to set free, release	from apo and luó
Barabbas	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
for them instead.	μᾶλλον (mallon)	3123: more	cptv. of the same as malista

## KJV Lexicon

οἱ **definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αρχιερεῖς **noun - nominative plural masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

ἀνεσεισαν **verb - aorist active indicative - third person**

**anaseio an-as-i'-o:** figuratively, to excite -- move, stir up.

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον **noun - accusative singular masculine**

**ochlos okh'los:** a throng (as borne along); by implication, the rabble; by extension, a class

of people; figuratively, a riot -- company, multitude, number (of people), people, press.

**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.

**μᾶλλον adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βαραββαν noun - accusative singular masculine**

**Barabbas bar-ab-bas':** son of Abba; Bar-abbas, an Israelite -- Barabbas.

**απολυση verb - aorist active subjunctive - third person singular**

**apoluo ap-ol-oo'-o:** to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

**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

## Mark 15:12 .

.	Greek	Strong's	Origin
Answering	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

shall I do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
with Him whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you call	λέγετε (legete)	3004: to say	a prim. verb
the King	βασιλέα (basilea)	935: a king	of uncertain origin
of the Jews?"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

## 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).

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**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.

**ΘΕΛΕΤΕ verb - present active indicative - second person**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

**ποιησω verb - aorist active subjunctive - first person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**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.

**ΛΕΓΕΤΕ verb - present active indicative - second person**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**βασιλεα noun - accusative singular masculine**

**basileus bas-il-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

**τῶν definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιουδαίων adjective - genitive plural masculine**

**Ioudaios ee-oo-dah'-yos:** Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

## Mark 15:13 .

.	Greek	Strong's	Origin
They shouted	ἐκραξαν (ekraxan)	2896: to scream, cry out	from a prim. root krag-
back,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
"Crucify	σταύρωσον (staurōson)	4717: to fence with stakes, to crucify	from stauros
Him!"			

## KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctively) furthermore or on the other hand -- again.

εκραξαν **verb - aorist active indicative - third person**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

σταυρωσον **verb - aorist active middle - second person singular**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:14 .

.	Greek	Strong's	Origin
But Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Why,	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)



what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
evil	κακόν (kakon)	2556: bad, evil	a prim. word
has He done?"	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
But they shouted	ἔκραξαν (ekraxan)	2896: to scream, cry out	from a prim. root krag-
all the more,	περισσῶς (perissōs)	4057: abundantly	adverb from perissos
"Crucify Him!"	σταύρωσον (staurōson)	4717: to fence with stakes, to crucify	from stauros

## 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).

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τι **interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**κακόν adjective - accusative singular neuter**

**kakos kak-os':** worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

**εποίησεν verb - aorist active indicative - third person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**περισσότερως adverb**

**perissoteros per-is-sot-er'-oce:** more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

**εκράξαν verb - aorist active indicative - third person**

**krazo krad'-zo:** to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

**σταυρώσον verb - aorist active middle - second person singular**

**stauroo stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:15 .

.	Greek	Strong's	Origin
Wishing	βουλόμενος (boulomenos)	1014: to will	a prim. verb
to satisfy	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word

the crowd,	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
released	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó
Barabbas	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba
for them, and after having Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
scourged,	φραγελλώσας (phragellōsas)	5417: to scourge	of Latin origin
he handed	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him over to be crucified.	σταυρωθῆν (staurōthē)	4717: to fence with stakes, to crucify	from stauros

## 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).

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

βουλομενος **verb - present middle or passive deponent participle - nominative singular masculine**  
boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

οχλω **noun - dative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

---

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ικανον **adjective - accusative singular neuter**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

---

ποιησαι **verb - aorist active middle or passive deponent**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

---

απελευσεν **verb - aorist active indicative - third person singular**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

---

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.

---

βαραββαν **noun - accusative singular masculine**

Barabbas **bar-ab-bas'**: son of Abba; Bar-abbas, an Israelite -- Barabbas.

---

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.

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

φραγελλωσας **verb - aorist active participle - nominative singular masculine**

phragelloo **frag-el-lo'-o**: to whip, i.e. lash as a public punishment -- scourge.

**iva** **conjunction**

**hina** **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**σταυρωθη** **verb - aorist passive subjunctive - third person singular**

**stauroo** **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

## Mark 15:16 .

.	Greek	Strong's	Origin
The soldiers	στρατιῶται (stratiōtai)	4757: a soldier	from stratia
took Him away	ἀπήγαγον (apēgagon)	520: to lead away	from apo and agó
into the palace	αὐλῆς (aulēs)	833: a courtyard, a court	of uncertain origin
(that is, the Praetorium),	πραιτώριον (praitōrion)	4232: Praetorium (official residence of a governor), praetorian guard	of Latin origin
and they called together	συγκαλοῦσιν (sunkalousin)	4779: to call together	from sun and kaleó
the whole	ὅλην (olēn)	3650: whole, complete	a prim. word
[Roman] cohort.	σπεῖραν (speiran)	4686: anything wound up or coiled, by ext. a body (of soldiers), i.e. a cohort	of Latin origin

## KJV Lexicon

**οι** **definite article - nominative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**στρατιῶται noun - nominative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

---

**ἀπαγαγον verb - second aorist active indicative - third person**

apago **ap-ag'-o**: to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

---

**αὐτον personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ἐσω adverb**

eso **es'-o**: inside (as preposition or adjective) -- (with-)in(-ner, -to, -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.

---

**αυλης noun - genitive singular feminine**

aule **ow-lay'**: a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

---

**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.

---

**ἐστιν verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**πραιτωριον noun - nominative singular neuter**

praitorion **prahee-to'-ree-on**: the praetorium or governor's courtroom (sometimes including the whole edifice and camp) -- (common, judgment) hall (of judgment), palace, praetorium.

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**συγκαλουσιν verb - present active indicative - third person**

sugkaleo **soong-kal-eh'-o**: to convoke -- call together.

---

**ολην adjective - accusative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

---

**την definite article - accusative singular feminine**

---

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σπειραν noun - accusative singular feminine**

**speira spi'-rah:** a coil (spira, spire), i.e. (figuratively) a mass of men (a Roman military cohort; also (by analogy) a squad of Levitical janitors) -- band.

## Mark 15:17 .

.	Greek	Strong's	Origin
They dressed	ἐνδιδύσκουσιν (endiduskousin)	1737: to put on, be clothed with	a prol. form of enduó
Him up in purple,	πορφύραν (porphuran)	4209: purple fish, purple dye, purple cloth	probably from a redupl. derivation of phuró (to mix dry with wet)
and after twisting	πλέξαντες (plexantes)	4120: to plait	a prim. verb
a crown	στέφανον (stephanon)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
of thorns,	ἀκάνθινον (akanthinon)	174: of thorns	from akantha
they put	περιτιθέασιν (perititheasin)	4060: to place around	from peri and tithémi
it on Him;			

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ενδουουσιν verb - present active indicative - third person**

**enduo en-doo'-o:** to invest with clothing -- array, clothe (with), endue, have (put) on.

αυτον **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πορφυραν **noun - accusative singular feminine**

**porphura por-foo'-rah**: the purple mussel, i.e. (by implication) the red-blue color itself, and finally a garment dyed with it -- purple.

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιτιθεασιν **verb - present active indicative - third person singular**

**peritithemi per-ee-tith'-ay-mee**: to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

αυτω **personal pronoun - dative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πλεξαντες **verb - aorist active participle - nominative plural masculine**

**pleko plek'-o**: to twine or braid -- plait.

ακανθινον **adjective - accusative singular masculine**

**akanthinos ak-an'-thee-nos**: thorny -- of thorns.

στεφανον **noun - accusative singular masculine**

**stephanos stef'-an-os**: a chaplet, literally or figuratively -- crown.

## Mark 15:18 .

.	Greek	Strong's	Origin
and they began		757: to rule, to begin	a prim. verb
to acclaim	ἀσπάζεσθαι (aspazesthai)	782: to welcome, greet	a prim. verb
Him, "Hail,	χαῖρε (chaire)	5463: to rejoice, be glad	a prim. verb
King	βασιλεῦ (basileu)	935: a king	of uncertain origin
of the Jews!"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas



## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρχαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

ασπαζεσθαι **verb - present middle or passive deponent infinitive**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χαιρε **verb - present active imperative - second person singular**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

## Mark 15:19 .

.	Greek	Strong's	Origin
They kept beating	ἐτύπτον (etupton)	5180: to strike, smite, beat	a prim. verb

His head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
with a reed,	καλάμῳ (kalamō)	2563: a reed	a prim. word
and spitting	ἐνέπτυνον (eneptuon)	1716: to spit upon	from en and ptuó
on Him, and kneeling	γόνατα (gonata)	1119: the knee	a prim. word
and bowing before	προσεκύνουν (prosekunoun)	4352: to do reverence to	from pros and kuneó (to kiss)
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

### ετυπτον verb - imperfect active indicative - third person

**tupto toop'-to:** to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

### αυτου personal pronoun - genitive singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### την definite article - accusative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κεφαλην noun - accusative singular feminine

**kephale kef-al-ay':** the head (as the part most readily taken hold of), literally or figuratively -- head.

### καλαμω noun - dative singular masculine

**kalamos kal'-am-os:** a reed (the plant or its stem, or that of a similar plant); by implication,

a pen -- pen, reed.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐμπτύου verb - imperfect active indicative - third person**

**emptuo emp-too'-o:** to spit at or on -- spit (upon).

**αὐτῷ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τιθεντες verb - present active participle - nominative plural masculine**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**γονατα noun - accusative plural neuter**

**gonu gon-oo':** the knee -- knee(-l).

**προσκυνουν verb - imperfect active indicative - third person**

**proskuneo pros-koo-neh'-o:** to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

**αὐτῷ personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:20 .

.	Greek	Strong's	Origin
After	ὅτε (ote)	3753: when	from hos, and te
they had mocked	ἐνέπαιξαν (enepaixan)	1702: to mock at	from en and paizó
Him, they took	ἐξέδυσαν (exedusan)	1562: to take off, to put off	from ek and the same as dunó

the purple robe	πορφύραν (porphuran)	4209: purple fish, purple dye, purple cloth	probably from a redupl. derivation of phuró (to mix dry with wet)
off		1562: to take off, to put off	from ek and the same as dunó
Him and put	ἐνέδυσαν (enedusan)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
His [own] garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
on Him. And they led	ἐξάγουσιν (exagousin)	1806: to lead out	from ek and agó
Him out to crucify	σταυρώσωσιν (staurōsōsin)	4717: to fence with stakes, to crucify	from stauros
Him.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ὅτε adverb

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

### ἐνεπαίξαν verb - aorist active indicative - third person

**empaizo emp-aheed'-zo:** to jeer at, i.e. deride -- mock.

### αὐτῷ personal pronoun - dative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ἐξέδυσαν verb - aorist active indicative - third person

**ekduo ek-doo'-o:** to cause to sink out of, i.e. (specially as of clothing) to divest -- strip, take off from, unclothe.

