

# Hebrews 1:1 .

.	Greek	Strong's	Origin
God,	θεὸς (theos)	2316: God, a god	of uncertain origin
after He spoke	λαλήσας (lalēsas)	2980: to talk	from lalos (talkative)
long ago	πάλαι (palai)	3819: long ago, of old	a prim. word
to the fathers	πατράσιν (patrasin)	3962: a father	a prim. word
in the prophets	προφήταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
in many portions	Πολυμερῶς (polumerōs)	4181: in many parts	adverb from a comp. of polus and meros
and in many ways,	πολυτρόπως (polutropōs)	4187: in many ways	adverb from a comp. of polus and tropos

## KJV Lexicon

πολυμερῶς **adverb**

polumeros **pol-oo-mer'-oce**: in many portions, i.e. variously as to time and agency (piecemeal) -- at sundry times.

καὶ **conjunction**

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

πολυτρόπως **adverb**

polutropos **pol-oot-rop'-oce**: in many ways, i.e. variously as to method or form -- in divers manners.

παλαι **adverb**

**palai pal'-ahee:** (adverbially) formerly, or (by relatively) sometime since; (elliptically as adjective) ancient -- any while, a great while ago, (of) old, in time past.

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

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

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**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.

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**πατрасιν noun - dative plural masculine**

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

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**εν preposition**

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

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**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.

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**προφηταις noun - dative plural masculine**

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

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**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.

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**εσχατου adjective - genitive singular masculine**

**eschatos es'-khat-os:** farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

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**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.

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**ημερων noun - genitive plural feminine**

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

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**τουτων demonstrative pronoun - genitive plural feminine**

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

**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.

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

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

**εν preposition**

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

**υιω noun - dative singular masculine**

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

## Hebrews 1:2 .

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.	Greek	Strong's	Origin
in these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
last	ἐσχάτου (eschatou)	2078: last, extreme	of uncertain origin
days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
has spoken	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to us in His Son,	υἱῷ (uiō)	5207: a son	a prim. word
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He appointed	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
heir	κληρονόμον (klēronomon)	2818: an heir	from kléros and the same as nomos
of all things,	πάντων (pantōn)	3956: all, every	a prim. word

through	δι' (di)	1223: through, on account of, because of	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
He made	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
the world.	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration

## KJV Lexicon

ὅν **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.

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

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

κληρονομον **noun - accusative singular masculine**

**kleronomos klay-ron-om'-os:** a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

παντων **adjective - genitive plural neuter**

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

δι **preposition**

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

οὗ **relative pronoun - genitive singular masculine**

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

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.

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

**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)

## Hebrews 1:3 .

.	Greek	Strong's	Origin
And He is the radiance	ἀπαύγασμα (apaugasma)	541: radiance	from apo and augé
of His glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and the exact representation	χαρακτήρ (charaktēr)	5481: a tool for engraving	from the same as charagma
of His nature,	ὑποστάσεως (upostaseōs)	5287: a support, substance, steadiness, hence assurance	from hupo and histēmi
and upholds	φέρων (pherōn)	5342: to bear, carry, bring forth	a prim. word
all things	πάντα (panta)	3956: all, every	a prim. word
by the word	ῥήματι (rēmāti)	4487: a word, by impl. a matter	from a modified form of ereó
of His power.	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
When He had made	ποιησάμενος (poiēsamenos)	4160: to make, do	a prim. word
purification	καθαρισμὸν (katharismōn)	2512: a cleansing	from katharizó
of sins,	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

He sat down	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
at the right hand	δεξιᾶ (dexia)	1188: the right hand or side	perhaps a prim. word
of the Majesty	μεγαλωσύνης (megalōsunēs)	3172: greatness, majesty	from megas
on high,	ὑψηλοῖς (upsēlois)	5308: high, lofty	from hupsos

## 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.

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

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

απαυγασμα **noun - nominative singular neuter**

apaugasma **ap-ow'-gas-mah**: an off-flash, i.e. effulgence -- brightness.

της **definite article - genitive singular feminine**

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

δοξης **noun - genitive singular feminine**

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

και **conjunction**

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

χαρακτηρ **noun - nominative singular masculine**

charakter **khar-ak-tare'**: a graver (the tool or the person), i.e. (by implication) engraving (character), the figure stamped, i.e. an exact copy or (figuratively) representation -- express image.

της **definite article - genitive singular feminine**

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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υποσταςως **noun - genitive singular feminine**

hupostasis **hoop-os'-tas-is**: a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively) -- confidence, confident, person, substance.

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

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

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τε **particle**

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

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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.

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παντα **adjective - accusative plural neuter**

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

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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.

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ρηματι **noun - dative singular neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

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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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δυναμεις **noun - genitive singular feminine**

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

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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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δι **preposition**

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

**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.

**καθαρισμον** **noun - accusative singular masculine**

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

**ποιησαμενος** **verb - aorist middle passive - nominative singular masculine**

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

**των** **definite article - genitive plural feminine**

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

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

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

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

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

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

**kathizo** **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

**εν** **preposition**

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

**δεξια** **adjective - dative singular feminine**

**dexios** **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

**της** **definite article - genitive singular feminine**

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

**μεγαλωσυνης** **noun - genitive singular feminine**

**megalosune** **meg-al-o-soo'-nay**: greatness, i.e. (figuratively) divinity (often God himself) -- majesty.

**εν** **preposition**

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

**υψηλοις** **adjective - dative plural neuter**

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

## Hebrews 1:4 .



.	Greek	Strong's	Origin
having become	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
as much	τοσοῦτω (tosoutō)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
better	κρείττων (kreittōn)	2909: better	cptv. of the same as kratistos
than the angels,	ἁγγέλων (angelōn)	32a: a messenger, angel	a prim. word
as He has inherited	κεκληρονόμηκεν (keklēronomēken)	2816: to inherit	from kléronomos
a more excellent	διαφωρότερον (diaphorōteron)	1313: varying, excellent	from diapheró
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
than	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
they.			

## KJV Lexicon

τοσοῦτω **demonstrative pronoun - dative singular masculine**

**tosoutos tos-oo'-tos:** so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

κρείττων **adjective - nominative singular masculine**

**kreitton krite'-tohn:** stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

γενόμενος **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.)

των **definite article - genitive plural masculine**

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.

οσω **correlative pronoun - dative singular neuter**

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

διαφορωτερον **adjective - accusative singular neuter - comparative or contracted**

diaphoros **dee-af'-or-os**: varying; also surpassing -- differing, divers, more excellent.

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

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

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

kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

ονομα **noun - accusative singular neuter**

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

## Hebrews 1:5 .

.	Greek	Strong's	Origin
For to which	Τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
of the angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
did He ever	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
say,		3004: to say	a prim. verb
"YOU ARE MY SON,	Υἱος (uios)	5207: a son	a prim. word

TODAY	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
I HAVE BEGOTTEN	γεγέννηκά (gegennēka)	1080: to beget, to bring forth	from genna (descent, birth)
YOU"? And again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
"I WILL BE A FATHER	πατέρα (patera)	3962: a father	a prim. word
TO HIM AND HE SHALL BE A SON	υἱόν (uion)	5207: a son	a prim. word
TO ME"?			

## KJV Lexicon

### ΤΙΥΙ 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.

### γαρ conjunction

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

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

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

### ΠΟΤΕ particle

**pote pot-eh':** indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

### ΤΩΝ definite article - genitive plural masculine

**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.

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

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

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

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

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

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

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

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

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**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.

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

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

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

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

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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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**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.

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

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

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**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.

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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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**εις preposition**

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

**πατερα noun - accusative singular masculine**

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

**και conjunction**

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

**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

**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.

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

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

**εις preposition**

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

**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.

## Hebrews 1:6 .

.	Greek	Strong's	Origin
And when	ὅταν (otan)	3752: whenever	from hote and an
He again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
brings	εἰσαγάγη (eisagagē)	1521: to bring in, to introduce	from eis and agó
the firstborn	πρωτότοκον (prōtotokon)	4416a: first-born	from prōtos and tokos (childbirth, offspring); from tiktó
into the world,	οἰκουμένην (oikoumenēn)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó

He says,	λέγει (legei)	3004: to say	a prim. verb
"AND LET ALL	πάντες (pantes)	3956: all, every	a prim. word
THE ANGELS	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
OF GOD	θεοῦ (theou)	2316: God, a god	of uncertain origin
WORSHIP	προσκυνήσάτωσαν (proskunēsātōsan)	4352: to do reverence to	from pros and kuneó (to kiss)
HIM."			

## 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).

### 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.

**εισαγαγη verb - second aorist active subjunctive - third person singular**  
**eisago ice-ag'-o:** to introduce -- bring in(-to), (+ was to) lead into.

### τον definite article - accusative singular masculine

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

### πρωτοτοκον adjective - accusative singular masculine

**prototokos pro-tot-ok'-os:** first-born (usually as noun, literally or figuratively) -- firstbegotten(-born).

**εις 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.

**οικουμένην noun - accusative singular feminine**

**oikoumene oy-kou-men'-ay:** land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

**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

**προσκυνησάτωσαν verb - aorist active middle - third person**

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

**αυτω personal pronoun - dative singular masculine**

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

**παντες adjective - nominative plural masculine**

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

**αγγελοι noun - nominative plural masculine**

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

**θεου noun - genitive singular masculine**

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

## Hebrews 1:7 .

.	Greek	Strong's	Origin
And of the angels	ἄγγέλους (angelous)	32a: a messenger, angel	a prim. word

He says,	λέγει (legei)	3004: to say	a prim. verb
"WHO MAKES	ποιῶν (poiōn)	4160: to make, do	a prim. word
HIS ANGELS	ἁγγέλους (angelous)	32a: a messenger, angel	a prim. word
WINDS,	πνεύματα (pneumata)	4151: wind, spirit	from pneó
AND HIS MINISTERS	λειτουργούς (leitourgous)	3011: a public servant, a minister, a servant	from laos and ergon
A FLAME	φλόγα (phloga)	5395: a flame	from phlegó (to burn)
OF FIRE."	πυρὸς (puros)	4442: fire	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

### προς preposition

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

### μεν particle

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

### τους definite article - accusative plural masculine

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

### αγγελους noun - accusative plural masculine

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



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.

---

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

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

---

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

---

πνευματα **noun - accusative plural neuter**

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

---

και **conjunction**

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

---

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.

---

leitourgos **noun - accusative plural masculine**

**leitourgos li-toorg-os':** a public servant, i.e. a functionary in the Temple or Gospel, or (genitive case) a worshipper (of God) or benefactor (of man) -- minister(-ed).

---

αυτου **personal pronoun - genitive singular masculine**

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

---

πυρος **noun - genitive singular neuter**

**pur poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

---

φλογα **noun - accusative singular feminine**

**phlox flox:** a blaze -- flame(-ing).

---

## Hebrews 1:8 .

.	Greek	Strong's	Origin
But of the Son	υἱόν (uion)	5207: a son	a prim. word
[He says], "YOUR THRONE,	θρόνος (thronos)	2362: a throne	probably from thranos (bench)
O GOD,	θεός (theos)	2316: God, a god	of uncertain origin
IS FOREVER	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
AND EVER,	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
AND THE RIGHTEOUS	εὐθύτητος (euthutētos)	2118: uprightness	from euthus
SCEPTER	ῥάβδος (rabdōs)	4464: a staff, rod	a prim. word
IS THE SCEPTER	ῥάβδος (rabdōs)	4464: a staff, rod	a prim. word
OF HIS KINGDOM.	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó

## KJV Lexicon

προς **preposition**

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

δε **conjunction**

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

τον **definite article - accusative singular masculine**

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

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.

---

**ο definite article - nominative singular masculine**

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

---

**θρονος noun - nominative singular masculine**

**thronos thron'-os**: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

---

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

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

---

**ο definite article - nominative singular masculine**

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

---

**θεος noun - nominative singular masculine**

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

---

**εις preposition**

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

---

**του definite article - accusative singular masculine**

**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)

---

**του definite article - genitive singular masculine**

**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)

---

**ραβδος noun - nominative singular feminine**

**rhabdos hrab'-dos**: a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

---

**ευθυτητος noun - genitive singular feminine**

**euthutes yoo-thoo'-tace**: rectitude -- righteousness.

---

**η definite article - nominative singular feminine**

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

**ραβδος** **noun - nominative singular feminine**

**rhabdos hrab'-dos:** a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

**της** **definite article - genitive singular feminine**

**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.

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

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

## Hebrews 1:9 .

.	Greek	Strong's	Origin
"YOU HAVE LOVED	ἠγάπησας (ēgapēsas)	25: to love	of uncertain origin
RIGHTEOUSNESS	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
AND HATED	ἐμίσησας (emisēsas)	3404: to hate	from misos (hatred)
LAWLESSNESS;	ἀνομίαν (anomia)	458: lawlessness	from anomos
THEREFORE	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
GOD,	θεὸς (theos)	2316: God, a god	of uncertain origin
YOUR GOD,	θεός (theos)	2316: God, a god	of uncertain origin
HAS ANOINTED	ἔχρισεν (echrisen)	5548: to anoint	a prim. word
YOU WITH THE OIL	ἔλαιον (elaion)	1637: olive oil	from elaia

OF GLADNESS	ἀγαλλιάσεως (agalliasēōs)	20: exultation, exuberant joy	from agalliaó
ABOVE	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
YOUR COMPANIONS."	μετόχους (metochous)	3353: sharing in	from metechó

## KJV Lexicon

ἡγαπήσας **verb - aorist active indicative - second person singular**  
 agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

δικαιοσύνην **noun - accusative singular feminine**  
 dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

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

μισήσας **verb - aorist active indicative - second person singular**  
 miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

ἀνομίαν **noun - accusative singular feminine**  
 anomia **an-om-ee'-ah**: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

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

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

ἐχρίσεν **verb - aorist active indicative - third person singular**  
 chrío **khree'-o**: to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service -- anoint.

σε **personal pronoun - second person accusative singular**  
 se **seh**: thee -- thee, thou, thy house.

ο **definite article - nominative singular masculine**

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

θεος **noun - nominative singular masculine**

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

ο **definite article - nominative singular masculine**

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

θεος **noun - nominative 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.

ελαιον **noun - accusative singular neuter**

elaion **el'-ah-yon**: olive oil -- oil.

αγαλλιασεως **noun - genitive singular feminine**

agalliasis **ag-al-lee'-as-is**: exultation; specially, welcome -- gladness, (exceeding) joy.

παρα **preposition**

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

τους **definite article - accusative plural masculine**

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

μετοχους **adjective - accusative plural masculine**

metochos **met'-okh-os**: participant, i.e. (as noun) a sharer; by implication, an associate -- fellow, partaker, partner.

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

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

## Hebrews 1:10 .

.	Greek	Strong's	Origin
And, "YOU, LORD,	κύριε (kurie)	2962: lord, master	from kuros (authority)
IN THE	ἀρχάς	746: beginning, origin	from archó

BEGINNING	(archas)		
LAI THE FOUNDATION	ἐθεμελίωσας (ethemeliōsas)	2311: to lay the foundation of	from themelios
OF THE EARTH,	γῆν (gēn)	1093: the earth, land	a prim. word
AND THE HEAVENS	οὐρανοί (ouranoi)	3772: heaven	a prim. word
ARE THE WORKS	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
OF YOUR HANDS;	χειρῶν (cheirōn)	5495: the hand	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

### σου personal pronoun - second person nominative singular

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

### κατ preposition

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

### αρχας noun - accusative plural feminine

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

### 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.

### την definite article - accusative singular feminine

**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.

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

**themelioo them-el-ee-o'-o:** to lay a basis for, i.e. (literally) erect, or (figuratively) consolidate -- (lay the) found(-ation), ground, settle.