### αὐτὸν personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**πορφυραν noun - accusative singular feminine**

**porphura por-foo'-rah:** the purple mussel, i.e. (by implication) the red-blue color itself, and finally a garment dyed with it -- purple.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ενεδυσαν verb - aorist active indicative - third person**

**enduo en-doo'-o:** to invest with clothing -- array, clothe (with), endue, have (put) on.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιματια noun - accusative plural neuter**

**himation him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

---

**τα definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιδια adjective - accusative plural neuter**

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εξαγουσιν verb - present active indicative - third person**

**exago ex-ag'-o:** to lead forth -- bring forth (out), fetch (lead) out.

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**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the

intent (that), lest, so as, (so) that, (for) to.

σταυρώσωσιν **verb - aorist active subjunctive - third person**

**stauroo** **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

αυτον **personal pronoun - accusative singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:21 .

.	Greek	Strong's	Origin
They pressed into service	ἀγγαρεύουσιν (angareuousin)	29: to impress, compel	of Pers. origin, cf. iggerah
a passer-by	παράγοντα (paragonta)	3855: to lead by, to pass by or away	from para and agó
coming	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
from the country,	ἀγροῦ (agrou)	68: a field, the country	a prim. word
Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
of Cyrene	Κυρηναῖον (kurēnaion)	2956: of Cyrene	from Kuréné
(the father	πατέρα (patera)	3962: a father	a prim. word
of Alexander	Ἀλεξάνδρου (alexandrou)	223: Alexander, a son of Simon of Cyrene, also a coppersmith, also two Jews	from alexó (to ward off) and anér
and Rufus),	Ρούφου (rouphou)	4504: "red," Rufus, a Christian at Rome	of Latin origin
to bear	ἄρῃ (arē)	142: to raise, take up, lift	a prim. verb
His cross.	σταυρὸν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi

## 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

αγγαρευουσιν **verb - present active indicative - third person**

aggareuo **ang-ar-yew'-o**: to be a courier, i.e. (by implication) to press into public service -- compel (to go).

παράγοντα **verb - present active participle - accusative singular masculine**

parago **par-ag'-o**: to lead near, i.e. (reflexively or intransitively) to go along or away -- depart, pass (away, by, forth).

τινα **indefinite pronoun - accusative singular masculine**

tis **tis**: some or any person or object

σιμωνα **noun - accusative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

κυρηναιον **noun - accusative singular masculine**

Kurenaios **koo-ray-nah'-yos**: i.e. Cyrenaean, i.e. inhabitant of Cyrene -- of Cyrene, Cyrenian.

ερχομενον **verb - present middle or passive deponent participle - accusative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αγρου **noun - genitive singular masculine**

agros **ag-ros'**: a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

τον **definite article - accusative singular masculine**

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.

αλεξανδρου **noun - genitive singular masculine**

**Alexandros al-ex'-an-dros:** man-defender; Alexander, the name of three Israelites and one other man -- Alexander.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ρουφου **noun - genitive singular masculine**

**Rhoupfos hroo'-fos:** red; Rufus, a Christian -- Rufus.

ινα **conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

αρη **verb - aorist active subjunctive - third person singular**

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον **noun - accusative singular masculine**

**stauros stow-ros':** a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:22 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
they brought	φέρουσιν (pherousin)	5342: to bear, carry, bring forth	a prim. word
Him to the place	τόπον (topon)	5117: a place	a prim. word
Golgotha,	Γολγοθᾶν (golgothan)	1115: Golgotha, a hill near Jer.	of Hebrew origin



which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is translated,	μεθερμηνευόμενος (methermēneuomenos)	3177: to translate, to interpret	from meta and hermēneuó
Place	Τόπος (topos)	5117: a place	a prim. word
of a Skull.	Κρανίου (kraniou)	2898: a skull	from kara (the head)

## 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

### φέρουσιν verb - present active indicative - third person

**phero fer'-o:** be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

### αυτον personal pronoun - accusative 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.

### γολγοθα noun - accusative singular feminine

**Golgotha gol-goth-ah':** the skull; Golgotha, a knoll near Jerusalem -- Golgotha.

### τοπον noun - accusative singular masculine

**topos top'-os:** coast, licence, place, plain, quarter, + rock, room, where.

### ο relative pronoun - nominative singular neuter

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

μεθερμηνευομενον **verb - present passive participle - nominative singular neuter**  
methermeneuo **meth-er-mane-yoo'-o**: to explain over, i.e. translate -- (by) interpret(-ation).

κρανιου **noun - genitive singular neuter**  
kranion **kran-ee'-on**: a skull (cranium) -- Calvary, skull.

τοπος **noun - nominative singular masculine**  
topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

## Mark 15:23 .

.	Greek	Strong's	Origin
They tried to give	ἐδίδουν (edidoun)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him wine	οἶνον (oinon)	3631: wine	a prim. word
mixed with myrrh;	ἐσμυρνισμένον (esmurnismenon)	4669: to be like myrrh, to mingle with myrrh	from smurna
but He did not take	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
it.			

## 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

ἐδίδουν **verb - imperfect active indicative - third person**  
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω **personal pronoun - dative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

**πιειν** verb - second aorist active middle or passive deponent  
pino pee'-no: to imbibe -- drink.

**εσμυρνισμενον** verb - perfect passive participle - accusative singular masculine  
smurnizo smoor-nid'-zo: to tincture with myrrh, i.e. embitter (as a narcotic) -- mingle with myrrh.

**οινον** noun - accusative singular masculine  
oinos oy'-nos: wine -- wine.

**ο** definite article - nominative singular masculine  
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε** conjunction  
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**ουκ** particle - nominative  
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**ελαβεν** verb - second aorist active indicative - third person singular  
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

## Mark 15:24 .

.	Greek	Strong's	Origin
And they crucified	σταυροῦσιν (staurousin)	4717: to fence with stakes, to crucify	from stauros
Him, and divided	διαμερίζονται (diamerizontai)	1266: to distribute, to divide	from dia and merizó
up His garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
among		1266: to distribute, to divide	from dia and merizó
themselves, casting	βάλλοντες (ballontes)	906: to throw, cast	a prim. word
lots	κληῖρον (klêron)	2819: a lot	of uncertain origin
for them [to decide]	τίς	5101: who? which? what?	an interrog. pronoun related to tis

what	(tis)		
each	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
man		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
should take.	ἄρῃ (arē)	142: to raise, take up, lift	a prim. verb

## KJV Lexicon

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σταυρωσαντες **verb - aorist active participle - nominative plural masculine**

**stauroo stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

αυτον **personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διαμεριζονται **verb - present middle indicative - third person**

**diamerizo dee-am-er-id'-zo:** to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

τα **definite article - accusative plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

**himation him-at'-ee-on:** a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βαλλοντες **verb - present active participle - nominative plural masculine**

**ballo bal'-lo:** to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

**κληρον noun - accusative singular masculine**

**kleros klay'-ros:** a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

**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.

**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

**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.

**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.

**αρη verb - aorist active subjunctive - third person singular**

**airo ah'-ee-ro:** to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

## Mark 15:25 .

.	Greek	Strong's	Origin
It was the third	τρίτῃ (tritē)	5154: third	ord. num. from treis
hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
when	καὶ (kai)	2532: and, even, also	a prim. conjunction
they crucified	ἐσταύρωσαν (estaurōsan)	4717: to fence with stakes, to crucify	from stauros

Him.

## KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ωρα **noun - nominative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

τρίτη **adjective - nominative singular feminine**

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσταυρωσαν **verb - aorist active indicative - third person**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:26 .

.	Greek	Strong's	Origin
The inscription	ἐπιγραφή (epigraphē)	1923: an inscription	from epigraphó
of the charge against	αἰτίας (aitias)	156: cause, reason	from aiteó

Him read,	ἐπιγεγραμμένη (epigegrammenē)	1924: to write upon	from epi and graphó
"THE KING	βασιλεὺς (basileus)	935: a king	of uncertain origin
OF THE JEWS."	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

## KJV Lexicon

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦν **verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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.

ἐπιγραφή **noun - nominative singular feminine**

**epigraphe ep-ig-raf-ay':** an inscription -- superscription.

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἰτίας **noun - genitive singular feminine**

**aitia ahee-tee'-a:** a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

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

ἐπιγεγραμμένη **verb - perfect passive participle - nominative singular feminine**

**epigrapho ep-ee-graf'-o:** to inscribe (physically or mentally) -- inscription, write in (over, thereon).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

loudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

## Mark 15:27 .

.	Greek	Strong's	Origin
They crucified	σταυροῦσιν (staurousin)	4717: to fence with stakes, to crucify	from stauros
two	δύο (duo)	1417: two	a primary number
robbers	ληστές (lēstas)	3027: a robber	from léis (booty)
with Him, one	ἓνα (ena)	1520: one	a primary number
on His right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
and one	ἓνα (ena)	1520: one	a primary number
on His left.	εὐωνύμων (euōnumōn)	2176: of good name, euph. for left	from eu and onoma

## 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

---

**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

---

**σταυρουσιν verb - present active indicative - third person**

**stauroo stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

---

**δυο numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

---

**ληστας noun - accusative plural masculine**

**leistes lace-tace':** a brigand -- robber, thief.

---

**ενα adjective - accusative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**εκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**δεξιων adjective - genitive plural masculine**

**dexios dex-ee-os':** the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ενα adjective - accusative singular masculine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**εξ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**ευωνυμων adjective - genitive plural masculine**

**euonumos yoo-o'-noo-mos:** well-named (good-omened), i.e. the left (which was the lucky side among the pagan Greeks); neuter as adverbial, at the left hand -- (on the) left.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

# Mark 15:28 .

This verse was added by scribes. Early manuscripts of Mark do not contain Mark 15:28. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
[And the Scripture		1124: a writing, scripture	from graphó
was fulfilled		4137: to make full, to complete	from plérés
which says,		3004: to say	a prim. verb
"And He was numbered		3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
with transgressors.]"		459: lawless, without law	from alpha (as a neg. prefix) and nomos

## 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

επληρωθη **verb - aorist passive indicative - third person singular**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

η **definite article - nominative singular feminine**

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.

η **definite article - nominative singular feminine**

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>λεγουσα <b>verb - present active participle - nominative singular feminine</b></p> <p><b>lego leg'-o:</b> ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.</p>
<p><b>και conjunction</b></p> <p><b>kai kahee:</b> and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p><b>μετα preposition</b></p> <p><b>meta met-ah':</b> denoting accompaniment; amid (local or causal);</p>
<p><b>ανομων adjective - genitive plural masculine</b></p> <p><b>anomos an'-om-os:</b> lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.</p>
<p><b>ελογισθη verb - aorist passive indicative - third person singular</b></p> <p><b>logizomai log-id'-zom-ahee:</b> to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).</p>

## Mark 15:29 .

.	Greek	Strong's	Origin
Those	οἱ (oi)	3588: the	the def. art.
passing	παρὰπορευόμενοι (paraporeuomenoi)	3899: to go beside or past	from para and poreuomai
by were hurling abuse	ἐβλασφήμουν (ebblasphēmoun)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
at Him, wagging	κινούμενοι (kinountes)	2795: to move	a prim. verb
their heads,	κεφαλὰς (kephalas)	2776: the head	a prim. word
and saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Ha!	οὐὰ (oua)	3758: ah! ha! (an expression of wonder or surprise)	a prim. interj.
You who [are] [going to] destroy	καταλύων (kataluōn)	2647: to destroy, overthrow	from kata and luó

the temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
and rebuild	οἰκοδομῶν (oikodomōn)	3618: to build a house	from oikodemos
it in three	τρισὶν (trisin)	5140: three	a prim. cardinal number
days,	ἡμέραις (ēmerais)	2250: day	a prim. word

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### 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.

### παρὰ πορεύομενοι verb - present middle or passive deponent participle - nominative plural masculine

**parapoeruomai par-ap-or-yoo'-om-ahee:** to travel near -- go, pass (by).

### εβλάσφημουν verb - imperfect active indicative - third person

**blasphemeo blas-fay-meh'-o:** to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

### αὐτον personal pronoun - accusative singular masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### κινούντες verb - present active participle - nominative plural masculine

**kineo kin-eh'-o:** to stir (transitively), literally or figuratively -- (re-)move(-r), way.

### τας definite article - accusative plural feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κεφαλὰς noun - accusative plural feminine

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively  
-- head.

---

**αυτων** **personal pronoun - genitive plural masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**λεγοντες** **verb - present active participle - nominative plural masculine**  
**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**ουα** **interjection**  
**oua** **oo-ah'**: ah -- ah.

---

**ο** **definite article - nominative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καταλυων** **verb - present active participle - nominative singular masculine**  
**kataluo** **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

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**τον** **definite article - accusative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ναον** **noun - accusative singular masculine**  
**naos** **nah-os'**: a fane, shrine, temple -- shrine, temple.

---

**και** **conjunction**  
**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εν** **preposition**  
**en** **en**: in, at, (up-)on, by, etc.

---

**τρισιν** **adjective - dative plural feminine**  
**treis** **trice**: three -- three.

---

**ημεραις** **noun - dative plural feminine**  
**hemera** **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**οικοδομων** **verb - present active participle - nominative singular masculine**  
**oikodomeo** **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

# Mark 15:30 .

.	Greek	Strong's	Origin
save	σῶσον (sōson)	4982: to save	from sós (safe, well)
Yourself,	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
and come down	καταβὰς (katabas)	2597: to go down	from kata and the same as basis
from the cross!"	σταυροῦ (staurou)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi

## KJV Lexicon

σωσον **verb - aorist active middle - second person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταβα **verb - second aorist active middle - second person singular - attic**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρου noun - genitive singular masculine

**stauros stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

## Mark 15:31 .

.	Greek	Strong's	Origin
In the same way	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
along with the scribes,	γραμματέων (grammateōn)	1122: a writer, scribe	from grammar
were mocking	ἐμπαίζοντες (empaizontes)	1702: to mock at	from en and paizó
[Him] among	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
themselves	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
and saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"He saved	ἔσωσεν (esōsen)	4982: to save	from sós (safe, well)
others;	ἄλλους (allous)	243: other, another	a prim. word
He cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
Himself.	ἐαυτὸν	1438: of himself, herself, itself	from a prim. pronoun he (him,

(eauton)

her) and gen. (dat. or acc.)  
of autos

## KJV Lexicon

ομοιως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

εμπαιζοντες **verb - present active participle - nominative plural masculine**

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεων **noun - genitive plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

ελεγον **verb - imperfect active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,



speak, tell, utter.

**αλλους adjective - accusative plural masculine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

**εσωσεν verb - aorist active indicative - third person singular**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

**εαυτον reflexive pronoun - third person accusative singular masculine**

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**δυναται verb - present middle or passive deponent indicative - third person singular**

**dunamai doo'-nam-ahē:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**σωσαι verb - aorist active middle or passive deponent**

**sozo sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

## Mark 15:32 .

.	Greek	Strong's	Origin
"Let [this] Christ,	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
the King	βασιλεύς (basileus)	935: a king	of uncertain origin
of Israel,	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
come down	καταβάτω (katabatō)	2597: to go down	from kata and the same as basis
from the cross,	σταυροῦ (stauroy)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi

so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may see		3708: to see, perceive, attend to	a prim. verb
and believe!"	πιστεύσωμεν (pisteusōmen)	4100: to believe, entrust	from pistis
Those	ὅ (o)	3588: the	the def. art.
who were crucified	συνεσταυρωμένοι (sunestaurōmenoi)	4957: to crucify together with	from sun and stauroó
with Him were also	καὶ (kai)	2532: and, even, also	a prim. conjunction
insulting	ὠνείδιζον (ōneidizon)	3679: to reproach	from oneidos
Him.			

## 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.

### χριστος noun - nominative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### βασιλευς noun - nominative singular masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

### του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

**ισραηλ proper noun**

**Israel is-rah-ale':** Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

---

**καταβατω verb - second aorist active middle - third person singular**

**katabaino kat-ab-ah'-ee-no:** to descend -- come (get, go, step) down, fall (down).

---

**νυν adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σταυρου noun - genitive singular masculine**

**stauros stow-ros':** a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

---

**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.

---

**ιδωμεν verb - second aorist active subjunctive - first person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πιστευσωμεν verb - aorist active subjunctive - first person**

**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

---

**[αυτω] personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συνεσταυρωμενοι** **verb - perfect passive participle - nominative plural masculine**  
**sustauroo soos-tow-ro'-o:** to impale in company with -- crucify with.

**αυτω** **personal pronoun - dative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**ωνειδιζον** **verb - imperfect active indicative - third person**  
**oneidizo on-i-did'-zo:** to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

**αυτον** **personal pronoun - accusative singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:33 .

.	Greek	Strong's	Origin
When the sixth	ἑκτης (ektēs)	1623: sixth	ord. from hex
hour	ώρας (ōras)	5610: a time or period, an hour	a prim. word
came,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
darkness	σκότος (skotos)	4655: darkness	a prim. word
fell	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
over	ἐφ' (eph)	1909: on, upon	a prim. preposition
the whole	ὅλην (olēn)	3650: whole, complete	a prim. word
land	γῆν (gēn)	1093: the earth, land	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction

the ninth

1729a: ninth

ord. from ennea

hour.

ώρας  
(ōras)

5610: a time or period, an  
hour

a prim. word

## KJV Lexicon

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ωρας **noun - genitive singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εκτης **adjective - genitive singular feminine**

hektos **hek'-tos**: sixth -- sixth.

σκοτος **noun - nominative singular neuter**

skotos **skot'-os**: shadiness, i.e. obscurity -- darkness.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ολην **adjective - accusative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

**ge ghay:** soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

**εως conjunction**

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

**ωρας noun - genitive singular feminine**

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

**ενατης adjective - genitive singular feminine**

**ennatos en'-nat-os:** ninth -- ninth.

## Mark 15:34 .

.	Greek	Strong's	Origin
At the ninth		1729a: ninth	ord. from ennea
hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
cried	ἐβόησεν (eboēsen)	994: to call out	from boé
out with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
"ELOI,	ἐλωι (elōi)	1682: my God	of Aramaic origin elah with pronoun suff.
ELOI,	ἐλωι (elōi)	1682: my God	of Aramaic origin elah with pronoun suff.
LAMA	λαμα (lama)	2982: why	of Hebrew origin mah with preposition prefix lamed (for, to)
SABACHTHANI?"	σαβαχθανι (sabachthani)	4518: you have forsaken me	of Aramaic origin shebaq with pronoun suff.

which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is translated,	μεθερμηνευόμενον (methermēneuomenon)	3177: to translate, to interpret	from meta and hermēneuó
"MY GOD,	θεός (theos)	2316: God, a god	of uncertain origin
MY GOD,	θεός (theos)	2316: God, a god	of uncertain origin
WHY	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
HAVE YOU FORSAKEN	ἐγκατέλιπες (enkatelipes)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
ME?"			

## KJV Lexicon

### καί 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.

### ωρα noun - dative singular feminine

**hora ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

### τη definite article - dative singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενντη **adjective - dative singular feminine**

ennatos **en'-nat-os**: ninth -- ninth.

εβοησεν **verb - aorist active indicative - third person singular**

boao **bo-ah'-o**: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

φωνη **noun - dative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ελωι **aramaic transliterated word**

eloi **el-o-ee'**: my God -- Eloi.

ελωι **aramaic transliterated word**

eloi **el-o-ee'**: my God -- Eloi.

λιμα **aramaic transliterated word**

lama **lam-ah'**: lama (i.e. why) -- lama.