**και conjunction**

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

**εργα noun - nominative plural neuter**

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

**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.

**χειρων noun - genitive plural feminine**

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

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

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

**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.

**ουρανοι noun - nominative plural masculine**

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

## Hebrews 1:11 .

.	Greek	Strong's	Origin
THEY WILL PERISH,	ἀπολοῦνται (apolountai)	622: to destroy, destroy utterly	from apo and same as olethros
BUT YOU REMAIN;	διαμένεις (diameneis)	1265: to remain, continue	from dia and menó
AND THEY ALL	πάντες (pantes)	3956: all, every	a prim. word



WILL BECOME OLD	παλαιωθήσονται (palaiōthēsontai)	3822: to make or declare old	from palaios
LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
A GARMENT,	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)

## KJV Lexicon

αυτοι **personal pronoun - nominative plural masculine**

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

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.

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

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

δε **conjunction**

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

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

diameno **dee-am-en'-o**: to stay constantly (in being or relation) -- continue, remain.

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

ως **adverb**

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

ιματιον **noun - nominative singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

παλαιωθησονται **verb - future passive indicative - third person**

**palaioo pal-ah-yo'-o:** to make (passively, become) worn out, or declare obsolete -- decay, make (wax) old.

## Hebrews 1:12 .

.	Greek	Strong's	Origin
AND LIKE	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
A MANTLE	περιβόλαιον (peribolaion)	4018: that which is thrown around, a covering	from periballō
YOU WILL ROLL	ἐλίξεις (elixeis)	1667: to roll up, to coil	a form of heilissō
THEM UP; LIKE		5613: as, like as, even as, when, since, as long as	adverb from hos,
A GARMENT	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
THEY WILL ALSO	καὶ (kai)	2532: and, even, also	a prim. conjunction
BE CHANGED.	ἀλλαγήσονται (allagēsontai)	236: to change	from allos
BUT YOU ARE THE SAME,	αὐτούς (autous)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
AND YOUR YEARS	ἔτη (etē)	2094: a year	a prim. word
WILL NOT COME TO AN END."	ἐκλείψουσιν (ekleipsousin)	1587: to leave out, leave off, by impl. to cease	from ek and leipō

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

---

**ωσει adverb**

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

---

**περιβολαιον noun - nominative singular neuter**

**peribolaion per-ib-ol'-ah-yon:** something thrown around one, i.e. a mantle, veil -- covering, vesture.

---

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

**helisso hel-is'-so:** to coil or wrap -- fold 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

---

**και conjunction**

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

---

**αλλαγησονται verb - second future passive indicative - third person**

**allasso al-las'-so:** to make different -- change.

---

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

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

---

**δε conjunction**

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

---

**ο definite article - nominative singular masculine**

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

---

**αυτος personal pronoun - nominative singular masculine**

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

---

**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

---

**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.

---

**ετη noun - nominative plural neuter**

etos **et'-os**: a year -- year.

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

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

ἐκλείψουσιν **verb - future active indicative - third person**  
ekleipo **ek-li'-po**: to omit, i.e. (by implication) cease (die) -- fail.

## Hebrews 1:13 .

.	Greek	Strong's	Origin
But to which	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
of the angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
has He ever	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
said,		3004: to say	a prim. verb
"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 MAKE	θῶ (thō)	5087: to place, lay, set	from a prim. root the-
YOUR ENEMIES	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)
A FOOTSTOOL	ὑποπόδιον (upopodion)	5286: a footstool	from hupo and the dim. of pous
FOR YOUR FEET""?	ποδῶν (podōn)	4228: a foot	a prim. word

## KJV Lexicon

προς **preposition**

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

τις **interrogative pronoun - accusative singular masculine**

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

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.

αγγελων **noun - genitive plural masculine**

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

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

**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

ποτε **particle**

**pote pot-eh':** indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

καθου **verb - present middle or passive deponent imperative - second person singular**

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

εκ **preposition**

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

δεξιων **adjective - genitive plural masculine**

**dexios dex-ee-os':** the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

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

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

**εως conjunction**

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

**αν particle**

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

**θω verb - second aorist active subjunctive - first person singular**

**tithemi tith'-ay-mee:** advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

**τους definite article - accusative plural masculine**

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

**εχθρους adjective - accusative plural masculine**

**echthros ech-thros':** hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

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

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

**υποποδιον noun - accusative singular neuter**

**hupopodion hoop-op-od'-ee-on:** something under the feet, i.e. a foot-rest (figuratively) -- footstool.

**των definite article - genitive plural masculine**

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

**ποδων noun - genitive plural masculine**

**pous pooce:** a foot (figuratively or literally) -- foot(-stool).

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

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

## Hebrews 1:14 .

.	Greek	Strong's	Origin
Are they not all	πάντες (pantes)	3956: all, every	a prim. word
ministering	λειτουργικά (leitourgika)	3010: of or for service	from leitourgos
spirits,	πνεύματα (pneumata)	4151: wind, spirit	from pneó

sent	ἀποστελλόμενα (apostellomena)	649: to send, send away	from apo and stelló
out to render service	διακονίαν (diakonian)	1248: service, ministry	from diakonos
for the sake	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of those	τούς (tous)	3588: the	the def. art.
who will	μέλλοντας (mellontas)	3195: to be about to	a prim. verb
inherit	κληρονομεῖν (klēronomein)	2816: to inherit	from klēronomos
salvation?	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér

## KJV Lexicon

οὐχι **particle - interrogative**

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

πάντες **adjective - nominative plural masculine**

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

εἰσιν **verb - present indicative - third person**

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

λειτουργικά **adjective - nominative plural neuter**

leitourgikos **li-toorg-ik-os'**: functional publicly (liturgic); i.e. beneficent -- ministering.

πνεύματα **noun - nominative plural neuter**

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

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

διακονίαν **noun - accusative singular feminine**

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

**αποστελλομενα** **verb - present passive participle - nominative plural neuter**  
**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).

**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.

**μελλοντας** **verb - present active participle - accusative plural masculine**  
**mello** **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

**κληρονομειν** **verb - present active infinitive**  
**kleronomeo** **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

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

## Hebrews 2:1 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	Διὰ (dia)	1223: through, on account of, because of	a prim. preposition
we must	δεῖ (dei)	1163: it is necessary	a form of deó
pay	προσέχειν (prosechein)	4337: to hold to, turn to, attend to	from pros and echó
much closer		4057: abundantly	adverb from perissos
attention		4337: to hold to, turn to, attend to	from pros and echó
to what we have heard,	ἀκουσθεῖσιν (akoustheisin)	191: to hear, listen	from a prim. word mean. hearing



so	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
that we do not drift away	παραρυῶμεν (pararuōmen)	3901: to flow by, hence slip away	from para and rheó
[from it].			

## KJV Lexicon

### δια **preposition**

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

### ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

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

### 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.

### ΠΕΡΙΣΣΟΤΕΡΩΣ **adverb**

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

### ΗΜΑΣ **personal pronoun - first person accusative plural**

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

### ΠΡΟΣΕΧΕΙΝ **verb - present active infinitive**

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

### 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.

### ΑΚΟΥΣΘΕΙΣΙΝ **verb - aorist passive participle - dative plural neuter**

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.

**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.

**παραρρουμεν** **verb - second aorist active subjunctive - first person**  
**pararrhuego** **par-ar-hroo-eh'-o:** to flow by, i.e. (figuratively) carelessly pass (miss) -- let slip.

## Hebrews 2:2 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
spoken	λαληθεῖς (lalētheis)	2980: to talk	from lalos (talkative)
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
proved	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
unalterable,	βέβαιος (bebaios)	949: firm, secure	from the same as basis
and every	πᾶσα (pasa)	3956: all, every	a prim. word
transgression	παράβασις (parabasis)	3847: a going aside, a transgression	from parabainó
and disobedience	παρακοή (parakoē)	3876: a hearing amiss, by impl. disobedience	from parakouó
received	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
a just	ἐνδικον (endikon)	1738: righteous, just	from en and diké

penalty,

μισθαποδοσίαν 3405: payment of wages  
(misthapodosian)

from misthos and apodidómi

## KJV Lexicon

εἰ **conditional**

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

γάρ **conjunction**

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

ὁ **definite article - nominative singular masculine**

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

διὰ **preposition**

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

αγγελων **noun - genitive plural masculine**

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

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

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

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.

γενετο **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.)

βεβαιος **adjective - nominative singular masculine**

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

καὶ **conjunction**

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

**πασα adjective - nominative singular feminine**

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

**παραβασις noun - nominative singular feminine**

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

**και conjunction**

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

**παρακοη noun - nominative singular feminine**

**parakoe par-ak-o-ay':** inattention, i.e. (by implication) disobedience -- disobedience.

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

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

**ενδικον adjective - accusative singular feminine**

**endikos en'-dee-kos:** in the right, i.e. equitable -- just.

**μισθαποδοσιαν noun - accusative singular feminine**

**misthapodosia mis-thap-od-os-ee'-ah:** requital (good or bad) -- recompence of reward.

## Hebrews 2:3 .

.	Greek	Strong's	Origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
will we escape	ἐκφευξόμεθα (ekpheuxometha)	1628: to flee away	from ek and pheugó
if we neglect	ἀμελήσαντες (amelēsantes)	272: to be careless	from alpha (as a neg. prefix) and meló
so great	τηλικαύτης (tēlikautēs)	5082: such as this, of persons so old, of things so great	from a comp. of ho, with hēlikos and houtos,
a salvation?	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
After	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
it was at the first	ἀρχὴν (archēn)	746: beginning, origin	from archó

spoken	λαλεῖσθαι (laleisthai)	2980: to talk	from lalos (talkative)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
it was confirmed	ἐβεβαιώθη (ebebaiōthē)	950: to confirm, secure	from bebaios
to us by those	τοῦ (tou)	3588: the	the def. art.
who heard,	ἀκουσάντων (akousantōn)	191: to hear, listen	from a prim. word mean. hearing

## KJV Lexicon

πως **adverb - interrogative**

**pos pōce:** an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

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

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

ἐκφευξομεθα **verb - future middle deponent indicative - first person**

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

τηλικαυτης **demonstrative pronoun - genitive singular feminine**

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

ἀμελησαντες **verb - aorist active participle - nominative plural masculine**

**ameleo am-el-eh'-o:** to be careless of -- make light of, neglect, be negligent, no regard.

σωτηριας **noun - genitive singular feminine**

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

ητις **relative pronoun - nominative singular feminine**

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

αρχην **noun - accusative singular feminine**

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

λαβουσα **verb - second aorist active participle - nominative singular feminine**

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

λαλειςθαι **verb - present passive middle or passive deponent**

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

δια **preposition**

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

του **definite article - genitive singular masculine**

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

κυριου **noun - genitive singular masculine**

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

υπο **preposition**

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

των **definite article - genitive plural masculine**

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

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

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

εις **preposition**

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

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

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

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

bebaioo **beb-ah-yo'-o**: to stabilitate (figuratively) -- confirm, (e-)stablish.

## Hebrews 2:4 .

.	Greek	Strong's	Origin
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
also testifying		3140: to bear witness, testify	from martus
with them, both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
by signs	σημείους (sêmeiois)	4592: a sign	from the same as sémainó
and wonders	τέρασιν (terasin)	5059: a wonder, marvel	a prim. word
and by various	ποικίλαις (poikilais)	4164: many colored	a prim. word
miracles	δυνάμεσιν (dunamesin)	1411: (miraculous) power, might, strength	from dunamai
and by gifts	μερισμοῖς (merismois)	3311: a dividing, distribution	from merizó
of the Holy	ἀγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatós)	4151: wind, spirit	from pneó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His own will.	θέλησιν (thelēsín)	2308: will	from theló

## KJV Lexicon

συνεπιμαρτυρουντος **verb - present active participle - genitive singular masculine**  
 sunepimartureo **soon-ep-ee-mar-too-reh'-o**: to testify further jointly, i.e. unite in adding evidence -- also bear witness.

---

του **definite article - genitive singular masculine**

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

---

θεου **noun - genitive singular masculine**

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

---

σημειοις **noun - dative plural neuter**

semeion **say-mi'-on:** an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

---

τε **particle**

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

---

και **conjunction**

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

---

τερασιν **noun - dative plural neuter**

teras **ter'-as:** a prodigy or omen -- wonder.

---

και **conjunction**

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

---

ποικιλαις **adjective - dative plural feminine**

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

---

δυναμεσιν **noun - dative plural feminine**

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

---

και **conjunction**

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

---

πνευματος **noun - genitive singular neuter**

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

---

αγιου **adjective - genitive singular neuter**

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

---

μερισμοις **noun - dative plural masculine**

merismos **mer-is-mos':** a separation or distribution -- dividing asunder, gift.

---

κατα **preposition**

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**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.

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

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

**θελησιν** **noun - accusative singular feminine**

**thelesis thel'-ay-sis:** determination (properly, the act), i.e. option -- will.

## Hebrews 2:5 .

.	Greek	Strong's	Origin
For He did not subject	ὑπέταξεν (upetaxen)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to angels	ἰαγγέλοις (angelois)	32a: a messenger, angel	a prim. word
the world	οἰκουμένην (oikoumenēn)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
to come,	μέλλουσιν (mellousan)	3195: to be about to	a prim. verb
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we are speaking.	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)

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

**γαρ gar** **conjunction**

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

**αγγελοις noun - dative plural masculine**

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

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

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

**την definite article - accusative singular feminine**

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

**οικουμενην noun - accusative singular feminine**

**oikoumene oy-kou-men'-ay:** land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, 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.

**μελλουσαν verb - present active participle - accusative singular feminine**

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

**περι preposition**

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

**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.

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

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

## Hebrews 2:6 .

	Greek	Strong's	Origin
But one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

has testified	διεμαρτύρατο (diemarturato)	1263: to affirm solemnly	from dia and marturomai
somewhere,	πού (pou)	4225: somewhere	enclitic particle from the same as posos
saying,	λέγων (legōn)	3004: to say	a prim. verb
"WHAT	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
IS MAN,	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
THAT YOU REMEMBER	μυμνήσκη (mimnēskē)	3403: to remind, remember	from a prim. verb
HIM? OR	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
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)
THAT YOU ARE CONCERNED ABOUT  HIM?	ἐπισκέπτῃ (episkeptē)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos

## KJV Lexicon

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

diamarturomai **dee-am-ar-too'-rom-ahee:** to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

δε **conjunction**

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

**που particle**

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

---

**τις indefinite pronoun - nominative singular masculine**

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

---

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

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

---

**τι interrogative pronoun - nominative singular neuter**

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

---

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

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

---

**ανθρωπος noun - nominative singular 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.

---

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

**mimnesko mim-nace'-ko:** to remind, i.e. (middle voice) to recall to mind -- be mindful, remember.

---

**αυτου personal pronoun - genitive 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.

---

**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.

---

**ανθρωπου noun - genitive singular 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.

---

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

**episkeptomai ep-ee-skep'-tom-ahee:** to inspect, i.e. (by implication) to select; by extension,

to go to see, relieve -- look out, visit.