σαβαχθανι **aramaic transliterated word**

sabachthani **sab-akh-than-ee'**: thou hast left me; sabachthani (i.e. shebakthani), a cry of distress -- sabachthani.

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

μεθερμηνευομενον **verb - present passive participle - nominative singular neuter**

methermeneuo **meth-er-mane-yoo'-o**: to explain over, i.e. translate -- (by) interpret(-ation).

ο **definite article - nominative singular masculine**



**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τι interrogative pronoun - accusative singular neuter**

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

**με personal pronoun - first person accusative singular**

**me meh:** me -- I, me, my.

**εγκατελιπες verb - second aorist active indicative - second person singular**

**egkataleipo eng-kat-al-i'-po:** to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert -- forsake, leave.

## Mark 15:35 .

.	Greek	Strong's	Origin
When some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the bystanders	παρεστηκότων (parestēkotōn)	3936: to place beside, to present, stand by, appear	from para and histēmi

heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
it, they [began] saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Behold,		2396: see! behold!	from eidon, used as an interj.
He is calling	φωνεῖ (phōnei)	5455: to call out	from phóné
for Elijah."	Ἠλίαν (ēlian)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah

## 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

### 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.

### παρεστηκοτων verb - perfect active participle - genitive plural masculine

**paristemi par-is'-tay-mee:** assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

### ακουσαντες verb - aorist active participle - nominative plural masculine

**akouo ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

### ελεγον verb - imperfect active indicative - third person

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### ιδου verb - second aorist active middle - second person singular

**idou id-oo':** used as imperative lo!; -- behold, lo, see.

ηλιαν **noun - accusative singular masculine**  
Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

φωνει **verb - present active indicative - third person singular**  
**phoneo fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

## Mark 15:36 .

.	Greek	Strong's	Origin
Someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
ran	δραμών (dramōn)	5143: to run	a prim. verb
and filled	γεμίσας (gemisas)	1072: to fill	from gemó
a sponge	σπόγγον (spongon)	4699: a sponge	a prim. word
with sour wine,	ὄξους (oxous)	3690: sour wine	from oxus
put	περιθεῖς (peritheis)	4060: to place around	from peri and tithémi
it on a reed,	καλάμῳ (kalamō)	2563: a reed	a prim. word
and gave Him a drink,	ἐπότιζεν (epotizen)	4222: to give to drink	from potos (drink, for drinking)
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Let	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiémi (to send)
us see		3708: to see, perceive, attend to	a prim. verb
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
will come	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to take Him down."	καθελεῖν (kathelein)	2507: to take down, pull down	from kata and haireó

## KJV Lexicon

δραμων **verb - second aorist active participle - nominative singular masculine**  
trecho **trekh'-o**: to run or walk hastily -- have course, run.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γεμισας **verb - aorist active participle - nominative singular masculine**  
gemizo **ghem-id'-zo**: to fill entirely -- fill (be) full.

σπογγον **noun - accusative singular masculine**

spoggos **spong'-gos**: a sponge -- spunge.

οξους **noun - genitive singular neuter**

oxos **oz-os**: vinegar, i.e. sour wine -- vinegar.

περιθεις **verb - second aorist active participle - nominative singular masculine**

peritithemi **per-ee-tith'-ay-mee**: to place around; by implication, to present -- bestow upon, hedge round about, put about (on, upon), set about.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

καλαμω **noun - dative singular masculine**

**kalamos kal'-am-os:** a reed (the plant or its stem, or that of a similar plant); by implication, a pen -- pen, reed.

**εΠΟΤΙΖΕΝ verb - imperfect active indicative - third person singular**

**potizo pot-id'-zo:** to furnish drink, irrigate -- give (make) to drink, feed, water.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**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.

**αφετε verb - second aorist active middle - second person**

**aphiemi af-ee'-ay-mee:** an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

**ιδωμεν verb - second aorist active subjunctive - first person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**ερχεται verb - present middle or passive deponent indicative - third person singular**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**ηλιας noun - nominative singular masculine**

**Helias hay-lee'-as:** Helias (i.e. Elijah), an Israelite -- Elias.

**καθελειν verb - second aorist active middle or passive deponent**

**kathaireo kath-ahee-reh'-o:** to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 15:37 .

.	Greek	Strong's	Origin
And Jesus	Τησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
uttered	ἀφείς	863: to send away, leave	from apo and hiēmi (to send)

	(apheis)	alone, permit	
a loud	μεγάλην (megalēn)	3173: great	a prim. word
cry,	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
and breathed His last.	ἐξέπνευσεν (exepneusen)	1606: to breathe out, expire	from ek and pneó

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αφεις **verb - second aorist active participle - nominative singular masculine**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλην **adjective - accusative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ἐξέπνευσεν **verb - aorist active indicative - third person singular**

ekpneo **ek-pneh'-o**: to expire -- give up the ghost.

# Mark 15:38 .

.	Greek	Strong's	Origin
And the veil	καταπέτασμα (katapetasma)	2665: a curtain (the inner veil of the temple)	from kata and petannumi (to spread out)
of the temple	ναοῦ (naou)	3485: a temple	probably akin to naió (to inhabit)
was torn	ἐσχίσθη (eschisthē)	4977: to cleave, split	from a prim. root schid-
in two	δύο (duo)	1417: two	a primary number
from top	ἄνωθεν (anōthen)	509: from above	from anó
to bottom.	κάτω (katō)	2736: down, below	adverb from kata

## KJV Lexicon

### καί conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### καταπέτασμα noun - nominative singular neuter

**katapetasma kat-ap-et'-as-mah:** something spread thoroughly, i.e. (specially) the door screen (to the Most Holy Place) in the Jewish Temple -- veil.

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ναου noun - genitive singular masculine

**naos nah-os':** a fane, shrine, temple -- shrine, temple.

### εσχίσθη verb - aorist passive indicative - third person singular

**schizo skhid'-zo:** to split or sever -- break, divide, open, rend, make a rent.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**δuo numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

**ανωθεν adverb**

**anohen an'-o-then:** from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

**εως conjunction**

**heos heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

**κατω adverb**

**kato kat'-o:** downwards -- beneath, bottom, down, under.

## Mark 15:39 .

.	Greek	Strong's	Origin
When the centurion,	κεντυρίων (kenturiōn)	2760: a centurion (a Rom. army officer)	of Latin origin
who was standing	παρεστηκώς (parestēkōs)	3936: to place beside, to present, stand by, appear	from para and histēmi
right in front	ἐναντίας (enantias)	1727: opposite, fig. hostile, opposed	from en and antios (set against)
of Him, saw		3708: to see, perceive, attend to	a prim. verb
the way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
He breathed His last,	ἐξέπνευσεν (exepneusen)	1606: to breathe out, expire	from ek and pneó



he said,		3004: to say	a prim. verb
"Truly	ἀληθῶς (alēthōs)	230: truly	adverb from alēthēs
this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was the Son	υἱὸς (uios)	5207: a son	a prim. word
of God!"	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ὃς **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεντυριῶν **noun - nominative singular masculine**

kenturion **ken-too-ree'-ohn**: a centurion, i.e. captain of one hundred soldiers -- centurion.

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.

παρεστηκώς **verb - perfect active participle - nominative singular masculine**

paristemi **par-is'-tay-mee**: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

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)

---

**εναντίας adjective - genitive singular feminine**

**enantios en-an-tee'-os:** opposite; figuratively, antagonistic -- (over) against, contrary.

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**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**ουτως adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

---

**κραξας verb - aorist active participle - nominative singular masculine**

**krazo krad'-zo:** to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

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**εξεπνευσεν verb - aorist active indicative - third person singular**

**ekpneo ek-pneh'-o:** to expire -- give up the ghost.

---

**ειπεν verb - second aorist active indicative - third person singular**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**αληθως adverb**

**alethos al-ay-thoce':** truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανθρωπος noun - nominative singular masculine**

**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

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**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.

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**υιος noun - nominative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 15:40 .

.	Greek	Strong's	Origin
There were also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[some] women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
looking	θεωροῦσαι (theōrousai)	2334: to look at, gaze	from theóros (an envoy, spectator)
on from a distance,	μακρόθεν (makrothen)	3113: from afar, afar	from makros
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
whom	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[were] Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene,	Μαγδαληνῇ (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
and Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the mother	μήτηρ (mētēr)	3384: mother	a prim. word
of James	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
the Less	μικροῦ (mikrou)	3398: small, little	a prim. word
and Joses,	Ἰωσήτος (iōsētos)	2500: Joses, an Isr. name	perhaps from Ióséph

and Salome.

Σαλώμη  
(salōmē)

4539: Salome, the mother of      of Hebrew origin Shalem  
the apostles James and John

## KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναῖκες **noun - nominative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μακροθεν **adverb**

makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

θεωρουσαι **verb - present active participle - nominative plural feminine**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

αἷς **relative pronoun - dative plural feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μαρια noun - nominative singular feminine**

**Maria mar-ee'-ah:** Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαγδαληνη noun - nominative singular feminine**

**Magdalene mag-dal-ay-nay':** a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μαρια noun - nominative singular feminine**

**Maria mar-ee'-ah:** Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιακωβου noun - genitive singular masculine**

**Iakobos ee-ak'-o-bos:** Jacobus, the name of three Israelites -- James.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μικρου adjective - genitive singular masculine**

**mikros mik-ros':** small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ιωση noun - genitive singular masculine**

**Iose ee-o-say':** Jose, an Israelite -- Jose.

---

**μητηρ noun - nominative singular feminine**

**meter may'-tare:** a mother (literally or figuratively, immediate or remote) -- mother.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαλωμη noun - nominative singular feminine

Salome sal-o'-may: Salome (i.e. Shelomah), an Israelitess -- Salome.

## Mark 15:41 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
He was in Galilee,	Γαλιλαία (galilaia)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
they used to follow	ἠκολούθουν (ēkolouthoun)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him and minister	διηκόνουν (diēkonoun)	1247: to serve, minister	from diakonos
to Him; and [there were] many	πολλὰ (pollai)	4183: much, many	a prim. word
other women	ἄλλαι (allai)	243: other, another	a prim. word
who came	συναναβᾶσαι (sunanabasai)	4872: to go up with	from sun and anabainó
up with Him to Jerusalem.	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

## KJV Lexicon

αι relative pronoun - nominative plural feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**οτε adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

---

**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.

---

**τη definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**γαλιλαια noun - dative singular feminine**

**Galilaia gal-il-ah'-yah:** Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

---

**ηκολουθουν verb - imperfect active indicative - third person**

**akoloutheo ak-ol-oo-theh'-o:** to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**διηκονουν verb - imperfect active indicative - third person**

**diakoneo dee-ak-on-eh'-o:** to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

---

**αυτω personal pronoun - dative 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

---

**αλλαι adjective - nominative plural feminine**

**allos al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

---

πολλαι **adjective - nominative plural feminine**

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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.

συναναβασαι **verb - second aorist active participle - nominative plural feminine**

**sunanabaino soon-an-ab-ah'-ee-no**: to ascend in company with -- come up with.

αυτω **personal pronoun - dative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

**eis ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**

**Hierosoluma hee-er-os-ol'-oo-mah**: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -  
- Jerusalem.

## Mark 15:42 .

.	Greek	Strong's	Origin
When evening	ὀψίας (opsias)	3798: evening	from opse
had already	ἤδη (ēdē)	2235: already	a prim. adverb of time
come,	γενόμενης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
because	ἐπεὶ (epēi)	1893: when, because	from epi and ei
it was the preparation day,	παρασκευῇ (paraskeuē)	3904: preparation, the day of preparation (for a Sabbath or feast)	from paraskeuazō
that is, the day before the Sabbath,	προσάββατον (prosabbaton)	4315: the day before the Sabbath	from pro and sabbaton



## 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

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

οψιας **adjective - genitive singular feminine**

opsios **op'-see-os**: late; feminine (as noun) afternoon (early eve) or nightfall (later eve) -- even(-ing, (-tide).

γενομενης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

επει **conjunction**

epei **ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

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.

παρασκευη **noun - nominative singular feminine**

paraskeue **par-ask-yoo-ay'**: readiness -- preparation.

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

προσαββατον **noun - nominative singular neuter**

prosabbaton **pros-ab'-bat-on**: a fore-sabbath, i.e. the Sabbath-eve -- day before the sabbath.

## Mark 15:43 .

.	Greek	Strong's	Origin
Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph

of Arimathea	Ἀριμαθαίας (arimathaias)	707: Arimathea, probably a city near Jer.	of Hebrew origin, cf. Ramah
came,	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
a prominent	εὐσχήμων (euschēmōn)	2158: comely	from eu and schéma
member of the Council,	βουλευτής (bouleutēs)	1010: a councilor	from bouleuó
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
was waiting	προσδεχόμενος (prosdechomenos)	4327: to receive to oneself	from pros and dechomai
for the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
and he gathered up courage	τολμήσας (tolmēsas)	5111: to have courage, to be bold	from tolma (boldness)
and went	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
in before	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
Pilate,	Πιλάτον (pilaton)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
and asked	ἠτήσατο (ētēsato)	154: to ask, request	a prim. verb
for the body	σῶμα (sōma)	4983: a body	of uncertain origin
of Jesus.	Ἰησοῦ	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

(iēsou)

three other Isr.

## KJV Lexicon

ἦλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Ἰωσηφ **proper noun**

Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

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.

ἀπο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αριμαθιας **noun - genitive singular feminine**

Arimathaia **ar-ee-math-ah'-ee-ah**: Arimathaea (or Ramah), a place in Palestine -- Arimathaea.

εὐσχημων **adjective - nominative singular masculine**

euschemon **yoo-skhay'-mone**: well-formed, i.e. (figuratively) decorous, noble (in rank) -- comely, honourable.

βουλευτης **noun - nominative singular masculine**

bouleutes **bool-yoo-tace'**: an adviser, i.e. (specially) a councillor or member of the Jewish Sanhedrin -- counsellor.

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.

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

---

**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.

---

**προσδεχομενος verb - present middle or passive deponent participle - nominative singular masculine**

**prosdechomai pros-dekh'-om-ahee:** to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**βασιλειαν noun - accusative singular feminine**

**basileia bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**τολμησας verb - aorist active participle - nominative singular masculine**

**tolmao tol-mah'-o:** to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

---

**εισηλθεν verb - second aorist active indicative - third person singular**

**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in (through).

---

**προς preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

---

**πιλατον noun - accusative singular masculine**

**Pilatos pil-at'-os:** close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ητησατο verb - aorist middle indicative - third person singular**

**aiteo ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**σῶμα noun - accusative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**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.

**ἰησοῦ noun - genitive singular masculine**

**lesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## Mark 15:44 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
wondered	ἐθαύμασεν (ethaumasen)	2296: to marvel, wonder	from thauma
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
He was dead	τέθνηκεν (tethnēken)	2348: to die	from a prim. root than-
by this time,	ἤδη (ēdē)	2235: already	a prim. adverb of time
and summoning	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
the centurion,	κεντυρίωνα (kenturiōna)	2760: a centurion (a Rom. army officer)	of Latin origin
he questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaó
him as to whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

He was already

2235: already

a prim. adverb of time

dead.

ἀπέθανεν  
(apethanen)

599: to die

from apo and thnέskό

## 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).

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

εθαυμασεν **verb - aorist active indicative - third person singular**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

τεθνηκεν **verb - perfect active indicative - third person singular**

thnesko **thnay'-sko**: to die -- be dead, die.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσαμενος **verb - aorist middle deponent participle - nominative singular masculine**

proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<b>κεντυριωνα</b> <b>noun - accusative singular masculine</b> <b>kenturion</b> <b>ken-too-ree'-ohn</b> : a centurion, i.e. captain of one hundred soldiers -- centurion.
<b>επηρωτησεν</b> <b>verb - aorist active indicative - third person singular</b> <b>eperotao</b> <b>ep-er-o-tah'-o</b> : to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.
<b>αυτον</b> <b>personal pronoun - accusative singular masculine</b> <b>autos</b> <b>ow-tos'</b> : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
<b>ει</b> <b>conditional</b> <b>ei</b> <b>i</b> : if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
<b>παλαι</b> <b>adverb</b> <b>palai</b> <b>pal'-ahee</b> : (adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient -- any while, a great while ago, (of) old, in time past.
<b>απεθανεν</b> <b>verb - second aorist active indicative - third person singular</b> <b>apothnesko</b> <b>ap-oth-nace'-ko</b> : to die off -- be dead, death, die, lie a-dying, be slain (with).

## Mark 15:45 .

.	Greek	Strong's	Origin
And ascertaining	γνοῦς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
this from the centurion,	κεντυρίωνος (kenturiōnos)	2760: a centurion (a Rom. army officer)	of Latin origin
he granted	ἔδωρήσατο (edōrēsato)	1433: to give, present, bestow	from dōron
the body	πτῶμα (ptōma)	4430: a fall, hence a misfortune, ruin	from piptó
to Joseph.	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph

## 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

**γινους verb - second aorist active participle - nominative singular masculine**

**ginosko ghin-oce'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

**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.

**κεντυριωνος noun - genitive singular masculine**

**kenturion ken-too-ree'-ohn:** a centurion, i.e. captain of one hundred soldiers -- centurion.

**εδωρησατο verb - aorist middle deponent indicative - third person singular**

**doreomai do-reh'-om-ahee:** to bestow gratuitously -- give.

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σωμα noun - accusative singular neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιωσηφ proper noun**

**ioseph ee-o-safe':** Joseph, the name of seven Israelites -- Joseph.

## Mark 15:46 .

.	Greek	Strong's	Origin
Joseph bought	ἀγοράσας (agorasas)	59: to buy in the marketplace, purchase	from agora
a linen	σινδόνα (sindona)	4616: fine linen cloth	of uncertain derivation
cloth,	σινδόνι	4616: fine linen cloth	of uncertain derivation



	(sindoni)		
took Him down,	καθελὼν (kathelōn)	2507: to take down, pull down	from kata and haireó
wrapped	ἐνείλησεν (eneilēsen)	1750: to roll in, to wind in	from en and eileó (to wind)
Him in the linen cloth		4616: fine linen cloth	of uncertain derivation
and laid		2698: to lay down	from kata and tithémi
Him in a tomb		3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had been		1510: I exist, I am	a prol. form of a prim. and defective verb
hewn	λελατομημένον (lelatomēmenon)	2998: to hew out (stones)	from a comp. of laas (a stone) and temnó (to cut)
out in the rock;	πέτρας (petras)	4073: a (large mass of) rock	a prim. word
and he rolled	προσεκύλισεν (prosekulisen)	4351: to roll to	from pros and kulió
a stone	λίθον (lithon)	3037: a stone	a prim. word
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the entrance	θύραν (thuran)	2374: a door	a prim. word
of the tomb.	μνήματι (mnēmati)	3419: a memorial, a monument	from mnémé

## 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

αγορασας **verb - aorist active participle - nominative singular masculine**

agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

σινδωνα **noun - accusative singular feminine**

sinдон **sin-done'**: byssos, i.e. bleached linen (the cloth or a garment of it) -- (fine) linen (cloth).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθελων **verb - second aorist active participle - nominative singular masculine**

kathaireo **kath-ahee-reh'-o**: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ενειλησεν **verb - aorist active indicative - third person singular**

eneileo **en-i-leh'-o**: to enwrap -- wrap in.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σινδωνι **noun - dative singular feminine**

sinдон **sin-done'**: byssos, i.e. bleached linen (the cloth or a garment of it) -- (fine) linen (cloth).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεθηκεν **verb - aorist active indicative - third person singular**

katatithemi **kat-at-ith'-ay-mee**: to place down, i.e. deposit -- do, lay, shew.

αυτον **personal pronoun - accusative 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.