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

## Hebrews 2:7 .

.	Greek	Strong's	Origin
"YOU HAVE MADE	ἡλάττωσας (ēlattōsas)	1642: to make less (in rank or influence)	from elassón
HIM FOR A LITTLE WHILE	βραχύ (brachu)	1024: short, little	a prim. word
LOWER		1642: to make less (in rank or influence)	from elassón
THAN	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
THE ANGELS;	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
YOU HAVE CROWNED	ἐστεφάνωσας (estephanōsas)	4737: to crown	from stephanos
HIM WITH GLORY	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
AND HONOR,	τιμῇ (timē)	5092: a valuing, a price	akin to tió (to value, honor)
AND HAVE APPOINTED	κατέστησας (katestēsas)	2525: to set in order, appoint	from kata and histémi
HIM OVER	ἐπὶ (epì)	1909: on, upon	a prim. preposition
THE WORKS	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
OF YOUR HANDS;	χειρῶν (cheirōn)	5495: the hand	a prim. word

## KJV Lexicon

ηλαττωσας **verb - aorist active indicative - second person singular**  
elattoo **el-at-to'-o**: to lessen (in rank or influence) -- decrease, make lower.

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

βραχυ **adjective - accusative singular neuter**  
brachus **brakh-ooce'**: short (of time, place, quantity, or number) -- few words, little (space, while).

τι **indefinite pronoun - accusative singular neuter**  
tis **tis**: some or any person or object

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

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

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.

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

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

εστεφανωσας **verb - aorist active indicative - second person singular**  
stephanoo **stef-an-o'-o**: to adorn with an honorary wreath -- crown.

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

# Hebrews 2:8 .

.	Greek	Strong's	Origin
YOU HAVE PUT	ὑπέταξας (upetaxas)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
ALL	πάντα (panta)	3956: all, every	a prim. word
THINGS	πάντα (panta)	3956: all, every	a prim. word
IN SUBJECTION	ὑποτάξαι (upotaxai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
UNDER	ὑποκάτω (upokatō)	5270: below, under	from hupo and kató
HIS FEET."	ποδῶν (podōn)	4228: a foot	a prim. word
For in subjecting	ὑποτεταγμένα (upotetagmena)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
all things	πάντα (panta)	3956: all, every	a prim. word
to him, He left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiémi (to send)
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
that is not subject	ἀνυπότακτον (anupotakton)	506: not subject to rule	from alpha (as a neg. prefix) and hupotassó
to him. But now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
we do not yet	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
see	ὁρῶμεν (orōmen)	3708: to see, perceive, attend to	a prim. verb
all things		3956: all, every	a prim. word

subjected

5293: to place or rank under, from hupo and tassó  
to subject, mid. to obey

to him.

## KJV Lexicon

παντα **adjective - accusative plural neuter**

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

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

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

υποκατω **adverb**

**hupokato hoop-ok-at'-o:** down under, i.e. beneath -- under.

των **definite article - genitive plural masculine**

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

ποδων **noun - genitive plural masculine**

**pous pooce:** a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**

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

εν **preposition**

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

γαρ **conjunction**

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

τω **definite article - dative singular masculine**

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

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



**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

---

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

---

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

---

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

---

**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.

---

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

---

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

---

**ανυποτακτον adjective - accusative singular neuter**  
**anupotaktos an-oo-pot'-ak-tos:** unsubdued, i.e. insubordinate (in fact or temper) -- disobedient, that is not put under, unruly.

---

**νυν adverb**  
**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

---

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

---

**ουπω adverb**  
**oupo oo'-po:** not yet -- hitherto not, (no...) as yet, not yet.

---

**ορωμεν verb - present 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.

---

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

personal pronoun) of the other persons

**τα** **definite article - accusative plural neuter**

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

**παντα** **adjective - accusative plural neuter**

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

**υποταγμενα** **verb - perfect passive participle - accusative plural neuter**

**hupotasso hoop-ot-as'-so:** to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

## Hebrews 2:9 .

.	Greek	Strong's	Origin
But we do see	βλέπομεν (blepomen)	991: to look (at)	a prim. verb
Him who was made	ἡλαττωμένον (ēlattōmenon)	1642: to make less (in rank or influence)	from elassón
for a little while	βραχύ (brachu)	1024: short, little	a prim. word
lower		1642: to make less (in rank or influence)	from elassón
than	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
the angels,	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
[namely], Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the suffering	πάθημα (pathēma)	3804: that which befalls one, i.e. a suffering, a passion	from paschó
of death	θανάτου (thanatou)	2288: death	from thnέskó

crowned	ἐστεφανωμένον (estephanōmenon)	4737: to crown	from stephanos
with glory	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and honor,	τιμῇ (timē)	5092: a valuing, a price	akin to tió (to value, honor)
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that by the grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
He might taste	γεύσεται (geusētai)	1089: to taste, eat	a prim. verb
death	θανάτου (thanatou)	2288: death	from thnέskó
for everyone.	παντός (pantos)	3956: all, every	a prim. word

## KJV Lexicon

τοῦ **definite article - accusative singular masculine**

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

δε **conjunction**

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

βραχυ **adjective - accusative singular neuter**

brachus **brakh-ooce'**: short (of time, place, quantity, or number) -- few words, little (space, while).

τι **indefinite pronoun - accusative singular neuter**

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

---

**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

---

**αγγελους noun - accusative plural masculine**

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

---

**ηλαττωμενον verb - perfect passive participle - accusative singular masculine**

**elattoo el-at-to'-o:** to lessen (in rank or influence) -- decrease, make lower.

---

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

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

**ιησουν noun - accusative singular masculine**

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

---

**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.

---

**παθημα noun - accusative singular neuter**

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

---

**του definite article - genitive singular masculine**

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

---

**θανατου noun - genitive singular masculine**

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

---

**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.

---

**και conjunction**

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

---

**τιμη noun - dative singular feminine**

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

---

εστεφανωμενον **verb - perfect passive participle - accusative singular masculine**  
stephanoo **stef-an-o'-o**: to adorn with an honorary wreath -- crown.

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.

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

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

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

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

γευσθαι **verb - aorist middle deponent subjunctive - third person singular**  
geuomai **ghyoo'-om-ahee**: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

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

## Hebrews 2:10 .

.	Greek	Strong's	Origin
For it was fitting	ἔπρεπεν (eprepen)	4241: to be fitting, proper, suitable	a prim. verb
for Him, for whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are all	πάντα (panta)	3956: all, every	a prim. word
things,	πάντα	3956: all, every	a prim. word

	(panta)		
and through	δι' (di)	1223: through, on account of, because of	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are all things,		3956: all, every	a prim. word
in bringing	ἀγαγόντα (agagonta)	71: to lead, bring, carry	a prim. verb
many	πολλούς (pollous)	4183: much, many	a prim. word
sons	υἱούς (uious)	5207: a son	a prim. word
to glory,	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to perfect	τελειῶσαι (teleiōsai)	5048: to bring to an end, to complete, perfect	from teleios
the author	ἀρχηγὸν (archēgon)	747: founder, leader	from archó and hégeomai
of their salvation	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
sufferings.	παθημάτων (pathēmatōn)	3804: that which befalls one, i.e. a suffering, a passion	from paschó

## KJV Lexicon

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

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

---

**γάρ conjunction**

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

---

**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

---

**δι preposition**

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

---

**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.

---

**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.

---

**πάντα adjective - nominative plural neuter**

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

---

**καί conjunction**

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

---

**δι preposition**

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

---

**οὐ relative pronoun - genitive singular masculine**

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

---

**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.

---

**πάντα adjective - nominative plural neuter**

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

---

**πολλοὺς 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.

---

**υἱοὺς noun - accusative plural masculine**

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

---

**εις preposition**

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

**δοξαν noun - accusative singular feminine**

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

**αγαγοντα verb - second aorist active participle - accusative singular masculine**

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

**τον definite article - accusative singular masculine**

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

**αρχηγον noun - accusative singular masculine**

**archegos ar-khay-gos':** a chief leader -- author, captain, prince.

**της definite article - genitive singular feminine**

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

**σωτηριας noun - genitive singular feminine**

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

**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

**δια preposition**

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

**παθηματων noun - genitive plural neuter**

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

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

**teleioo tel-i-o'-o:** to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

## Hebrews 2:11 .

.	Greek	Strong's	Origin
For both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle



He who sanctifies	ἀγιάζων (agiazōn)	37: to make holy, consecrate, sanctify	from hagios
and those	ὅ (o)	3588: the	the def. art.
who are sanctified	ἀγιάζόμενοι (agiazomenoi)	37: to make holy, consecrate, sanctify	from hagios
are all	πάντες (pantes)	3956: all, every	a prim. word
from one	ένος (enos)	1520: one	a primary number
[Father]; for which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
reason	αἰτίαν (aitian)	156: cause, reason	from aiteó
He is not ashamed	ἐπαισχύνεται (epaischunetai)	1870: to be ashamed (of)	from epi and aischunó
to call	καλεῖν (kalein)	2564: to call	a prim. word
them brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

## KJV Lexicon

### ο definite article - nominative singular masculine

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

### τε particle

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

### γαρ conjunction

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

other particles)

---

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

**hagiazō hag-ee-ad'-zo:** to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

---

**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.

---

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

**hagiazō hag-ee-ad'-zo:** to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

---

**εκ preposition**

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

---

**ενος adjective - genitive singular masculine**

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

---

**παντες adjective - nominative plural masculine**

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

---

**δι preposition**

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

---

**ην relative pronoun - accusative singular feminine**

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

---

**αιτιαν noun - accusative singular feminine**

**aitia ahee-tee'-a:** a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

---

**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.

---

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

**epaischunomai ep-ahee-skhoo'-nom-ahee:** to feel shame for something -- be ashamed.

---

**αδελφους noun - accusative plural masculine**

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

---

**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

**καλειν verb - present active infinitive**

**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)).

## Hebrews 2:12 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"I WILL PROCLAIM	Ἀπαγγελῶ (apangelō)	518: to report, announce	from apo and aggeló
YOUR NAME	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
TO MY BRETHREN,	ἀδελφοῖς (adelphois)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
IN THE MIDST	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
OF THE CONGREGATION	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
I WILL SING YOUR PRAISE."	ὑμνήσω (umnēsō)	5214: to sing to, to laud	from humnos

### 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.

**απαγγελω verb - future active indicative - first person singular**

**apaggello ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

το **definite article - accusative singular neuter**

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

ονομα **noun - accusative singular neuter**

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

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

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

τοις **definite article - dative plural masculine**

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

αδελφοις **noun - dative plural masculine**

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

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

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

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.

εκκλησιας **noun - genitive singular feminine**

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

υμνησω **verb - future active indicative - first person singular**

humneo **hoom-neh'-o**: to hymn, i.e. sing a religious ode; by implication, to celebrate (God) in song -- sing a hymn (praise unto).

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

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

## Hebrews 2:13 .

.	Greek	Strong's	Origin
And again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
"I WILL PUT MY TRUST	πεποιθώς (pepoithōs)	3982: to persuade, to have confidence	a prim. verb
IN HIM." And again,	πάλιν	3825: back (of place), again	a prim. word

	(palin)	(of time), further	
"BEHOLD,	Ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I AND THE CHILDREN	παιδία (paidia)	3813: a young child	dim. of pais
WHOM	ὃν (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
GOD	θεός (theos)	2316: God, a god	of uncertain origin
HAS GIVEN	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
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

### 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.

### εγώ personal pronoun - first person nominative singular

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

### εσομαι verb - future indicative - first 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.

### πεποιθώς verb - second perfect active participle - nominative singular masculine

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

**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

---

**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.

---

**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.

---

**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.

---

**παιδια noun - nominative plural neuter**

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

---

**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.

---

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

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

---

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

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

---

**ο definite article - nominative singular masculine**

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

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

## Hebrews 2:14 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
the children	παῖδια (paidia)	3813: a young child	dim. of pais
share	κεκοινώνηκεν (kekoinōnēken)	2841: to have a share of	from koinónos
in flesh	σαρκός (sarkos)	4561: flesh	a prim. word
and blood,	αἵματος (aimatos)	129: blood	of uncertain origin
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
likewise	παρὰπλησίως (paraplēsiōs)	3898: in like manner	adverb from paraplēsios
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
partook	μετέσχευ (meteschen)	3348: to partake of, share in	from meta and echó
of the same,	αὐτῶν (autōn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
that through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
death	θανάτου (thanatou)	2288: death	from thnέskó

He might render powerless	καταργήση (katargēsē)	2673: to render inoperative, abolish	from kata and argeó
him who had	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
the power	κράτος (kratos)	2904: strength, might	a prim. word
of death,	θανάτου (thanatou)	2288: death	from thnέsko
that is, the devil,	διάβολον (diabolon)	1228: slanderous, accusing falsely	from diaboló

## KJV Lexicon

### ΕΤΤΕΙ **conjunction**

**epei ep-i':** thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

### ΟΥΝ **conjunction**

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

### ΤΑ **definite article - 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.

### ΠΑΙΔΙΑ **noun - nominative plural neuter**

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

### ΚΕΚΟΙΝΩΝΗΚΕΝ **verb - perfect active indicative - third person singular**

**koinoneo koy-no-neh'-o:** to share with others (objectively or subjectively) -- communicate, distribute, be partaker.

**σαρκος noun - genitive singular feminine**  
**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

### ΚΑΙ **conjunction**



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

---

**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.

---

**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

---

**παραπλησιως adverb**

**paraplesios par-ap-lay-see'-oce:** in a manner near by, i.e. (figuratively) similarly -- likewise.

---

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

**metecho met-ekh'-o:** to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

---

**των definite article - genitive plural neuter**

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

---

**αυτων personal pronoun - genitive plural neuter**

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

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**δια preposition**

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

---

**του definite article - genitive singular masculine**

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

---

**θανατου noun - genitive singular masculine**

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

---

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

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

**το definite article - accusative singular neuter**

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

**κρατος noun - accusative singular neuter**

**kratos krat'-os:** vigor (great) -- dominion, might(-ily), power, strength.

**εχοντα verb - present active participle - accusative singular masculine**

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

**του definite article - genitive singular masculine**

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

**θανατου noun - genitive singular masculine**

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

**τουτ demonstrative pronoun - nominative singular neuter**

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

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

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

**τον definite article - accusative singular masculine**

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

**διαβολον adjective - accusative singular masculine**

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

## Hebrews 2:15 .

.	Greek	Strong's	Origin
and might free	ἀπαλλάξῃ (apallaxē)	525: to remove, release	from apo and allassó
those who	ὅσοι (osoi)	3745: how much, how many	from hos,
through fear	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
of death	θανάτου (thanatou)	2288: death	from thnéskó

were subject	ἔνοχοι (enochoi)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
to slavery	δουλείας (douleias)	1397: slavery	from douleuó
all	πάντος (pantos)	3956: all, every	a prim. word
their lives.	ζῆν (zēn)	2198: to live	from prim. roots zé- and zó-

## KJV Lexicon

### και conjunction

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

### απαλλαξη verb - aorist active subjunctive - third person singular

**apallasso ap-al-las'-so:** to change away, i.e. release, (reflexively) remove -- deliver, depart.

### τούτους demonstrative pronoun - accusative plural masculine

**toutous too'-tooce :** these (persons, as objective of verb or preposition) -- such, them, these, this.

### οσοι correlative pronoun - nominative plural masculine

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

### φοβω noun - dative singular masculine

**phobos fob'-os:** alarm or fright -- be afraid, + exceedingly, fear, terror.

### θανατου noun - genitive singular masculine

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

### δια preposition

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

### παντος adjective - genitive singular masculine

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

### του definite article - genitive singular masculine

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

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

ζην **verb - present active infinitive**

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

ενοχοι **adjective - nominative plural masculine**

enochos **en'-okh-os**: liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

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.

δουλειας **noun - genitive singular feminine**

douleia **doo-li'-ah**: slavery (ceremonially or figuratively) -- bondage.

## Hebrews 2:16 .

.	Greek	Strong's	Origin
For assuredly	δήπου (dēpou)	1222: of course, surely	from dé and pou
He does not give	ἐπιλαμβάνεται (epilambanetai)	1949: to lay hold of	from epi and lambanó
help	ἐπιλαμβάνεται (epilambanetai)	1949: to lay hold of	from epi and lambanó
to angels,	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
but He gives help		1949: to lay hold of	from epi and lambanó
to the descendant	σπέρματος (spermatos)	4690: that which is sown, i.e. seed	from speiró
of Abraham.	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

## 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)

**δηπου** **adverb**

**depu day'-poo:** a particle of asseveration; indeed doubtless -- verily.

**αγγελων** **noun - genitive plural masculine**

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

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

**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).

**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.

**σπερματος** **noun - genitive singular neuter**

**sperma sper'-mah:** something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

**αβρααμ** **proper noun**

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

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

**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).

## Hebrews 2:17 .

.	Greek	Strong's	Origin
Therefore,	ὅθεν (othen)	3606: from where, for which reason	from hos,
He had	ὥφειλεν (ōpheilen)	3784: to owe	a prim. word
to be made like	ὁμοιωθῆναι (omoiōthēnai)	3666: to make like	from homoios
His brethren	ἀδελφοῖς	80: a brother	from alpha (as a cop. prefix) and

	(adelphois)		delphus (womb)
in all things,	πάντα (panta)	3956: all, every	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He might become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
a merciful	ἐλεήμων (eleēmōn)	1655: merciful	from eleeó
and faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
in things pertaining	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
to God,	θεόν (theon)	2316: God, a god	of uncertain origin
to make propitiation	ἱλάσκεσθαι (ilaskesthai)	2433: to be propitious, make propitiation for	from the same as hileós
for the sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
of the people.	λαοῦ (laou)	2992: the people	a prim. word

## KJV Lexicon

οθεν **adverb**

**hothen** **hoth'-en:** from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

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

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

---

κατα **preposition**

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

---

παντα **adjective - accusative plural neuter**

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

---

τοις **definite article - dative plural masculine**

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

---

αδελφοις **noun - dative plural masculine**

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

---

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

homoioo **hom-oy-o'-o**: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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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.

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ελεημων **adjective - nominative singular masculine**

eleemon **el-eh-ay'-mone**: compassionate (actively) -- merciful.

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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

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πιστος **adjective - nominative singular masculine**

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

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αρχιερευς **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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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.

---

προς **preposition**

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

**τοῦ definite article - accusative singular masculine**

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

**θεοῦ noun - accusative singular masculine**

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

**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 neuter**

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

**ἰλασκεσθαι verb - present passive middle or passive deponent**

**hilaskomai hil-as'-kom-ahee:** to conciliate, i.e. (transitively) to atone for (sin), or (intransitively) be propitious -- be merciful, make reconciliation for.

**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.

**ἁμαρτίας noun - accusative plural feminine**

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

**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.

**λαοῦ noun - genitive singular masculine**

**laos lah-os':** a people -- people.

## Hebrews 2:18 .

.	Greek	Strong's	Origin
For since 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
was tempted	πειρασθεῖς (peirastheis)	3985: to make proof of, to attempt, test, tempt	from peira
in that which	ᾧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun



He has suffered,	πέπονθεν (peponthen)	3958: to suffer, to be acted on	akin to penthos
He is able	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
to come to the aid	βοηθῆσαι (boēthēsai)	997: to come to the aid of	from boé and theó (to run)
of those	τοῖς (tois)	3588: the	the def. art.
who are tempted.	πειραζομένοις (peirazomenois)	3985: to make proof of, to attempt, test, tempt	from peira

## KJV Lexicon

εν **preposition**

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

ω **relative pronoun - dative singular neuter**

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

γαρ **conjunction**

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

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

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

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

πειρασθεις **verb - aorist 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.

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.

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.

πειραζομενοις **verb - present passive participle - dative plural masculine**

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

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

boetheo **bo-ay-theh'-o**: to aid or relieve -- help, succor.

## Hebrews 3:1 .

.	Greek	Strong's	Origin
Therefore,	ὧθεν (othen)	3606: from where, for which reason	from hos,
holy	ἅγιοι (agioi)	40: sacred, holy	from a prim. root
brethren,	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
partakers	μέτοχοι (metochoi)	3353: sharing in	from metechó
of a heavenly	ἐπουρανίου (epouraniou)	2032: of heaven	from epi and ouranos
calling,	κλήσεως (klēseōs)	2821: a calling	from kaleó
consider	κατανοήσατε (katanoēsate)	2657: to take note of, perceive	from kata and noeó
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Apostle	ἀπόστολον (apostolon)	652: a messenger, one sent on a mission, an apostle	from apostelló
and High Priest	ἀρχιερέα (archierea)	749: high priest	from archó and hiereus
of our confession;	ὁμολογίας	3671: an agreement,	from homologeó

(omologias)

confession

## KJV Lexicon

οθεν **adverb**

hothen **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

αδελφοι **noun - vocative plural masculine**

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

αγιοι **adjective - vocative plural masculine**

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

κλησεως **noun - genitive singular feminine**

klesis **klay'-sis**: an invitation (figuratively) -- calling.

επουρανιου **adjective - genitive singular feminine**

epouranios **ep-oo-ran'-ee-os**: above the sky -- celestial, (in) heaven(-ly), high.

μετοχοι **adjective - nominative plural masculine**

metochos **met'-okh-os**: participant, i.e. (as noun) a sharer; by implication, an associate -- fellow, partaker, partner.

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

katanoeo **kat-an-o-eh'-o**: to observe fully -- behold, consider, discover, perceive.

τον **definite article - accusative singular masculine**

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

αποστολον **noun - accusative singular masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

και **conjunction**

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

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.

της **definite article - genitive singular feminine**

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

ομολογιας **noun - genitive singular feminine**

homologia **hom-ol-og-ee'-ah**: acknowledgment -- con-(pro-)fession, professed.

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

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

ιησουν **noun - accusative singular masculine**

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

χριστον **noun - accusative singular masculine**

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

## Hebrews 3:2 .

.	Greek	Strong's	Origin
He was faithful	πιστὸν (piston)	4103: faithful, reliable	from peithó
to Him who appointed	ποιήσαντι (poiēsanti)	4160: to make, do	a prim. word
Him, as Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was in all	ὅλω (olō)	3650: whole, complete	a prim. word
His house.	οἶκω (oikō)	3624: a house, a dwelling	a prim. word

## KJV Lexicon

πιστον **adjective - accusative singular masculine**

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

οντα **verb - present participle - accusative singular masculine**

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

τω **definite article - dative singular masculine**

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

ποιησαντι **verb - aorist active participle - dative singular masculine**

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

αυτον **personal pronoun - accusative singular masculine**

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

ως **adverb**

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

και **conjunction**

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

μωυσης **noun - nominative singular masculine**

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

εν **preposition**

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

ολω **adjective - dative singular masculine**

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

τω **definite article - dative singular masculine**

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

οικω **noun - dative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτου **personal pronoun - genitive singular masculine**

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

# Hebrews 3:3 .

.	Greek	Strong's	Origin
For He has been counted worthy	ἡξιῶται (ēxiōtai)	515: to deem worthy	from axios
of more		4183: much, many	a prim. word
glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
Moses,	Μωϋσῆν (mōusēn)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
by just	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
so much	ὅσον (oson)	3745: how much, how many	from hos,
as the builder	κατασκευάσας (kataskeusas)	2680: to prepare	from kata and skeuazó (to prepare, make ready)
of the house	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
has	ἔχει (echei)	2192: to have, hold	a prim. verb
more		4183: much, many	a prim. word
honor	τιμὴν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
than the house.		3624: a house, a dwelling	a prim. word

## KJV Lexicon

πλειονος **adjective - genitive singular feminine - comparative or contracted**

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

γαρ **conjunction**

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

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.

ουτος **demonstrative pronoun - nominative singular masculine**

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

παρα **preposition**

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

μωσσην **noun - accusative singular masculine**

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

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

axioo **ax-ee-o'-o**: to deem entitled or fit -- desire, think good, count (think) worthy.

καθ **preposition**

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

οσον **correlative pronoun - accusative singular neuter**

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

πλειονα **adjective - accusative singular feminine - comparative or contracted**

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

τιμην **noun - accusative singular feminine**

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

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

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

του **definite article - genitive singular masculine**

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

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

**οΙΚΟΥ noun - genitive singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

**ο definite article - nominative singular masculine**

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

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

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

**αΥΤΟΝ personal pronoun - accusative singular masculine**

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

## Hebrews 3:4 .

.	Greek	Strong's	Origin
For every	πᾶς (pas)	3956: all, every	a prim. word
house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
is built	κατασκευάζεται (kataskeuazetai)	2680: to prepare	from kata and skeuazó (to prepare, make ready)
by someone,	τινος (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
but the builder	κατασκευάσας (kataskeuasas)	2680: to prepare	from kata and skeuazó (to prepare, make ready)
of all things	πάντα (panta)	3956: all, every	a prim. word
is God.	θεός (theos)	2316: God, a god	of uncertain origin



## 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)

οἶκος **noun - nominative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

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

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

ὑπο **preposition**

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

τινος **indefinite pronoun - genitive singular masculine**

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

ο **definite article - nominative singular masculine**

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

δε **conjunction**

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

τα **definite article - accusative plural neuter**

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

παντα **adjective - accusative plural neuter**

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

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

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

θεος **noun - nominative singular masculine**

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

## Hebrews 3:5 .

.	Greek	Strong's	Origin
Now	καὶ (kai)	2532: and, even, also	a prim. conjunction
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
was faithful	πιστὸς (pistos)	4103: faithful, reliable	from peithó
in all	ὅλῳ (olō)	3650: whole, complete	a prim. word
His house	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
as a servant,	θεράπων (therapōn)	2324: an attendant	a prim. word
for a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
of those	τοῖς (tō)	3588: the	the def. art.
things which were to be spoken	λαληθησομένων (lalēthēsomenōn)	2980: to talk	from lalos (talkative)
later;			

## 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

μωυσης **noun - nominative singular masculine**

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

μεν **particle**

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

---

πιστος **adjective - nominative singular masculine**

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

---

εν **preposition**

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

---

ολω **adjective - dative singular masculine**

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

---

τω **definite article - dative singular masculine**

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

---

οικω **noun - dative singular masculine**

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

αυτου **personal pronoun - genitive 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)

---

θεραπων **noun - nominative singular masculine**

**therapon ther-ap'-ohn:** a menial attendant (as if cherishing) -- servant.

---

εις **preposition**

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

---

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.

---

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.

---

λαληθησομενων **verb - future passive participle - genitive plural neuter**

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

---

## Hebrews 3:6 .

.	Greek	Strong's	Origin
but Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
[was faithful] as a Son	υἱὸς (uios)	5207: a son	a prim. word
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
His house--	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
whose	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
we are, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we hold fast	κατάσχωμεν (kataschōmen)	2722: to hold fast, hold back	from kata and echó
our confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhésis (speech)
and the boast	καύχημα (kauchēma)	2745: a boast	from kauchaomai
of our hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
firm	βεβαίαν (bebaian)	949: firm, secure	from the same as basis
until	μέχρι (mechri)	3360: as far as, until	a prim. word
the end.	τέλους (telous)	5056: an end, a toll	a prim. word

## KJV Lexicon

χριστος **noun - nominative singular masculine**

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

δε **conjunction**

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

ως **adverb**

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

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.

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.

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

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.

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.

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

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

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

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

**εαντερ conditional**

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

**την definite article - accusative singular feminine**

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

**παρησιαν noun - accusative 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).

**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.

**καυχημα noun - accusative singular neuter**

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

**της definite article - genitive singular feminine**

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

**ελπιδος noun - genitive singular feminine**

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

**μεχρι adverb**

**mechri mekh'-ree:** as far as, i.e. up to a certain point -- till, (un-)to, until.

**τελους noun - genitive singular neuter**

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

**βεβαιαν adjective - accusative singular feminine**

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

**κατασχωμεν verb - second aorist active subjunctive - first person**

**katecho kat-ekh'-o:** to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

## Hebrews 3:7 .

.	Greek	Strong's	Origin
Therefore,	Διό (dio)	1352: wherefore, on which account	from dia and hos,
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
says,	λέγει (legei)	3004: to say	a prim. verb
"TODAY	Σήμερον (sēmeron)	4594: today	adverb from hémera with a prefixed s- (from a prim. stem meaning this)
IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
YOU HEAR	ἀκούσητε (akousēte)	191: to hear, listen	from a prim. word mean. hearing
HIS VOICE,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phémi

## KJV Lexicon

**διο** **conjunction**

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

**καθως** **adverb**

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

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

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

speak, tell, utter.

το **definite article - 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 **pn̥yoo'-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.

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.

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).

της **definite article - genitive singular feminine**

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

φωνης **noun - genitive singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

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.

## Hebrews 3:8 .

■			
.	Greek	Strong's	Origin
DO NOT HARDEN	σκληρύνετε (sklērunēte)	4645: to harden	from sklēros



YOUR HEARTS	καρδίας (kardias)	2588: heart	a prim. word
AS WHEN	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
THEY PROVOKED	παραπικρασμῶ (parapikrasmo)	3894: provocation	from parapikrainó
ME, AS IN THE DAY	ἡμέραν (ēmeran)	2250: day	a prim. word
OF TRIAL	πειρασμοῦ (peirasmou)	3986: an experiment, a trial, temptation	from peirazó
IN THE WILDERNESS,	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word

## KJV Lexicon

μη **particle - nominative**

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

σκληρυνητε **verb - present active subjunctive - second person**

skleruno **sklay-roo'-no**: to indurate, i.e. (figuratively) render stubborn -- harden.

τας **definite article - accusative plural feminine**

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

καρδίας **noun - accusative plural feminine**

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

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

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

ως **adverb**

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

εν **preposition**

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

τω **definite article - dative singular masculine**

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

παράπικρασμω **noun - dative singular masculine**

parapikrasmos **par-ap-ik-ras-mos'**: irritation -- provocation.

κατά **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.

ἡμέραν **noun - accusative singular feminine**

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

του **definite article - genitive singular masculine**

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

πειρασμου **noun - genitive 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.

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.

## Hebrews 3:9 .

.	Greek	Strong's	Origin
WHERE	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
YOUR FATHERS	πατέρες (pateres)	3962: a father	a prim. word

TRIED	ἐπείρασαν (epeirasan)	3985: to make proof of, to attempt, test, tempt	from peira
[Me] BY TESTING	δοκιμασία (dokimasia)	1381b: a testing, a proving	from dokimazó
[Me], AND SAW		3708: to see, perceive, attend to	a prim. verb
MY WORKS	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
FOR FORTY		5065b: forty	from tessares and a modified form of deka
YEARS.		2094: a year	a prim. word

## KJV Lexicon

### ου adverb

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

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

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

### με personal pronoun - first person accusative singular

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

### οι definite article - nominative plural masculine

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

### πατερες noun - nominative plural masculine

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

### υμων personal pronoun - second person genitive plural

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

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

dokimazo **dok-im-ad'-zo**: to test; by implication, to approve -- allow, discern, examine, like,

(ap-)prove, try.