---

**μνημειω noun - dative singular neuter**

**mnemeion mnay-mi'-on:** a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

---

**ο relative pronoun - nominative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**λελατομημενον verb - perfect passive participle - nominative singular neuter**

**latomeo lat-om-eh'-o:** to quarry -- hew.

---

**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)

---

**πετρας noun - genitive singular feminine**

**petra pet'-ra:** a (mass of) rock -- rock.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**προσεκυλισεν verb - aorist active indicative - third person singular**

**proskulio pros-koo-lee'-o:** to roll towards, i.e. block against -- roll (to).

---

**λιθον noun - accusative singular masculine**

**lithos lee'-thos:** a stone -- (mill-, stumbling-)stone.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θυραν noun - accusative singular feminine**

**thura thoo'-rah:** a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

---

**του definite article - genitive singular neuter**

---

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μνημείου noun - genitive singular neuter**

**mnemeion mnay-mi'-on:** a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

## Mark 15:47 .

.	Greek	Strong's	Origin
Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene	Μαγδαληνὴ (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
and Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the [mother] of Joses	Ἰωσήτος (iōsētos)	2500: Joses, an Isr. name	perhaps from Ióséph
were looking	ἐθεώρουν (etheōroun)	2334: to look at, gaze	from theóros (an envoy, spectator)
on [to see] where		4226: where?	interrog. adverb from the same as posos
He was laid.	τέθειται (tetheitai)	5087: to place, lay, set	from a prim. root the-

## 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).

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαγδαληνη **noun - nominative singular feminine**

Magdalene **mag-dal-ay-nay'**: a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

ιωση **noun - genitive singular masculine**

lose **ee-o-say'**: Jose, an Israelite -- Jose.

εθεωρουν **verb - imperfect active indicative - third person**

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

που **particle**

pou **poo**: as adverb of place, somewhere, i.e. nearly -- about, a certain place.

τιθεται **verb - present passive indicative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

## Mark 16:1 .

.	Greek	Strong's	Origin
When the Sabbath	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
was over,	διαγενομένου (diagenomenou)	1230: to go through, to elapse	from dia and ginomai
Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene,	Μαγδαληνή (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos

and Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the [mother] of James,	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
and Salome,	Σαλώμη (salōmē)	4539: Salome, the mother of the apostles James and John	of Hebrew origin Shalem
bought	ἡγόρασαν (ēgorasan)	59: to buy in the marketplace, purchase	from agora
spices,	ἀρώματα (arōmata)	759: a spice	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they might come	ἐλθοῦσαι (elthousai)	2064: to come, go	a prim. verb
and anoint	ἀλείψωσιν (aleipsōsin)	218b: to anoint	from the same root as lipos (fat, oil)
Him.			

## KJV Lexicon

**καί conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**διαγενομένου verb - second aorist middle deponent participle - genitive singular neuter**  
**diaginomai dee-ag-in'-om-ahce:** to elapse meanwhile -- after, be past, be spent.

**του definite article - genitive singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σαββατου noun - genitive singular neuter**  
**sabbaton sab'-bat-on:** sabbath (day), week.

---

**μαρια** **noun - nominative singular feminine**

**Maria** **mar-ee'-ah:** Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

---

**η** **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαγδαληνη** **noun - nominative singular feminine**

**Magdalene** **mag-dal-ay-nay':** a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**μαρια** **noun - nominative singular feminine**

**Maria** **mar-ee'-ah:** Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

---

**[η** **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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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.

---

**ιακωβου** **noun - genitive singular masculine**

**Iakobos** **ee-ak'-o-bos:** Jacobus, the name of three Israelites -- James.

---

**και** **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**σαλωμη** **noun - nominative singular feminine**

**Salome** **sal-o'-may:** Salome (i.e. Shelomah), an Israelitess -- Salome.

---

**ηγορασαν** **verb - aorist active indicative - third person**

**agorazo** **ag-or-ad'-zo:** to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

---

**αρωματα** **noun - accusative plural neuter**

**aroma** **ar'-o-mah:** an aromatic -- (sweet) spice.

---

**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.

---

**ελθουσαι** **verb - second aorist active participle - nominative plural feminine**

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erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

αλειψωσιν **verb - aorist active subjunctive - third person**  
aleipho **al-i'-fo**: to oil (with perfume) -- anoint.

αυτον **personal pronoun - accusative singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Mark 16:2 .

.	Greek	Strong's	Origin
Very	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
early	πρωϊ (prōi)	4404: early	adverb from pro
on the first	μιᾷ (mia)	1520: one	a primary number
day of the week,	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
they came	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
to the tomb		3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
when the sun	ἡλίου (ēliou)	2246: the sun	a prim. word
had risen.	ἀνατείλαντος (anateilantos)	393: to cause to rise, to rise	from ana and telló (to make to arise)

## 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

λιαν **adverb**

lian **lee'-an**: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

πρωι **adverb**

proi **pro-ee'**: at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μιας **adjective - genitive singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

σαββατων **noun - genitive plural neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

ερχονται **verb - present middle or passive deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειον **noun - accusative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

ανатеιλαντος **verb - aorist active participle - genitive singular masculine**

anatello **an-at-el'-lo**: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιου **noun - genitive singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

## Mark 16:3 .

.	Greek	Strong's	Origin
They were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
to one another,	ἑαυτάς (eautas)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
will roll away	ἀποκυλίσει (apokulisei)	617: to roll away	from apo and kulió
the stone	λίθον (lithon)	3037: a stone	a prim. word
for us from the entrance	θύρας (thuras)	2374: a door	a prim. word
of the tomb?"	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ελεγον verb - imperfect active indicative - third person

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### προς preposition

**pros pros:** a preposition of direction; forward to, i.e. toward

### εαυτας reflexive pronoun - third person accusative plural feminine

**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

### 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.

αποκυλισει **verb - future active indicative - third person singular**  
apokulio **ap-ok-oo-lee'-o**: to roll away -- roll away (back).

ημιν **personal pronoun - first person dative plural**  
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιθον **noun - accusative singular masculine**  
lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

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.

θυρας **noun - genitive singular feminine**  
thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

του **definite article - genitive singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειου **noun - genitive singular neuter**  
mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

## Mark 16:4 .

.	Greek	Strong's	Origin
Looking	ἀναβλέψασαι (anablepsasai)	308: to look up, recover sight	from ana and blepó
up, they saw	θεωροῦσιν (theōrousin)	2334: to look at, gaze	from theóros (an envoy, spectator)
that the stone	λίθος (lithos)	3037: a stone	a prim. word

had been rolled away,		352a: to roll away or back	from ana and kulió
although	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
it was extremely	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)
large.	μέγας (megas)	3173: great	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

### αναβλεψασαι verb - aorist active participle - nominative plural feminine

**anablepo an-ab-lep'-o:** to look up; by implication, to recover sight -- look (up), see, receive sight.

### θεωρουσιν verb - present active indicative - third person

**theoreo theh-o-reh'-o:** to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### αποκεκυλισται verb - perfect passive indicative - third person singular

**apokulio ap-ok-oo-lee'-o:** to roll away -- roll away (back).

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λιθος noun - nominative singular masculine

**lithos lee'-thos:** a stone -- (mill-, stumbling-)stone.

### 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.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

μεγας **adjective - nominative singular masculine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

σφοδρα **adverb**

sphodra **sfod'-rah**: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

## Mark 16:5 .

.	Greek	Strong's	Origin
Entering	εἰσελθοῦσαι (eiselthousai)	1525: to go in (to), enter	from eis and erchomai
the tomb,	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
they saw		3708: to see, perceive, attend to	a prim. verb
a young man	νεανίσκον (neaniskon)	3495: a young man, a youth	from neanias
sitting	καθήμενον (kathēmenon)	2521: to be seated	from kata and hémai (to sit)
at the right,	δεξιοῖς (dexiois)	1188: the right hand or side	perhaps a prim. word
wearing	περιβεβλημένον (peribēblēmenon)	4016: to throw around, put on	from peri and balló
a white	λευκήν (leukēn)	3022: bright, white	a prim. adjective
robe;	στολήν (stolēn)	4749: equipment, apparel	from stelló
and they were amazed.	ἐξεθαμβήθησαν (exethambēthēsan)	1568: to amaze, to be amazed	from ekthambos

## 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

εισελθουσαι **verb - second aorist active participle - nominative plural feminine**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειον **noun - accusative singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

ειδον **verb - second aorist active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

νεανισκον **noun - accusative singular masculine**

neaniskos **neh-an-is'-kos**: a youth (under forty) -- young man.

καθημενον **verb - present middle or passive deponent participle - accusative singular masculine**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

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.

δεξις **adjective - dative plural neuter**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

περιβεβλημενον **verb - perfect passive participle - accusative singular masculine**  
**periballo per-ee-bal'-lo:** to throw all around, i.e. invest (with a palisade or with clothing) -- array, cast about, clothe(-d me), put on.

στολην **noun - accusative singular feminine**  
**stole stol-ay':** equipment, i.e. (specially), a stole or long-fitting gown (as a mark of dignity) -- long clothing (garment), (long) robe.

λευκην **adjective - accusative singular feminine**  
**leukos lyoo-kos':** white -- white.

και **conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεθαμβηθησαν **verb - aorist passive indicative - third person**  
**ekthambeo ek-tham-beh'-o:** to astonish utterly -- affright, greatly (sore) amaze.

## Mark 16:6 .

.	Greek	Strong's	Origin
And he said	λέγει (legei)	3004: to say	a prim. verb
to them, "Do not be amazed;	ἐκθαμβεῖσθε (ekthambeisthe)	1568: to amaze, to be amazed	from ekthambos
you are looking	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
for Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Nazarene,	Ναζαρηνὸν (nazarēnon)	3479: a Nazarene, an inhab. of Nazareth	probably from Nazara
who has been crucified.	ἐσταυρωμένον (estaurōmenon)	4717: to fence with stakes, to crucify	from stauros
He has risen;	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
He is not here;	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
behold,		2396: see! behold!	from eidon, used as an interj.

[here is] the place	τόπος (topos)	5117: a place	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
they laid	ἔθηκαν (ethēkan)	5087: to place, lay, set	from a prim. root the-
Him.			

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### λεγει verb - present active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### αυταις personal pronoun - dative plural feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### εκθαμβεισθε verb - present passive imperative - second person

ekthambeo **ek-tham-beh'-o**: to astonish utterly -- affright, greatly (sore) amaze.