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

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

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

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

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

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

**τεσσαρακοντα** **numeral (adjective)**  
**tessarakonta tes-sar-ak'-on-tah:** forty -- forty.

**ετη** **noun - accusative plural neuter**  
**etos et'-os:** a year -- year.

## Hebrews 3:10 .

.	Greek	Strong's	Origin
"THEREFORE	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I WAS ANGRY	προσώχθισα (prosōchthisa)	4360: to be angry with	from pros and ochtheó (to be sorely angered)
WITH THIS	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
GENERATION,	γενεᾱ (genea)	1074: race, family, generation	from ginomai
AND SAID,		3004: to say	a prim. verb
"THEY ALWAYS	Ἀεὶ	104: ever, unceasingly	of uncertain origin

	(aei)		
GO ASTRAY	πλανῶνται (planōntai)	4105: to cause to wander, to wander	from plané
IN THEIR HEART,	καρδία (kardia)	2588: heart	a prim. word
AND THEY DID NOT KNOW	ἐγνώσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
MY WAYS';	ὁδοῦς (odous)	3598: a way, road	a prim. word

## KJV Lexicon

### διο conjunction

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

### προσωχθισα verb - aorist active indicative - first person singular

prosochthizo **pros-okh-thid'-zo**: to feel indignant at -- be grieved at.

### τη definite article - dative singular feminine

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

### γενεα noun - dative singular feminine

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

### εκεινη demonstrative pronoun - dative singular feminine

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

### 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.

αι **adverb**

aei **ah-eye'**: ever, by qualification regularly; by implication, earnestly; --always, ever.

πλανωνται **verb - present passive 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.;

τη **definite article - dative singular feminine**

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).

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

δε **conjunction**

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

ουκ **particle - nominative**

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

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

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

τας **definite article - accusative plural feminine**

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

οδους **noun - accusative plural feminine**

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

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

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

## Hebrews 3:11 .

.	Greek	Strong's	Origin
AS I SWORE	ῥμοσα (ōmosa)	3660: to swear, take an oath	and omnumi; a prim. verb

IN MY WRATH,	ὀργῇ (orgē)	3709: impulse, wrath	a prim. word
"THEY SHALL NOT ENTER	εἰσελεύσονται (eiseleusontai)	1525: to go in (to), enter	from eis and erchomai
MY REST."	κατάπαυσιν (katapausin)	2663: rest	from katapauó

## KJV Lexicon

ὥς **adverb**

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

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

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

ἐν **preposition**

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

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.

ὄργη **noun - dative singular feminine**

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

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

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

εἰ **conditional**

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

εἰσελεύσονται **verb - future middle deponent indicative - third person**

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

την **definite article - accusative singular feminine**

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

καταπαυσιν **noun - accusative singular feminine**

katapausis **kat-ap'-ow-sis**: reposing down, i.e. (by Hebraism) abode -- rest.;

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

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

## Hebrews 3:12 .

.	Greek	Strong's	Origin
Take care,	Βλέπετε (blepete)	991: to look (at)	a prim. verb
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
that there not be in any one	τινι (tini)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you an evil,	πονηρὰ (ponēra)	4190: toilsome, bad	from poneó (to toil)
unbelieving	ἀπιστίας (apistias)	570: unbelief	from apistos
heart	καρδία (kardia)	2588: heart	a prim. word
that falls away	ἀποστῆναι (apostēnai)	868: to lead away, to depart from	from apo and histémi
from the living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin



## 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.

αδελφοι **noun - vocative plural masculine**

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

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.

εσται **verb - future indicative - third person singular**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εν **preposition**

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

τινι **indefinite pronoun - dative singular masculine**

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

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

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

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).

πονηρα **adjective - nominative singular feminine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

απιστιας **noun - genitive singular feminine**

apaistia **ap-is-tee'-ah**: faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

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.

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

aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

απο **preposition**

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

**θεου noun - genitive singular masculine**

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

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

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

## Hebrews 3:13 .

.	Greek	Strong's	Origin
But encourage	παρακαλεῖτε (parakaleite)	3870: to call to or for, to exhort, to encourage	from para and kaleó
one another	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
day	ἡμέραν (ēmeran)	2250: day	a prim. word
after	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
day,		2250: day	a prim. word
as long	ἄχρις (achris)	891: until, as far as	a prim. particle, preposition
as it is [still] called	καλεῖται (kaleitai)	2564: to call	a prim. word
"Today,"	Σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that none	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you will be hardened	σκληρυνθῇ (sklērunthē)	4645: to harden	from skléros
by the deceitfulness	ἀπάτη	539: deceit	of uncertain origin

	(apatē)		
of sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

## 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.

### παρακαλεῖτε **verb - present active imperative - second person**

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

### 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.

### καθ **preposition**

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

### εκαστην **adjective - accusative singular feminine**

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

### ημεραν **noun - accusative singular feminine**

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

### αχρις **preposition**

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

### ου **relative pronoun - genitive singular masculine**

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

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

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

**σημερον** **adverb**  
**semeron say'-mer-on:** on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

**καλειται** **verb - present 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)).

**ινα** **conjunction**  
**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

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

**σκληρυνθη** **verb - aorist passive subjunctive - third person singular**  
**skleruno sklay-roo'-no:** to indurate, i.e. (figuratively) render stubborn -- harden.

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

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

**τις** **indefinite pronoun - nominative singular masculine**  
**tis tis:** some or any person or object

**απατη** **noun - dative singular feminine**  
**apate ap-at'-ay:** delusion -- deceit(-ful, -fulness), deceivableness(-ving).

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

**αμαρτιας** **noun - genitive singular feminine**  
**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

## Hebrews 3:14 .

.	Greek	Strong's	Origin
For we have become	γεγόναμεν (gegonamen)	1096: to come into being, to happen, to become	from a prim. root gen-
partakers	μέτοχοι (metochoi)	3353: sharing in	from metechó

of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
if	ἐάνπερ (eanper)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we hold fast	κατάσχωμεν (kataschōmen)	2722: to hold fast, hold back	from kata and echó
the beginning	ἀρχήν (archēn)	746: beginning, origin	from archó
of our assurance	ὑποστάσεως (upostaseōs)	5287: a support, substance, steadiness, hence assurance	from hupo and histémi
firm	βεβαίαν (bebaian)	949: firm, secure	from the same as basis
until	μέχρι (mechri)	3360: as far as, until	a prim. word
the end,	τέλους (telous)	5056: an end, a toll	a prim. word

## KJV Lexicon

μετοχοι **adjective - nominative plural masculine**

**metochos** **met'-okh-os**: participant, i.e. (as noun) a sharer; by implication, an associate -- fellow, partaker, partner.

γαρ **conjunction**

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

γεγοναμεν **verb - second perfect active indicative - first 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.)

του **definite article - genitive singular masculine**

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

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

χριστου **noun - genitive singular masculine**

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

εανπερ **conditional**

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

την **definite article - accusative singular feminine**

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

αρχην **noun - accusative singular feminine**

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

της **definite article - genitive singular feminine**

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

υποστασεως **noun - genitive singular feminine**

hupostasis **hoop-os'-tas-is**: a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively) -- confidence, confident, person, substance.

μεχρι **adverb**

mechri **mekh'-ree**: as far as, i.e. up to a certain point -- till, (un-)to, until.

τελους **noun - genitive singular neuter**

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

βεβαιαν **adjective - accusative singular feminine**

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

κατασχωμεν **verb - second aorist active subjunctive - first person**

katecho **kat-ekh'-o**: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

## Hebrews 3:15 .

.	Greek	Strong's	Origin
while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
it is said,	λέγεσθαι (legesthai)	3004: to say	a prim. verb

"TODAY	Σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
YOU HEAR	ἀκούσητε (akousēte)	191: to hear, listen	from a prim. word mean. hearing
HIS VOICE,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
DO NOT HARDEN	σκληρύνετε (sklērunēte)	4645: to harden	from sklēros
YOUR HEARTS,	καρδίας (kardias)	2588: heart	a prim. word
AS WHEN	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
THEY PROVOKED	παραπικρασμῶ (parapikrasmō)	3894: provocation	from parapikrainō
ME."			

## KJV Lexicon

εν **preposition**

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

τω **definite article - dative singular masculine**

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

λεγεσθαι **verb - present passive middle or passive deponent**

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

---

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.

---

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).

---

της **definite article - genitive singular feminine**

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

---

φωνης **noun - genitive singular feminine**

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

---

αυτου **personal pronoun - genitive singular masculine**

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

---

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.

---

μη **particle - nominative**

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

---

σκληρυνητε **verb - present active subjunctive - second person**

skleruno **sklay-roo'-no**: to indurate, i.e. (figuratively) render stubborn -- harden.

---

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.

---

καρδιας **noun - accusative plural feminine**

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

---

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

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

---

ως **adverb**

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

---

εν **preposition**

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

---

τω **definite article - dative singular masculine**

---



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

παράπικρασμω **noun - dative singular masculine**  
 parapikrasmos **par-ap-ik-ras-mos'**: irritation -- provocation.

## Hebrews 3:16 .

.	Greek	Strong's	Origin
For who		5101: who? which? what?	an interrog. pronoun related to tis
provoked	παρεπίκραναν (parepikranan)	3893: to embitter, provoke	from para and pikrainó
[Him] when they had heard?	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
Indeed,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
did not all	πάντες (pantes)	3956: all, every	a prim. word
those	οἱ (oi)	3588: the	the def. art.
who		5101: who? which? what?	an interrog. pronoun related to tis
came	ἐξελθόντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out of Egypt	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
[led] by Moses?	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

**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)

**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.

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

**parapikraino par-ap-ik-rah'-ee-no:** to embitter alongside, i.e. (figuratively) to exasperate -- provoke.

**αλλ** **conjunction**

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

**ου** **particle - nominative**

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

**παντες** **adjective - nominative plural masculine**

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

**οι** **definite article - nominative plural masculine**

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

**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.

**εξ** **preposition**

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

**αιγυπτου** **noun - genitive singular feminine**

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

**δια** **preposition**

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

**μωυσεως** **noun - genitive singular masculine**

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

## Hebrews 3:17 .

.	Greek	Strong's	Origin
And with whom	τίσιν (tisin)	5101: who? which? what?	an interrog. pronoun related to tis
was He angry	προσώχθισεν (prosōchthisen)	4360: to be angry with	from pros and ochtheó (to be sorely angered)
for forty		5065b: forty	from tessares and a modified form of deka
years?	ἔτη (etē)	2094: a year	a prim. word
Was it not with those	τοῖς (tois)	3588: the	the def. art.
who		5101: who? which? what?	an interrog. pronoun related to tis
sinned,	ἁμαρτήσασι (amartēsasin)	264: to miss the mark, do wrong, sin	from an early root hamart-
whose	ᾧ (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
bodies	κῶλα (kōla)	2966: a limb (of the body)	a prim. word
fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
in the wilderness?	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word

## KJV Lexicon

ΤΙΣΙΝ **interrogative pronoun - dative plural masculine**

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

---

**δε conjunction**

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

---

**προσωχθισεν verb - aorist active indicative - third person singular**  
**prosochthizo pros-okh-thid'-zo:** to feel indignant at -- be grieved at.

---

**τεσσαρακοντα numeral (adjective)**  
**tessarakonta tes-sar-ak'-on-tah:** forty -- forty.

---

**ετη noun - accusative plural neuter**  
**etos et'-os:** a year -- year.

---

**ουχι particle - interrogative**  
**ouchi oo-khee':** not indeed -- nay, not.

---

**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.

---

**αμαρτησασιν verb - aorist active participle - dative plural masculine**  
**hamartano ham-ar-tan'-o:** to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

---

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

---

**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.

---

**κωλα noun - nominative plural neuter**  
**kolon ko'-lon:** a limb of the body (as if lopped) -- carcase.

---

**επεσεν verb - second aorist active indicative - third person singular**  
**pipto pip'-to, :** to fall -- fail, fall (down), light on.

---

**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.

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# Hebrews 3:18 .

.	Greek	Strong's	Origin
And to whom	τίσιν (tisin)	5101: who? which? what?	an interrog. pronoun related to tis
did He swear	ῥωμοσεν (ōmosen)	3660: to swear, take an oath	and omnumi; a prim. verb
that they would not enter	εἰσελεύσεσθαι (eiseleusesthai)	1525: to go in (to), enter	from eis and erchomai
His rest,	κατάπαυσιν (katapausin)	2663: rest	from katapauó
but to those	τήν (tēn)	3588: the	the def. art.
who		5101: who? which? what?	an interrog. pronoun related to tis
were disobedient?	ἀπειθήσασιν (apeithēsin)	544: to disobey	from apeithés

## KJV Lexicon

ΤΙΣΙΝ **interrogative pronoun - dative plural masculine**

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

ΔΕ **conjunction**

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

ῥΩΜΟΣΕΝ **verb - aorist active indicative - third person singular**  
omnuo **om-noo'-o:** to swear, i.e. take (or declare on) oath -- swear.

ΜΗ **particle - nominative**

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

εἰσελευσέσθαι **verb - future middle deponent middle or passive deponent**  
eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

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

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

καταπαυσίς **noun - accusative singular feminine**  
katapausis **kat-ap'-ow-sis**: reposing down, i.e. (by Hebraism) abode -- rest.;

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

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.

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.

ἀπειθήσασιν **verb - aorist active participle - dative plural masculine**  
apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

## Hebrews 3:19 .

.	Greek	Strong's	Origin
[So] we see	βλέπομεν (blepomen)	991: to look (at)	a prim. verb
that they were not able	ἡδυνήθησαν (ēdunēthēsan)	1410: to be able, to have power	a prim. verb
to enter	εἰσελεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
because	δι' (di)	1223: through, on account of, because of	a prim. preposition

of unbelief.

ἀπιστίαν  
(apistian)

570: unbelief

from apistos

## KJV Lexicon

καὶ **conjunction**

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

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

**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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.

ἠδυνήθησαν **verb - aorist passive deponent indicative - third person - attic**

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

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

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

δι **preposition**

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

ἀπιστίαν **noun - accusative singular feminine**

**apaistia ap-is-tee'-ah:** faithlessness, i.e. (negatively) disbelief (lack of Christian faith), or (positively) unfaithfulness (disobedience) -- unbelief.

## Hebrews 4:1 .

.	Greek	Strong's	Origin
Therefore,	οὕν	3767: therefore, then, (and)	a prim. word

	(oun)	so	
let us fear	Φοβηθῶμεν (phobēthōmen)	5399: to put to flight, to terrify, frighten	from phobos
if,	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
while a promise	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
remains	καταλειπομένης (kataleipomenēs)	2641: to leave, leave behind	from kata and leipó
of entering	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
His rest,	κατάπαυσιν (katapausin)	2663: rest	from katapauó
any one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you may seem	δοκῇ (dokē)	1380: to have an opinion, to seem	from dokos (opinion)
to have come short	ὑστερηκέναι (usterēkenai)	5302: to come late, be behind, come short	from husteros
of it.			

## KJV Lexicon

φοβηθῶμεν **verb - aorist passive deponent subjunctive - first person**

**phobeo** **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

οὐν **conjunction**

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

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.

---

καταλειπομένης **verb - present passive participle - genitive singular feminine**  
kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

---

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

---

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.

---

καταπαυσιν **noun - accusative singular feminine**  
katapausis **kat-ap'-ow-sis**: reposing down, i.e. (by Hebraism) abode -- rest.;

---

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

---

δοκη **verb - present active subjunctive - third person singular**  
dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

---

τις **indefinite pronoun - nominative singular masculine**  
tis **tis**: some or any person or object

---

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

---

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

---

υστερηκεναι **verb - perfect active middle or passive deponent**  
hustereo **hoos-ter-eh'-o**: to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

# Hebrews 4:2 .

.	Greek	Strong's	Origin
For indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
we have had good news preached	εὐηγγελισμένοι (euēgelismenoi)	2097: to announce good news	from eu and aggelos
to us, just	καθάπερ (kathaper)	2509: just as	from katha and per
as they also;	κακεῖνοι (kakeinoi)	2548: and that one	from kai and ekeinos
but the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
they heard	ἀκοῆς (akoēs)	189: hearing, the sense of hearing	from akouó
did not profit	ὠφέλησεν (ōphelēsen)	5623: to help, benefit, do good	from ophelos
them, because it was not united	συγκεκερασμένους (sunkekerasmenous)	4786: to mix together, hence to agree with	from sun and kerannumi
by faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
in those	ὅ (o)	3588: the	the def. art.
who		5101: who? which? what?	an interrog. pronoun related to tis
heard.	ἀκούσασιν (akousasin)	191: to hear, listen	from a prim. word mean. hearing

## KJV Lexicon

και **conjunction**

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

γαρ **conjunction**

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

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

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

ευαγγελισμενοι **verb - perfect passive participle - nominative plural masculine**

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

καθαπερ **adverb**

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

κακεινοι **demonstrative pronoun - nominative plural masculine - comparative or contracted**

kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

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.

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

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

ο **definite article - nominative singular masculine**

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.

της **definite article - genitive singular feminine**

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

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

**ακοης noun - genitive singular feminine**

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

**εκεινους demonstrative pronoun - accusative plural masculine**

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

**μη particle - nominative**

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

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

**sugkerannumi soong-ker-an'-noo-mee**: to commingle, i.e. (figuratively) to combine or assimilate -- mix with, temper together.

**τη definite article - dative singular feminine**

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

**πιστει noun - dative singular feminine**

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

**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.

**ακουσασιν verb - aorist 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.

## Hebrews 4:3 .

■			
.	Greek	Strong's	Origin
For we who		5101: who? which? what?	an interrog. pronoun related to tis
have believed	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis
enter	εἰσερχόμεθα (eiserchometha)	1525: to go in (to), enter	from eis and erchomai

that rest,	κατάπαυσιν (katapausin)	2663: rest	from katapauó
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as He has said,		3004: to say	a prim. verb
"AS I SWORE	ὥμοσα (ōmosa)	3660: to swear, take an oath	and omnumi; a prim. verb
IN MY WRATH,	ὀργῇ (orgē)	3709: impulse, wrath	a prim. word
THEY SHALL NOT ENTER	εἰσελεύσονται (eiseleusontai)	1525: to go in (to), enter	from eis and erchomai
MY REST,"	κατάπαυσιν (katapausin)	2663: rest	from katapauó
although	καίτοι (kaitoi)	2543: and yet	from kai and toi
His works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
were finished	γενηθέντων (genēthentōn)	1096: to come into being, to happen, to become	from a prim. root gen-
from the foundation	καταβολῆς (katabolēs)	2602: a laying down	from kataballó
of the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

## KJV Lexicon

εισερχομεθα **verb - present middle or passive deponent indicative - first person**  
**eiserchomai ice-er'-khom-ahee:** to enter -- arise, come (in, into), enter in(-to), go in  
(through).

**γάρ conjunction**

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

---

**εἰς preposition**

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

---

**τὴν definite article - accusative singular feminine**

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

---

**καταπαυσίῃ noun - accusative singular feminine**

**katapausis kat-ap'-ow-sis:** reposing down, i.e. (by Hebraism) abode -- rest.;

---

**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.

---

**πίστευσαντες verb - aorist active participle - nominative plural masculine**

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

---

**καθὼς adverb**

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

---

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

**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

---

**ὥς adverb**

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

---

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

**omnuo om-noo'-o:** to swear, i.e. take (or declare on) oath -- swear.

---

**ἐν preposition**

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

---

**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.

---

**ὄργη noun - dative singular feminine**

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

---

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

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

---

**ει conditional**

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

---

**εισελευσονται verb - future middle deponent 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

---

**την definite article - accusative singular feminine**

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

---

**καταπαυσιν noun - accusative singular feminine**

**katapausis kat-ap'-ow-sis:** reposing down, i.e. (by Hebraism) abode -- rest.;

---

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

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

---

**καιτοι conjunction**

**kaitoi kah'-ee-toy:** and yet, i.e. nevertheless -- although.

---

**των definite article - genitive plural neuter**

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

---

**εργων noun - genitive plural neuter**

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

---

**απο preposition**

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

---

**καταβολης noun - genitive singular feminine**

**katabole kat-ab-ol-ay':** a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

---

**κοσμου noun - genitive singular masculine**

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

---

**γενηθεντων verb - aorist passive deponent participle - genitive 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.)

# Hebrews 4:4 .

.	Greek	Strong's	Origin
For He has said		3004: to say	a prim. verb
somewhere	που (pou)	4225: somewhere	enclitic particle from the same as posos
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the seventh	ἐβδόμης (ebdomēs)	1442: seventh	ord. from hepta
[day]: "AND GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
RESTED	κατέπαυσεν (katepausen)	2664: to cause to cease, to rest	from kata and pauó
ON THE SEVENTH	ἐβδόμη (ebdomē)	1442: seventh	ord. from hepta
DAY	ἡμέρα (ēmera)	2250: day	a prim. word
FROM ALL	πάντων (pantōn)	3956: all, every	a prim. word
HIS WORKS";	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

## KJV Lexicon

ειρηκεν **verb - perfect active indicative - third person singular - attic**  
**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

**γαρ conjunction**

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



other particles)

---

**του particle**

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

---

**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.

---

**εβδομης adjective - genitive singular feminine**

**hebdomos heb'-dom-os:** seventh -- seventh.

---

**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

---

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

**katapauo kat-ap-ow'-o:** to settle down, i.e. (literally) to colonize, or (figuratively) to (cause to) desist -- cease, (give) rest(-rain).

---

**ο definite article - nominative singular masculine**

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

---

**θεος noun - nominative singular masculine**

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

---

**εν preposition**

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

---

**τη definite article - dative singular feminine**

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

---

**ημερα noun - dative singular feminine**

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

---

**τη definite article - dative singular feminine**

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

εβδομη **adjective - dative singular feminine**  
hebdomos **heb'-dom-os**: seventh -- seventh.

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

παντων **adjective - genitive plural 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.

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

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

## Hebrews 4:5 .

.	Greek	Strong's	Origin
and again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[passage], "THEY SHALL NOT ENTER	εἰσελεύσονται (eiseleusontai)	1525: to go in (to), enter	from eis and erchomai
MY REST."	κατάπαυσιν (katapausin)	2663: rest	from katapauó

**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.

**τούτω demonstrative pronoun - dative singular masculine**

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

**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.

**ει conditional**

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

**εἰσελευσονται verb - future middle deponent indicative - third person**

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

**εις preposition**

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

**την definite article - accusative singular feminine**

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

**καταπαυσιν noun - accusative singular feminine**

**katapausis kat-ap'-ow-sis:** reposing down, i.e. (by Hebraism) abode -- rest.;

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

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

## Hebrews 4:6 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
it remains	ἀπολείπεται (apoleipetai)	620: to leave, leave behind	from apo and leipó

for some	τινᾶς (tinas)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
it, and those	οἱ (oi)	3588: the	the def. art.
who		5101: who? which? what?	an interrog. pronoun related to tis
formerly		4387: before	cptv. adjective from pro
had good news preached	εὐαγγελισθέντες (euangelisthentes)	2097: to announce good news	from eu and aggelos
to them failed	οὐκ (ouk)	3756: not, no	a prim. word
to enter	εἰσῆλθον (eiselthon)	1525: to go in (to), enter	from eis and erchomai
because	δι' (di)	1223: through, on account of, because of	a prim. preposition
of disobedience,	ἀπειθείαν (apeitheian)	543: disobedience	from apeithés

## KJV Lexicon

### ΕΤΤΕΙ **conjunction**

**epei ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

### ΟΥΝ **conjunction**

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

### ΑΠΟΛΕΙΠΕΤΑΙ **verb - present passive indicative - third person singular**

**apoleipo ap-ol-ipe'-o**: to leave behind (passively, remain); by implication, to forsake --

leave, remain.

---

τινας **indefinite pronoun - accusative plural masculine**

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

---

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

---

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

---

οι **definite article - nominative plural masculine**

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

---

προτερον **adverb**

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

---

ευαγγελισθεντες **verb - aorist passive participle - nominative plural masculine**

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

---

ουκ **particle - nominative**

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

---

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

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

---

δι **preposition**

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

---

απειθειαν **noun - accusative singular feminine**

apeitheia **ap-i'-thi-ah**: disbelief (obstinate and rebellious) -- disobedience, unbelief.

---

## Hebrews 4:7 .

■

.	Greek	Strong's	Origin
He again	παλιν (palin)	3825: back (of place), again (of time), further	a prim. word
fixes	ορίζει (orizei)	3724: to mark off by boundaries, to determine	from the same as horion
a certain	τινὰ (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
day,	ἡμέραν (ēmeran)	2250: day	a prim. word
"Today,"	Σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
saying	λέγων (legōn)	3004: to say	a prim. verb
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
David		1160b: David, king of Isr.	of Hebrew origin David
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
so long	τοσοῦτον (tosouton)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
a time	χρόνον (chronon)	5550: time	a prim. word
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as has been said before,		4275b: to say before	from pro and eipon, used as 2 aor. of prolegó
"TODAY"	Σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

YOU HEAR	ἀκούσητε (akousēte)	191: to hear, listen	from a prim. word mean. hearing
HIS VOICE,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi
DO NOT HARDEN	σκληρύνετε (sklērunēte)	4645: to harden	from sklēros
YOUR HEARTS."	καρδίας (kardias)	2588: heart	a prim. word

## KJV Lexicon

### παλιν **adverb**

**palin pal'-in:** (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

### τινα **indefinite pronoun - accusative singular feminine**

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

### οριζει **verb - present active indicative - third person singular**

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

### ημεραν **noun - accusative singular feminine**

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

### 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.

### δαυιδ **proper noun**

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

### 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.

---

**μετα preposition**

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

---

**τοσούτον demonstrative pronoun - accusative singular masculine**

**tosoutos tos-oo'-tos:** so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

---

**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.

---

**καθως adverb**

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

---

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

**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

---

**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.

---

**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).

---

**της definite article - genitive singular feminine**

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

---

**φωνης noun - genitive singular feminine**

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

---

**αυτου personal pronoun - genitive singular masculine**

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

---

**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.

---

**μη particle - nominative**

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

---

**σκληρυνητε verb - present active subjunctive - second person**

**skleruno sklay-roo'-no:** to indurate, i.e. (figuratively) render stubborn -- harden.

---



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.

καρδιας **noun - accusative plural feminine**

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

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

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

## Hebrews 4:8 .

■			
.	Greek	Strong's	Origin
For if		1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
Joshua	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had given them rest,	κατέπαυσεν (katepausen)	2664: to cause to cease, to rest	from kata and pauó
He would not have spoken	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
of another	ἄλλης (allēs)	243: other, another	a prim. word
day	ἡμέρας (ēmeras)	2250: day	a prim. word
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
that.			

## KJV Lexicon

ει **conditional**

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

γαρ **conjunction**

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

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

ιησους **noun - nominative singular masculine**

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

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

katapauo **kat-ap-ow'-o**: to settle down, i.e. (literally) to colonize, or (figuratively) to (cause to) desist -- cease, (give) rest(-rain).

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

περι **preposition**

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

αλλης **adjective - genitive singular feminine**

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

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.

μετα **preposition**

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

ταυτα **demonstrative pronoun - accusative plural neuter**

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

ημερας **noun - genitive singular feminine**

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

# Hebrews 4:9 .

.	Greek	Strong's	Origin
So	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
there remains	ἀπολείπεται (apoleipetai)	620: to leave, leave behind	from apo and leipó
a Sabbath rest	σαββατισμός (sabbatismos)	4520: a sabbath rest	from a derivation of sabbaton
for the people	λαῶ (laō)	2992: the people	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

### ἀπολείπεται **verb - present passive indicative - third person singular**

apoleipo **ap-ol-ipe'-o**: to leave behind (passively, remain); by implication, to forsake -- leave, remain.

### σαββατισμός **noun - nominative singular masculine**

sabbatismos **sab-bat-is-mos'**: a sabbatism, i.e. (figuratively) the repose of Christianity (as a type of heaven) -- rest.

### τω **definite article - dative singular masculine**

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

### λαω **noun - dative singular masculine**

laos **lah-os'**: a people -- people.

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

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).

## Hebrews 4:10 .

.	Greek	Strong's	Origin
For the one who		5101: who? which? what?	an interrog. pronoun related to tis
has entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
His rest	κατάπαυσιν (katapausin)	2663: rest	from katapauó
has himself	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
rested	κατέπαυσεν (katepausen)	2664: to cause to cease, to rest	from kata and pauó
from his works,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
as God	θεός (theos)	2316: God, a god	of uncertain origin
did from His.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

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

---

**γάρ conjunction**

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

---

**εἰσελθὼν 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).

---

**εἰς preposition**

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

---

**τὴν definite article - accusative singular feminine**

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

---

**καταπαύσιν noun - accusative singular feminine**

**katapausis kat-ap'-ow-sis:** reposing down, i.e. (by Hebraism) abode -- rest.;

---

**αὐτοῦ personal pronoun - genitive singular masculine**

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

---

**καί conjunction**

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

---

**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

---

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

**katapauo kat-ap-ow'-o:** to settle down, i.e. (literally) to colonize, or (figuratively) to (cause to) desist -- cease, (give) rest(-rain).

---

**ἀπό preposition**

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

---

**τῶν definite article - genitive plural neuter**

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

---

**ἐργῶν noun - genitive plural neuter**

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

---

**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

**ὥσπερ** **adverb**

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

**ἀπο** **preposition**

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

**τῶν** **definite article - genitive plural neuter**

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

**ἰδίων** **adjective - genitive plural neuter**

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

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

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

**θεός** **noun - nominative singular masculine**

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

## Hebrews 4:11 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
let us be diligent	σπουδάσωμεν (spoudasōmen)	4704: to make haste, hence to give diligence	from spoudé
to enter	εἰσελεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
that rest,	κατάπαυσιν (katapausin)	2663: rest	from katapauó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

will fall,	πέσῃ (pesē)	4098: to fall	from a redupl. of the prim. root pet
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
[following] the same	αὐτῷ (autō)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
example	ὑποδείγματι (upodeigmati)	5262: a figure, copy, example	from hupodeiknumi
of disobedience.	ἀπειθείας (apeitheias)	543: disobedience	from apeithés

## KJV Lexicon

σπουδασωμεν **verb - aorist active subjunctive - first person**

**spoudazo spoo-dad'-zo:** to use speed, i.e. to make effort, be prompt or earnest -- do (give) diligence, be diligent (forward), endeavour, labour, study.