### ιησουν noun - accusative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ζητειτε verb - present active indicative - second person

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense)



to plot (against life)

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ναζαρηνον noun - accusative singular masculine**

**Nazarenos nad-zar-ay-nos':** a Nazarene, i.e. inhabitant of Nazareth -- of Nazareth.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**εσταυρωμενον verb - perfect passive participle - accusative singular masculine**

**stauroo stow-ro'-o:** to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

---

**ηγερθη verb - aorist passive indicative - third person singular**

**egeiro eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

---

**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

---

**ωδε adverb**

**hode ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

---

**ιδε verb - aorist active middle - second person singular**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τοπος noun - nominative singular masculine**

**topos top'-os:** coast, licence, place, plain, quarter, + rock, room, where.

---

**οπου adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

---

**εθηκαν verb - aorist active indicative - third person**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

---

**αυτον personal pronoun - accusative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

## Mark 16:7 .

.	Greek	Strong's	Origin
"But go,	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
tell		3004: to say	a prim. verb
His disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
and Peter,	Πέτρῳ (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
He is going ahead	προάγει (proagei)	4254: to lead forth, to go before	from pro and agó
of you to Galilee;	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
you will see		3708: to see, perceive, attend to	a prim. verb
Him, just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He told		3004: to say	a prim. verb
you."			

**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.

---

**υπαγετε verb - present active imperative - second person**

**hupago hoop-ag'-o:** to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

---

**ειπατε verb - second aorist active middle - second person**

**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**τοις definite article - dative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μαθηταις noun - dative plural masculine**

**mathetes math-ay-tes':** a learner, i.e. pupil -- disciple.

---

**αυτου personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πετρω noun - dative singular masculine**

**Petros pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**προαγει verb - present active indicative - third person singular**

**proago pro-ag'-o:** to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

---

**υμας personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οψεσθε **verb - future middle deponent indicative - second person**

optanomai **op-tan'-om-ahēe**: appear, look, see, shew self.

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**

humīn **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

## Mark 16:8 .

.	Greek	Strong's	Origin
They went	ἐξελθοῦσαι (exelthousai)	1831: to go or come out of	from ek and erchomai
out and fled	ἐφυγον (ephugon)	5343: to flee	a prim. verb
from the tomb,	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé
for trembling	τρόμος (tromos)	5156: trembling, quaking	from tremó
and astonishment	ἔκστασις (ekstasis)	1611: a displacement (of the mind), i.e. bewilderment, ecstasy	from existémi

had gripped	εἶχεν (eichen)	2192: to have, hold	a prim. verb
them; and they said	εἶπαν (eipan)	3004: to say	a prim. verb
nothing	οὐδενὶ (oudenì)	3762: no one, none	from oude and heis
to anyone,	οὐδέν (ouden)	3762: no one, none	from oude and heis
for they were afraid.	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos

## 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

### ἐξελθουσαι verb - second aorist active participle - nominative plural feminine

**exerchomai ex-er'-khom-ahee:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

### εφυγον verb - second aorist active indicative - third person

**pheugo fyoo'-go:** to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

### απο preposition

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### του definite article - genitive singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μνημειου noun - genitive singular neuter

**mnemeion mnay-mi'-on:** a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

### εἶχεν verb - imperfect active indicative - third person singular

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

**δε** **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**αυτας** **personal pronoun - accusative plural feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**τρεμος** **noun - nominative singular masculine**

tromos **trom'-os**: a trembling, i.e. quaking with fear -- + tremble(-ing).

---

**και** **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**εκστασις** **noun - nominative singular feminine**

ekstasis **ek'-stas-is**: a displacement of the mind, i.e. bewilderment, ecstasy -- be amazed, amazement, astonishment, trance.

---

**και** **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ουδενι** **adjective - dative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**ουδεν** **adjective - accusative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

---

**ειπον** **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

---

**εφοβουντο** **verb - imperfect middle or passive deponent indicative - third person**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

---

**γαρ** **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

## Mark 16:9 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is

**not in the original New Testament.**

.	Greek	Strong's	Origin
[Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after He had risen	Ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
early	πρῶϊ (prōi)	4404: early	adverb from pro
on the first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
day of the week,	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
He first		4413: first, chief	contr. superl. of pro
appeared	ἐφάνη (ephanē)	5316: to bring to light, to cause to appear	from a prim. root
to Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene,	Μαγδαληνῇ (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
from whom	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He had cast	ἐκβεβλήκει (ekbeblēkei)	1544b: to expel, to drive, cast or send out	from ek and balló
out seven	ἐπτὰ (epta)	2033: seven	a prim. word
demons.	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón

## KJV Lexicon

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πρωι **adverb**

proi **pro-ee'**: at dawn; by implication, the day-break watch -- early (in the morning), (in the) morning.

πρωτη **adjective - dative singular feminine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

σαββατου **noun - genitive singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

εφανε **verb - second aorist passive indicative - third person singular**

phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

μαρια **noun - dative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαγδαληνη **noun - dative singular feminine**

Magdalene **mag-dal-ay-nay'**: a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

αφ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ης **relative pronoun - genitive singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.



εκβεβληκει **verb - pluperfect active indicative - third person singular**  
ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

επτα **numeral (adjective)**  
hepta **hep-tah'**: seven -- seven.

δαιμονια **noun - accusative plural neuter**  
daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

## Mark 16:10 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
She went	πορευθεῖσα (poreutheisa)	4198: to go	from poros (a ford, passage)
and reported	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
to those	τοῖς (tois)	3588: the	the def. art.
who had been	γενομένοις (genomenois)	1096: to come into being, to happen, to become	from a prim. root gen-
with Him, while they were mourning	πενθοῦσιν (penthousin)	3996: to mourn, lament	from penthos
and weeping.	κλαίουσιν (klaiousin)	2799: to weep	a prim. verb

## KJV Lexicon

ἐκεῖνη **demonstrative pronoun - nominative singular feminine**  
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

πορευθεῖσα **verb - aorist passive deponent participle - nominative singular feminine**  
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to

remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γενομενοις **verb - second aorist middle deponent participle - dative plural masculine**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

πενθουσιν **verb - present active participle - dative plural masculine**

pentheo **pen-theh'-o**: to grieve (the feeling or the act) -- mourn, (be-)wail.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλαιουσιν **verb - present active participle - dative plural masculine**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

## Mark 16:11 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
When they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
that He was alive	ζῆ (zē)	2198: to live	from prim. roots zé- and zó-
and had been seen	ἐθεάθη (etheathē)	2300: to behold, look upon	of uncertain origin

by her, they refused  
to believe

ἠπίστησαν  
(ēpistēsan)

569: to disbelieve, be faithless from apistos

it.

## KJV Lexicon

**κακεῖνοι** **demonstrative pronoun - nominative plural masculine - comparative or contracted**  
**kakeinos kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

**ακουσαντες** **verb - aorist active participle - nominative plural masculine**  
**akouo ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

**οτι** **conjunction**  
**hoti hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**ζη** **verb - present active indicative - third person singular**  
**zao dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

**και** **conjunction**  
**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**εθεαθη** **verb - aorist passive indicative - third person singular**  
**theaomai theh-ah'-om-ahee**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

**υπ** **preposition**  
**hupo hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

**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

**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.

## Mark 16:12 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
that, He appeared	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
in a different	ἐτέρᾳ (etera)	2087: other	of uncertain origin
form	μορφῇ (morphē)	3444: form, shape	a prim. word
to two	δυσὶν (dusin)	1417: two	a primary number
of them while they were walking	περιπατοῦσιν (peripatousin)	4043: to walk	from peri and pateó
along on their way	πορευομένοις (poreuomenois)	4198: to go	from poros (a ford, passage)
to the country.	ἀγρόν (agron)	68: a field, the country	a prim. word

### KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such,

that, then, these, they, this, those, thus.

---

δυσιν **adjective - dative plural masculine**

duo **doo'-o**: two -- both, twain, two.

---

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

---

περιπατοῦσιν **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).

---

ἐφανερώθη **verb - aorist passive indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

---

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

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ἕτερα **adjective - dative singular feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

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μορφή **noun - dative singular feminine**

morphe **mor-fay'**: shape; figuratively, nature -- form.

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πορευομένοις **verb - present middle or passive deponent participle - dative plural masculine**

poreuomai **por-yoo'-om-ah-ee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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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

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ἀγρον **noun - accusative singular masculine**

agros **ag-ros'**: a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

## Mark 16:13 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
They went away	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
it to the others,	λοιποῖς (loipois)	3062: the rest, the remaining	from leipó
but they did not believe	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
them either.	οὐδὲ (oude)	3761: and not, neither	from ou, and de

## KJV Lexicon

**κακεῖνοι** **demonstrative pronoun - nominative plural masculine - comparative or contracted**  
**kakeinos** **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

**ἀπελθόντες** **verb - second aorist active participle - nominative plural masculine**  
**aperchomai** **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

**ἀπήγγειλαν** **verb - aorist active indicative - third person**  
**apaggello** **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

**τοῖς** **definite article - dative plural masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λοιποῖς** **adjective - dative plural masculine**  
**loipoy** **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

**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.

**ΕΚΕΙΝΟΙΣ** **demonstrative pronoun - dative plural masculine**  
**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed --  
 he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

**ΕΠΙΣΤΕΥΣΑΝ** **verb - aorist active indicative - third person**  
**pisteuo pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit;  
 by implication, to entrust (especially one's spiritual well-being to Christ)

## Mark 16:14 .

**This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.**

.	Greek	Strong's	Origin
Afterward	ὕστερον (usteron)	5305: afterwards, later	neut. of husteros
He appeared	ἐφανερώθη (ephanerōthē)	5319: to make visible, make clear	from phaneros
to the eleven	ἐνδεκα (endeka)	1733: eleven	cardinal number from the neut. of heis and deka
themselves	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
as they were reclining	ἀνακειμένοις (anakeimenois)	345: to be laid up, to recline	from ana and keimai
[at the table]; and He reproached	ὠνείδισεν (ōneidisen)	3679: to reproach	from oneidos
them for their unbelief	ἀπιστίαν (apistian)	570: unbelief	from apistos
and hardness of heart,	σκληροκαρδίαν (sklērokardian)	4641: hardness of heart	from sklēros and kardia
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they had not believed	ἐπίστευσαν (episteusan)	4100: to believe, entrust	from pistis
those	τοῖς (tois)	3588: the	the def. art.

who had seen	θεασαμένοις (theasamenois)	2300: to behold, look upon	of uncertain origin
Him after He had risen.	ἐγῆγερμένον (egēgermenon)	1453: to waken, to raise up	a prim. verb

## KJV Lexicon

### υστερον **adverb**

husteron **hoos'-ter-on**: more lately, i.e. eventually -- afterward, (at the) last (of all).