οὐν **conjunction**

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

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

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

εἰς **preposition**

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

ἐκεῖνην **demonstrative pronoun - accusative singular feminine**

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

την **definite article - accusative singular feminine**

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

**καταπαυσίς** **noun - accusative singular feminine**  
**katapausis** **kat-ap'-ow-sis**: **reposing down, i.e. (by Hebraism) abode -- rest.;**

**ἵνα** **conjunction**  
**hina** **hin'-ah**: **in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.**

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

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

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

**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**

**τις** **indefinite pronoun - nominative singular masculine**  
**tis** **tis**: **some or any person or object**

**ὑποδείγματι** **noun - dative singular neuter**  
**hupodeigma** **hoop-od'-igue-mah**: **an exhibit for imitation or warning (figuratively, specimen, adumbration) -- en-(ex-)ample, pattern.**

**πέσῃ** **verb - second aorist active subjunctive - third person singular**  
**pipto** **pip'-to, :** **to fall -- fail, fall (down), light on.**

**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.**

**ἀπειθείας** **noun - genitive singular feminine**  
**apeitheia** **ap-i'-thi-ah**: **disbelief (obstinate and rebellious) -- disobedience, unbelief.**

## Hebrews 4:12 .

.	Greek	Strong's	Origin
For the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin



is living	Ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
and active	ἐνεργῆς (energēs)	1756: at work, active	from en and ergon
and sharper	τομώτερος (tomōteros)	5114: sharp	from a prim. word temnó (to cut)
than	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
any	πᾶσαν (pasan)	3956: all, every	a prim. word
two-edged	δίστομον (distomon)	1366: double-mouthed, two-edged	from dis and stoma
sword,	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
and piercing	διϊκνούμενος (diiknoumenos)	1338: to go through, penetrate	from dia and the same as hikanos
as far	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
as the division	μερισμοῦ (merismou)	3311: a dividing, distribution	from merizó
of soul	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin
and spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
of both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
joints	ἄρμων (armōn)	719: a joining, joint	from arariskó (to join together)
and marrow,	μυελῶν (muelōn)	3452: marrow	a prim. word
and able to judge	κριτικὸς (kritikos)	2924: critical	from krinó
the thoughts	ἐνθυμήσεων	1761: deliberation, pondering,	from enthumeomai

	(enthumēseōn)	pl. thoughts	
and intentions	ἐννοιῶν (ennoiōn)	1771: thinking, thoughtfulness, from en and nous i.e. moral understanding	
of the heart.	καρδίας (kardias)	2588: heart	a prim. word

## KJV Lexicon

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

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

γὰρ **conjunction**

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

ὁ **definite article - nominative singular masculine**

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

λογος **noun - nominative singular masculine**

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

του **definite article - genitive singular masculine**

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

θεου **noun - genitive singular masculine**

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

καὶ **conjunction**

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

ἐνεργης **adjective - nominative singular masculine**

energes **en-er-gace'**: active, operative -- effectual, powerful.

---

**και conjunction**

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

---

**τομωτερος adjective - nominative singular masculine - comparative or contracted**

tomoteros **tom-o'-ter-os**: more keen -- sharper.

---

**υπερ preposition**

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

---

**πασαν adjective - accusative singular feminine**

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

---

**μαχαιραν noun - accusative singular feminine**

machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

---

**διστομον adjective - accusative singular feminine**

distomos **dis'-tom-os**: double-edged -- with two edges, two-edged.

---

**και conjunction**

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

---

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

diikneomai **dee-ik-neh'-om-ahee**: to reach through, i.e. penetrate -- pierce.

---

**αχρι preposition**

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

---

**μερισμου noun - genitive singular masculine**

merismos **mer-is-mos'**: a separation or distribution -- dividing asunder, gift.

---

**ψυχης noun - genitive singular feminine**

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

---

**τε particle**

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

---

**και conjunction**

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

with other particles or small words

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

αρμων **noun - genitive plural masculine**  
harmos **har-mos'**: an articulation (of the body) -- joint.

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

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

μυελων **noun - genitive plural masculine**  
muelos **moo-el-os'**: the marrow -- marrow.

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

κριτικός **adjective - nominative singular masculine**  
kritikos **krit-ee-kos'**: decisive (critical), i.e. discriminative -- discerner.

ενθυμσεων **noun - genitive plural feminine**  
enthumesis **en-thoo'-may-sis**: deliberation -- device, thought.

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

εννοιων **noun - genitive plural feminine**  
ennoia **en'-noy-ah**: thoughtfulness, i.e. moral understanding -- intent, mind.

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).

## Hebrews 4:13 .

.	Greek	Strong's	Origin
And there is no	οὐκ (ouk)	3756: not, no	a prim. word
creature	κτίσις (ktisis)	2937: creation (the act or the product)	from ktizó

hidden	ἀφανής (aphanēs)	852: unseen	from alpha (as a neg. prefix) and phainó
from His sight,	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
but all things	πάντα (panta)	3956: all, every	a prim. word
are open	γυμνά (gumna)	1131: naked, poorly clothed	a prim. word
and laid bare	τετραχηλισμένα (tetrachēlismena)	5136: to take by the throat, to overthrow	from trachélos
to the eyes	ὀφθαλμοῖς (ophthalmois)	3788: the eye	from a prim. root op- and an uncertain root
of Him with whom	ὄν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have to do.	λόγος (logos)	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

### 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

### κτισις noun - nominative singular feminine

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

αφανης **adjective - nominative singular feminine**  
aphanes **af-an-ace'**: that is not manifest.;

---

ενωπιον **adverb**  
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

---

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

---

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

---

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

---

γυμνα **adjective - nominative plural 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

---

τετραχηλισμενα **verb - perfect passive participle - nominative plural neuter**  
trachelizo **trakh-ay-lid'-zo**: to seize by the throat or neck, i.e. to expose the gullet of a victim for killing (generally, to lay bare) -- opened.

---

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

---

οφθαλμοις **noun - dative plural masculine**  
ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

---

αυτου **personal pronoun - genitive 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

---

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.

---

ημιν **personal pronoun - first person dative plural**  
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

---

ο **definite article - nominative singular masculine**

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

**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.

## Hebrews 4:14 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
since we have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
a great	μέγαν (megan)	3173: great	a prim. word
high priest	ἀρχιερέα (archiereia)	749: high priest	from archó and hierous
who		5101: who? which? what?	an interrog. pronoun related to tis
has passed through	διεληλυθότα (dielēluthota)	1330: to go through, go about, to spread	from dia and erchomai
the heavens,	οὐρανοῦς (ouranous)	3772: heaven	a prim. word
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Son	υἱὸν (uion)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
let us hold fast	κρατῶμεν (kratōmen)	2902: to be strong, rule	from kratos

our confession.

ὁμολογίας  
(omologias)

3671: an agreement,  
confession

from homologeó

## KJV Lexicon

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

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

οὐν **conjunction**

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

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.

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.

διεληλυθοτα **verb - second perfect active participle - accusative singular masculine**

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

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.

ιησουν **noun - accusative singular masculine**

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

τον **definite article - accusative singular masculine**

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

υιον **noun - accusative singular masculine**



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

**του definite article - genitive singular masculine**

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

**θεου noun - genitive singular masculine**

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

**κρατωμεν verb - present active subjunctive - first 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).

**της definite article - genitive singular feminine**

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

**ομολογιας noun - genitive singular feminine**

**homologia hom-ol-og-ee'-ah:** acknowledgment -- con-(pro-)fession, professed.

## Hebrews 4:15 .

.	Greek	Strong's	Origin
For we do not have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
a high priest	ἀρχιερέα (archiereia)	749: high priest	from archó and hierous
who		5101: who? which? what?	an interrog. pronoun related to tis
cannot	δυνάμενον (dunamenon)	1410: to be able, to have power	a prim. verb
sympathize	συμπαθεῖν (sumpathēsai)	4834: to have a fellow feeling with, i.e. sympathize with	from sumpathés
with our weaknesses,	ἀσθενείαις (astheneiais)	769: weakness, frailty	from asthenés
but One who		5101: who? which? what?	an interrog. pronoun related to tis

has been tempted	πεπειρασμένον (pepeirasmenon)	3985: to make proof of, to attempt, test, tempt	from peira
in all things	πάντα (panta)	3956: all, every	a prim. word
as [we are, yet] without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

## 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)

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

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

### 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.

### μη particle - nominative

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

### δυναμενον verb - present middle or passive deponent participle - accusative singular masculine

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

### συμπαθησαι verb - aorist active middle or passive deponent

**sumpatheo soom-path-eh'-o:** to feel sympathy with, i.e. (by implication) to commiserate -- have compassion, be touched with a feeling of.

### ταις definite article - dative plural feminine

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

ασθενειαις **noun - dative plural feminine**  
astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

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

πεπειραμενον **verb - perfect passive participle - accusative singular masculine**  
peirao **pi-rah'-o**: to test (subjectively), i.e. (reflexively) to attempt -- assay.

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

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

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

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

ομοιοτητα **noun - accusative singular feminine**  
homoiotes **hom-oy-ot'-ace**: resemblance -- like as, similitude.

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

αμαρτιας **noun - genitive singular feminine**  
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

## Hebrews 4:16 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
let us draw near	προσερχώμεθα (proserchōmetha)	4334: to approach, to draw near	from pros and erchomai
with confidence	παρρησίας (parrēsias)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
to the throne	θρόνῳ	2362: a throne	probably from thranos (bench)

	(thronō)		
of grace,	χάριτος (charitos)	5485: grace, kindness	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may receive	λάβωμεν (labōmen)	2983: to take, receive	from a prim. root lab-
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
and find	εὕρωμεν (eurōmen)	2147: to find	a prim. verb
grace	χάριν (charin)	5485: grace, kindness	a prim. word
to help	βοήθειαν (boētheian)	996: help	from boētheó
in time of need.	εὐκαιρον (eukairon)	2121: timely	from eu and kairos

## KJV Lexicon

προσερχομεθα **verb - present middle or passive deponent subjunctive - first person**  
**proserchomai pros-er'-khom-ahēe:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

### οὐν **conjunction**

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

### μετα **preposition**

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

### παρησιας **noun - genitive 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).

---

τω **definite article - dative singular masculine**

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

---

θρονω **noun - dative singular masculine**

thronos **thron'-os**: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

---

της **definite article - genitive singular feminine**

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

---

χαριτος **noun - genitive singular feminine**

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

---

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.

---

λαβωμεν **verb - second aorist active subjunctive - first person**

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

---

ελεον **noun - accusative singular masculine**

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

---

και **conjunction**

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

---

χαριν **noun - accusative singular feminine**

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

---

ευρωμεν **verb - second aorist active subjunctive - first person**

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

---

εις **preposition**

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

---

ευκαιρον **adjective - accusative singular feminine**

eukairos **yoo'-kahee-ros**: well-timed, i.e. opportune -- convenient, in time of need.

---

βοηθειαν **noun - accusative singular feminine**

boetheia **bo-ay'-thi-ah**: aid; specially, a rope or chain for frapping a vessel -- help.

# Hebrews 5:1 .

.	Greek	Strong's	Origin
For every	Πᾶς (pas)	3956: all, every	a prim. word
high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierēus
taken	λαμβάνόμενος (lambanomenos)	2983: to take, receive	from a prim. root lab-
from among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
is appointed	καθίσταται (kathistatai)	2525: to set in order, appoint	from kata and histémi
on behalf	ὕπερ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
of men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
in things pertaining	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
to God,	θεὸν (theon)	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 offer	προσφέρει (prosphere)	4374: to bring to, i.e. to offer	from pros and pheró
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
gifts	δῶρα (dōra)	1435: a gift, present, spec. a sacrifice	from didómi
and sacrifices	θυσίας	2378: a sacrifice	from thuó

	(thusias)		
for sins;	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

## KJV Lexicon

πας **adjective - nominative singular 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)

αρχιερεὺς **noun - nominative singular masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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.

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

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

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.

ανθρωπων **noun - genitive plural masculine**

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

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

**kathistemi kath-is'-tay-mee:** to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

---

**τα definite article - accusative plural neuter**

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

---

**προς preposition**

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

---

**τον definite article - accusative singular masculine**

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

---

**θεον noun - accusative singular masculine**

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

---

**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.

---

**προσφερη verb - present active subjunctive - third person singular**

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

---

**δωρα noun - accusative plural neuter**

**doron do'-ron:** specially, a sacrifice -- gift, offering.

---

**τε particle**

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

---

**και conjunction**

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

---

**θυσιας noun - accusative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

---

**υπερ preposition**

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

---

**αμαρτιων noun - genitive plural feminine**

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

---



# Hebrews 5:2 .

.	Greek	Strong's	Origin
he can	δυνάμενος (dunamenos)	1410: to be able, to have power	a prim. verb
deal gently	μετριοπαθεῖν (metriopathein)	3356: to hold one's emotions in restraint	from the same as metriós and pathos
with the ignorant	ἄγνοοῦσιν (agnoousin)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
and misguided,	πλανωμένοις (planōmenois)	4105: to cause to wander, to wander	from plané
since	ἐπεὶ (epei)	1893: when, because	from epi and ei
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
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is beset	περίκειται (perikeitai)	4029: to lie around	from peri and keimai
with weakness;	ἀσθένειαν (astheneian)	769: weakness, frailty	from asthenés

## KJV Lexicon

μετριοπαθεῖν **verb - present active infinitive**

metriopatheo **met-ree-op-ath-eh'-o**: to be moderate in passion, i.e. gentle (to treat indulgently) -- have compassion.

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

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

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.

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

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

καὶ **conjunction**

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

πλανώμενοις **verb - present passive participle - dative plural masculine**

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.;

ἐπεὶ **conjunction**

epei **ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

καὶ **conjunction**

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

αὐτοῖς **personal pronoun - 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

περικεῖται **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.