### ανακειμενοις **verb - present middle or passive deponent participle - dative plural masculine**

anakeimai **an-ak-i'-mahee**: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

### 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

### τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ενδεκα **numeral (adjective)**

hendeka **hen'-dek-ah**: one and ten, i.e. eleven -- eleven.

### εφανερωθη **verb - aorist passive indicative - third person singular**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

### και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ωνειδισεν **verb - aorist active indicative - third person singular**

oneidizo **on-i-did'-zo**: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

### την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



απιστιαν **noun - accusative singular feminine**

apaistia **ap-is-tee'-ah**: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκληροκαρδιαν **noun - accusative singular feminine**

sklerokardia **sklay-rok-ar-dee'-ah**: hard-heartedness, i.e. (specially), destitution of (spiritual) perception -- hardness of heart.

οτι **conjunction**

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.

θεασαμενοις **verb - aorist middle deponent participle - dative plural masculine**

theaomai **tehh-ah'-om-ah**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγηνεγμενον **verb - perfect passive participle - accusative singular masculine**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

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.

επιστευσαν **verb - aorist active indicative - third person**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

## Mark 16:15 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

■			
.	Greek	Strong's	Origin

And He said		3004: to say	a prim. verb
to them, "Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
into all	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
the world	κόσμον (kosmon)	2889: order, the world	a prim. word
and preach	κηρύξατε (kēruxate)	2784: to be a herald, proclaim	of uncertain origin
the gospel	εὐαγγέλιον (euangelion)	2098: good news	from the same as euaggelizó
to all	πάσῃ (pasē)	3956: all, every	a prim. word
creation.	κτίσει (ktisei)	2937: creation (the act or the product)	from ktizó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ΕΙΠΕΝ verb - second aorist active indicative - third person singular

**επο ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

### αυτοῖς personal pronoun - dative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### πορευθεντες verb - aorist passive deponent participle - nominative plural masculine

**poreuomai por-yoo'-om-ahee:** to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

**εις 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.

**απαντα adjective - accusative singular masculine**

**hapas hap'-as:** absolutely all or (singular) every one -- all (things), every (one), whole.

**κηρυξατε verb - aorist active middle - second person**

**kerusso kay-roos'-so:** to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

**το definite article - accusative singular neuter**

**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.

**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.

**κτισει noun - dative singular feminine**

**ktisis ktis'-is:** original formation (properly, the act; by implication, the thing, literally or figuratively) -- building, creation, creature, ordinance.

## Mark 16:16 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
"He who has believed	πιστεύσας (pisteusas)	4100: to believe, entrust	from pistis
and has been	βαπτισθεὶς	907: to dip, sink	from baptó

baptized	(baptistheis)		
shall be saved;	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)
but he who has disbelieved	ἄπιστήσας (apistēsas)	569: to disbelieve, be faithless	from apistos
shall be condemned.	κατακριθήσεται (katakrithēsetai)	2632: to give judgment against	from kata and krinó

## 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.

### ΠΙΣΤΕΥΣΑΣ verb - aorist active participle - nominative singular masculine

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

### και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### βαπτισθεις verb - aorist passive participle - nominative singular masculine

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

### 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.

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### απιστήσας verb - aorist active participle - nominative singular masculine

apisteo **ap-is-teh'-o**: to be unbelieving, i.e. (transitively) disbelieve, or (by implication)

disobey -- believe not.

κατακριθῇσεται **verb - future passive indicative - third person singular**  
katakriino **kat-ak-ree'-no**: to judge against, i.e. sentence -- condemn, damn.

## Mark 16:17 .

**This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.**

.	Greek	Strong's	Origin
"These		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
will accompany	ταῦτα (tauta)	3877: to follow closely, to investigate	from para and akoloutheó
those	τοῖς (tois)	3588: the	the def. art.
who have believed:	πιστεύσασιν (pisteusasin)	4100: to believe, entrust	from pistis
in My name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
they will cast	ἐκβαλοῦσιν (ekbalousin)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons,	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
they will speak	λαλήσουσιν (lalēsousin)	2980: to talk	from lalos (talkative)
with new		2537: new, fresh	a prim. word
tongues;	γλώσσαις (glōssais)	1100: the tongue, a language	from a prim. root glóch- (projecting point)

## KJV Lexicon

σημεια **noun - nominative plural neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευσασιν **verb - aorist active participle - dative plural masculine**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

παρακολουθησει **verb - future active indicative - third person singular**

parakoloutheo **par-ak-ol-oo-theh'-o**: to follow near, i.e. (figuratively) attend (as a result), trace out, conform to -- attain, follow, fully know, have understanding.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

εκβαλουσιν **verb - future active indicative - third person**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

γλωσσαις **noun - dative plural feminine**

glossa **glouce-sah'**: the tongue; by implication, a language (specially, one naturally

unacquired) -- tongue.

λαλησουσιν verb - future active indicative - third person

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

καιναις adjective - dative plural feminine

kainos kahee-nos': new (especially in freshness) -- new.

## Mark 16:18 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
they will pick	ἀρουῖσιν (arousin)	142: to raise, take up, lift	a prim. verb
up serpents,	ὄφεις (opheis)	3789: a snake	a prim. word
and if	κὰν (kan)	2579: and if	from kai and ean
they drink	πίωσιν (piōsin)	4095: to drink	a prim. word
any	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
deadly	θανάσιμον (thanasimon)	2286: deadly	from thanatos
[poison], it will not hurt	βλάβη (blapsē)	984: to hurt	from a prim. root blab-
them; they will lay	ἐπιθήσουσιν (epithēsousin)	2007: to lay upon, to place upon	from epi and tithēmi
hands	χερσὶν (chersin)	5495: the hand	a prim. word
on the sick,	ἀρρώστους (arrōstous)	732: not strong, i.e. feeble, sickly	from alpha (as a neg. prefix) and rhōnnumi
and they will recover."	ἔξουσιν (exousin)	2192: to have, hold	a prim. verb

## KJV Lexicon

οφεις **noun - accusative plural masculine**

ophis **of'-is**: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

αρουσιν **verb - future active indicative - third person**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

καν **conditional - contracted form**

kan **kan**: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

θανασιμον **adjective - accusative singular neuter**

thanasimos **than-as'-ee-mos**: fatal, i.e. poisonous -- deadly.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

πιωσιν **verb - second aorist active subjunctive - third person**

pino **pee'-no**: to imbibe -- drink.

ου **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.

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

βλαπη **verb - aorist active subjunctive - third person singular**

blapto **blap'-to**: to hinder, i.e. (by implication) to injure -- hurt.

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.

αρρωστους **adjective - accusative plural masculine**



arrhostos **ar'-hroce-tos**: infirm -- sick (folk, -ly).

**χειρας noun - accusative plural feminine**

**cheir khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**επιθησουσιν verb - future active indicative - third person**

**epitithemi ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

**και conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**καλως adverb**

**kalos kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

**εξουσιν verb - future active indicative - third person**

**echo ekh'-o**: (used in certain tenses only) a primary verb; to hold

## Mark 16:19 .

**This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.**

.	Greek	Strong's	Origin
So then,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
when the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had spoken	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
to them, He was received	ἀνελήμφθη (anelēmphthē)	353: to take up, raise	from ana and lambanó
up into heaven	οὐρανὸν (ouranon)	3772: heaven	a prim. word
and sat down	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai

at the right hand	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### ο definite article - nominative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### μεν particle

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### ουν conjunction

**oun oon:** (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### 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.

### μετα preposition

**meta met-ah':** denoting accompaniment; amid (local or causal);

### το definite article - accusative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### λαλησαι verb - aorist active middle or passive deponent

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

### 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

### ανεληφθη verb - aorist passive indicative - third person singular

**analambano an-al-am-ban'-o:** to take up -- receive up, take (in, unto, 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

**τοῦ definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οὐρανὸν noun - accusative singular masculine**

**ouranos oo-ran-os':** the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ἐκάθισεν verb - aorist active indicative - third person singular**

**kathizo kath-id'-zo:** to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

**ἐκ preposition**

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

**δεξιῶν adjective - genitive plural masculine**

**dexios dex-ee-os':** the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

**τοῦ definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεοῦ noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Mark 16:20 .

This verse was added by scribes. Early manuscripts of Mark end with Mark 16:8. This verse is not in the original New Testament.

.	Greek	Strong's	Origin
And they went	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out and preached	ἐκήρυξαν (ekēruxan)	2784: to be a herald, proclaim	of uncertain origin

everywhere,	πανταχοῦ (pantachou)	3837: everywhere	from a presumed derivation of pas
while the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
worked	συνεργοῦντος (sunergountos)	4903: to work together	from sunergos
with them, and confirmed	βεβαιοῦντος (bebaiountos)	950: to confirm, secure	from bebaios
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
by the signs	σημείων (sēmeiōn)	4592: a sign	from the same as sémainó
that followed	ἐπακολουθούντων (epakolouthountōn)	1872: to follow after	from epi and akoloutheó
]. [[And they promptly reported all these instructions to Peter and his companions. And after  that, Jesus Himself sent out through them from east to west the sacred and imperishable proclamation of eternal salvation].]	Μετὰ (meta)	3326: with, among, after	a prim. preposition

## KJV Lexicon

ΕΚΕΙΝΟΙ **demonstrative pronoun - nominative plural masculine**

**ekeinos ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed --  
he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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**εξελθοντες verb - second aorist active participle - nominative plural masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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**εκηρυξαν verb - aorist active indicative - third person**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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**πανταχου adverb**

pantachou **pan-takh-oo'**: universally -- in all places, everywhere.

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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.

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**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.

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**συνεργουντος verb - present active participle - genitive singular masculine**

sunergeo **soon-erg-eh'-o**: to be a fellow-worker, i.e. co-operate -- help (work) with, work(-er) together.

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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

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**τον definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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**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.

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**βεβαιουντος verb - present active participle - genitive singular masculine**

bebaioo **beb-ah-yo'-o**: to stabilitate (figuratively) -- confirm, (e-)stablish.

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**δια preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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**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.

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**επακολουθουντων verb - present active participle - genitive plural neuter**  
**epakoloutheo ep-ak-ol-oo-theh'-o:** to accompany -- follow (after).

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**σημειων noun - genitive plural neuter**  
**semeion say-mi'-on:** an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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**αμην hebrew transliterated word**  
**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.