ἀσθενεῖαν **noun - accusative singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

## Hebrews 5:3 .

.	Greek	Strong's	Origin
and because	δι' (di)	1223: through, on account of, because of	a prim. preposition
of it he is obligated	ὀφείλει (opheilei)	3784: to owe	a prim. word

to offer	προσφέρειν (prospherein)	4374: to bring to, i.e. to offer	from pros and pheró
[sacrifices] for sins,	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
as for the people,	λαοῦ (laou)	2992: the people	a prim. word
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
for himself.		1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

## KJV Lexicon

### καὶ **conjunction**

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

### δια **preposition**

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

### 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.

### οφειλει **verb - present active indicative - third person singular**

**opheilo of-i'-lo:** to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

### καθως **adverb**

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

### 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.

**λαου noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

**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

**περι preposition**

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

**εαυτου reflexive pronoun - third person genitive singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

**προσφερειν verb - present active infinitive**

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

**υπερ preposition**

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

**αμαρτιων noun - genitive plural feminine**

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

## Hebrews 5:4 .

.	Greek	Strong's	Origin
And no	οὐχ (ouch)	3756: not, no	a prim. word
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

takes	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
the honor	τιμὴν (timēn)	5092: a valuing, a price	akin to tió (to value, honor)
to himself,	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
but [receives it] when he is called	καλούμενος (kaloumenos)	2564: to call	a prim. word
by God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
even		2531b: even as	from kathós and per
as Aaron	Ααρών (aarōn)	2: Aaron, the brother of Moses	of Hebrew origin Aharon
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

### 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.

### 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.

### τις indefinite pronoun - nominative singular masculine

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

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

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

**την definite article - accusative singular feminine**

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

**τιμην noun - accusative singular feminine**

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

**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.

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

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

**υπο preposition**

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

**του definite article - genitive singular masculine**

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

**θεου noun - genitive singular masculine**

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

**καθαπερ adverb**

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

**και conjunction**

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

**ααρων proper noun**

**Aaron ah-ar-ohn':** Aaron, the brother of Moses -- Aaron.

## Hebrews 5:5 .

■	Greek	Strong's	Origin
.			
So	Οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

also	καὶ (kai)	2532: and, even, also	a prim. conjunction
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
did not glorify	ἐδόξασεν (edoxasen)	1392: to render or esteem glorious (in a wide application)	from doxa
Himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
so as to become	γενηθῆναι (genēthēnai)	1096: to come into being, to happen, to become	from a prim. root gen-
a high priest,	ἀρχιερέα (archierea)	749: high priest	from archó and hierews
but He who		5101: who? which? what?	an interrog. pronoun related to tis
said	λαλήσας (lalēsas)	2980: to talk	from lalos (talkative)
to Him, "YOU ARE MY SON,	Ὑιός (uios)	5207: a son	a prim. word
TODAY	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
I HAVE BEGOTTEN YOU";	γεγέννηκά (gegennēka)	1080: to beget, to bring forth	from genna (descent, birth)

## 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.

---

**και conjunction**

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

---

**ο definite article - nominative singular masculine**

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

---

**χριστος noun - nominative singular masculine**

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

---

**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.

---

**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.

---

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

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

---

**γενηθηναι verb - aorist passive 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.)

---

**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.

---

**αλλ conjunction**

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

---

**ο definite article - nominative singular masculine**

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

---

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

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

---

**προς preposition**

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

---

**αυτον personal pronoun - accusative singular masculine**

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



<b>υιος</b> <b>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>μου</b> <b>personal pronoun - first person genitive singular</b> <b>mou moo:</b> of me -- I, me, mine (own), my.
<b>ει</b> <b>verb - present indicative - second person singular</b> <b>ei i:</b> thou art -- art, be.
<b>συ</b> <b>personal pronoun - second person nominative singular</b> <b>su soo:</b> the person pronoun of the second person singular thou -- thou.
<b>εγω</b> <b>personal pronoun - first person nominative singular</b> <b>ego eg-o':</b> I, me.
<b>σημερον</b> <b>adverb</b> <b>semeron say'-mer-on:</b> on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.
<b>γεννηκα</b> <b>verb - perfect active indicative - first 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>σε</b> <b>personal pronoun - second person accusative singular</b> <b>se seh:</b> thee -- thee, thou, thy house.

## Hebrews 5:6 .

.	Greek	Strong's	Origin
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as He says	λέγει (legei)	3004: to say	a prim. verb
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in another	ἐτέρῳ (eterō)	2087: other	of uncertain origin
[passage], "YOU ARE A PRIEST	ἱερεὺς (iereus)	2409: a priest	from hieros
FOREVER	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

ACCORDING	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
TO THE ORDER	τάξις (taxin)	5010: an arranging, order	from tassó
OF MELCHIZEDEK."	Μελχισέδεκ (melchisedek)	3198: Melchizedek, O.T. king of Salem	of Hebrew origin Malki-tsedeq

## KJV Lexicon

### καθώς **adverb**

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

### καί **conjunction**

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

### ἐν **preposition**

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

### ἕτερος **adjective - dative singular masculine**

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

### 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.

### σύ **personal pronoun - second person nominative singular**

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

### ἱερεὺς **noun - nominative singular masculine**

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

### 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.

**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)

**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.

**ταξιν noun - accusative singular feminine**

**taxis tax'-is:** regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

**μελχισεδεκ proper noun**

**Melchisedek mel-khis-ed-ek'**: Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

## Hebrews 5:7 .

.	Greek	Strong's	Origin
In the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of His flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word
He offered	προσενέγκας (prosenenkas)	4374: to bring to, i.e. to offer	from pros and pheró
up both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
prayers	δεήσεις (deēseis)	1162: a need, entreaty	from deomai
and supplications	ίκετηρίας (iketērias)	2428: supplication	from hiketérios; from adjective hiketés (a suppliant)
with loud	ἰσχυρᾶς (ischuras)	2478: strong, mighty	from ischuó
crying	κραυγῆς (kraugēs)	2906: an outcry	from krazó
and tears	δακρύων	1144: a teardrop	a prim. word

	(dakruōn)		
to the One able	δυνάμενον (dunamenon)	1410: to be able, to have power	a prim. verb
to save	σώζειν (sōzein)	4982: to save	from sós (safe, well)
Him from death,	θανάτου (thanatou)	2288: death	from thnéskó
and He was heard	εἰσακουσθεῖς (eisakoustheis)	1522: to listen, to obey	from eis and akouó
because	ἀπό (apo)	575: from, away from	a preposition and a prim. particle
of His piety.	εὐλαβείας (eulabeias)	2124: caution	from eulabés

## KJV Lexicon

### ος **relative pronoun - nominative singular masculine**

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

### εν **preposition**

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

### 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.

### της **definite article - genitive singular feminine**

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

### σαρκος **noun - genitive singular feminine**

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

---

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

---

**δεησεις** **noun - accusative plural feminine**  
**deesis deh'-ay-sis:** a petition -- prayer, request, supplication.

---

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

---

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

---

**ικετηριας** **noun - accusative plural feminine**  
**hiketeria hik-et-ay-ree'-ah:** intreaty -- supplication.

---

**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.

---

**δυναμενον** **verb - present middle or passive deponent participle - accusative singular masculine**  
**dunamai doo'-nam-ahee:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

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

---

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

---

**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)

---

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

---

**μετα** **preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**κραυγης** **noun - genitive singular feminine**  
**krauge krow-gay':** an outcry (in notification, tumult or grief) -- clamour, cry(-ing).

---

<b>ισχυρας</b> <b>adjective - genitive singular feminine</b> <b>ischuros is-khoo-ros':</b> forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.
<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>δακρυων</b> <b>noun - genitive plural neuter</b> <b>dakru dak'-roo:</b> a tear -- tear.
<b>προσενεγκας</b> <b>verb - aorist active participle - nominative singular masculine</b> <b>prosphero pros-fer'-o:</b> 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.
<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>εισακουσθεις</b> <b>verb - aorist passive participle - nominative singular masculine</b> <b>eisakouo ice-ak-oo'-o:</b> to listen to -- hear.
<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>της</b> <b>definite article - genitive 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>ευλαβειας</b> <b>noun - genitive singular feminine</b> <b>eulabeia yoo-lab'-i-ah:</b> caution, i.e. (religiously) reverence (piety); by implication, dread (concretely) -- fear(-ed).

## Hebrews 5:8 .

.	Greek	Strong's	Origin
Although	καίπερ (kaiper)	2539: although	from kai and per
He was a Son,	υἱὸς (uios)	5207: a son	a prim. word
He learned	ἔμαθεν (emathen)	3129: to learn	from the root math-
obedience	ὑπακοήν	5218: obedience	from hupakouó

	(ὑπακοῆν)	
from the things which	ὧν (ōn)	3739: usually rel. who, which, a prim. pronoun that, also demonstrative this, that
He suffered.	ἔπαθεν (epathen)	3958: to suffer, to be acted on akin to penthos

## KJV Lexicon

### καίπερ **conjunction**

**kaiper kah'-ee-per:** and indeed, i.e. nevertheless or notwithstanding -- and yet, although.

### ὢν **verb - present participle - nominative singular masculine**

**on oan:** being -- be, come, have.

### 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.

### εμαθεν **verb - second aorist active indicative - third person singular**

**manthano man-than'-o:** to learn (in any way) -- learn, understand.

### αφ **preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### ὧν **relative pronoun - genitive plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### επαθεν **verb - second aorist active indicative - third person singular**

**pascho pas'-kho:** to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

### την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ὑπακοην **noun - accusative singular feminine**

**hupakoe hoop-ak-o-ay':** attentive hearkening, i.e. (by implication) compliance or submission -- obedience, (make) obedient, obey(-ing).

# Hebrews 5:9 .

.	Greek	Strong's	Origin
And having been made perfect,	τελειωθεῖς (teleiōtheis)	5048: to bring to an end, to complete, perfect	from teleios
He became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
those	τοῖς (tois)	3588: the	the def. art.
who obey	ὑπακούουσιν (upakouousin)	5219: to listen, attend to	from hupo and akouó
Him the source	αἴτιος (aitios)	159a: causative of, responsible for	from aitia
of eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
salvation,	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér

## 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

τελειωθεῖς **verb - aorist passive participle - nominative singular masculine**

**teleioo tel-i-o'-o:** to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

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.)



<b>τοῖς</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>ὑπακούουσιν</b>	<b>verb - present active participle - dative plural masculine</b>
<b>hupakouo hoop-ak-oo'-o:</b> 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.	
<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>πᾶσιν</b>	<b>adjective - dative plural masculine</b>
<b>pas pas:</b> apparently a primary word; all, any, every, the whole	
<b>αἰτίος</b>	<b>adjective - nominative singular masculine</b>
<b>aitios ah'-ee-tee-os:</b> causative, i.e. (concretely) a causer -- author.	
<b>σωτηρίας</b>	<b>noun - genitive singular feminine</b>
<b>soteria so-tay-ree'-ah:</b> rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.	
<b>αἰωνίου</b>	<b>adjective - genitive singular feminine</b>
<b>aionios ahee-o'-nee-os:</b> perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).	

## Hebrews 5:10 .

.	Greek	Strong's	Origin
being designated	προσαγορευθεὶς (prosagoreutheis)	4316: to address, hence to call by name	from pros and agoreuó (to speak in the assembly)
by God	θεοῦ (theou)	2316: God, a god	of uncertain origin
as a high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hiereus
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the order	τάξιν (taxin)	5010: an arranging, order	from tassó

of Melchizedek.

Μελχισέδεκ  
(melchisedek)

3198: Melchizedek, O.T. king of Hebrew origin Malki-tsedeq  
of Salem

## KJV Lexicon

προσαγορευθεις **verb - aorist passive participle - nominative singular masculine**  
prosagoreuo **pros-ag-or-yoo'-o**: to address, i.e. salute by name -- call.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αρχιερευς **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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.

ταξιν **noun - accusative singular feminine**

taxis **tax'-is**: regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

μελχισεδεκ **proper noun**

Melchisedek **mel-khis-ed-ek'**: Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

## Hebrews 5:11 .

.	Greek	Strong's	Origin
Concerning	Περί (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
him we have much	πολύς (polus)	4183: much, many	a prim. word
to say,	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
and [it is] hard to explain,	δυσερμήνευτος (dusermēneutos)	1421: hard of interpretation	from dus- and herméneuó
since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
you have become	γεγόνατε (gegonate)	1096: to come into being, to happen, to become	from a prim. root gen-
dull	νωθροὶ (nōthroi)	3576: sluggish, slothful	akin to nóthés (sluggish, slothful)
of hearing.	ἀκοαῖς (akoais)	189: hearing, the sense of hearing	from akouó

## KJV Lexicon

### περί **preposition**

**peri per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### οὗ **relative pronoun - genitive singular masculine**

**hos hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### πολύς **adjective - nominative singular masculine**

**polus pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

### ἡμῖν **personal pronoun - first person dative plural**

**hemin hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

δυσερμηνευτος **adjective - nominative singular masculine**

dusermeneutos **doos-er-mane'-yoo-tos**: difficult of explanation -- hard to be uttered.

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.

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.

νωθοι **adjective - nominative plural masculine**

nothros **no-thros'**: sluggish, i.e. (literally) lazy, or (figuratively) stupid -- dull, slothful.

γεγονατε **verb - second perfect active indicative - second person**

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.).

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.

ακοαις **noun - dative 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.

## Hebrews 5:12 .

.	Greek	Strong's	Origin
For though	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
by this	τὸν (ton)	3588: the	the def. art.
time	χρόνον (chronon)	5550: time	a prim. word
you ought	οφείλοντες (opheilontes)	3784: to owe	a prim. word
to be teachers,	διδάσκαλοι (didaskaloi)	1320: an instructor	from didaskó
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
need	χρείαν (chreian)	5532: need, business	akin to chraomai
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
for someone		5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to teach	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
you the elementary	στοιχεῖα (stoicheia)	4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó
principles		4747: one of a row, hence a letter (of the alphabet), by ext. the elements (of knowledge)	from the same as stoicheó
of the oracles	λογίων (logiōn)	3051: a saying, an oracle	neut. of logios
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and you have come	γεγόνατε (gegonate)	1096: to come into being, to happen, to become	from a prim. root gen-
to need	χρείαν (chreian)	5532: need, business	akin to chraomai
milk	γάλακτος	1051: milk	probably from a prim. root glakt-

	(galaktos)		
and not solid	στερεᾶς (stereās)	4731: hard, firm	a prim. word
food.	τροφῆς (trophēs)	5160: nourishment, food	from trephó

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### γαρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### οφειλοντες verb - present active participle - nominative plural masculine

**opheilo of-i'-lo:** to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

### ειναι verb - present infinitive

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

### διδασκαλοι noun - nominative plural masculine

**didaskalos did-as'-kal-os:** an instructor (genitive case or specially) -- doctor, master, teacher.

### 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.

### 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.

### 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.

---

**χρεῖαν** 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.

---

**ἐχετε** verb - present active indicative - second person

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

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**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.

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**διδασκεῖν** verb - present active infinitive

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

---

**ὑμᾶς** personal pronoun - second person accusative plural

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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**τίνα** interrogative pronoun - nominative plural neuter

**tis tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

---

**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.

---

**στοιχεῖα** noun - nominative plural neuter

**stoicheion stoy-khi'-on:** something orderly in arrangement, i.e. (by implication) a serial (basal, fundamental, initial) constituent (literally), proposition (figuratively) -- element, principle, rudiment.

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**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.

---

**ἀρχῆς** noun - genitive singular feminine

**arche ar-khay':** beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

---

**τῶν** definite article - genitive plural neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λογίων** noun - genitive plural neuter

**logion log'-ee-on:** an utterance (of God) -- oracle.

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**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.

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

γεγονατε **verb - second perfect active indicative - second person**

ginomai **ghin'-om-ahē**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

χρεיא **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.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

γαλακτος **noun - genitive singular neuter**

gala **gal'-ah**: milk (figuratively) -- milk.

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.

στερεας **adjective - genitive singular feminine**

stereos **ster-eh-os'**: stiff, i.e. solid, stable -- steadfast, strong, sure.

τροφης **noun - genitive singular feminine**

trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

## Hebrews 5:13 .

.	Greek	Strong's	Origin
For everyone	παῖς (pas)	3956: all, every	a prim. word
who partakes	μετέχων (metechōn)	3348: to partake of, share in	from meta and echó



[only] of milk	γάλακτος (galaktos)	1051: milk	probably from a prim. root glakt-
is not accustomed	ἄπειρος (apeiros)	552: without experience of	from alpha (as a neg. prefix) and peira
to the word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
for he is an infant.	νήπιος (nēpios)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin

## 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)

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετεχων **verb - present active participle - nominative singular masculine**

**metecho met-ekh'-o:** to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

γαλακτος **noun - genitive singular neuter**

**gala gal'-ah:** milk (figuratively) -- milk.

απειρος **adjective - nominative singular masculine**

**apeiros ap'-i-ros:** inexperienced, i.e. ignorant -- unskilful.

λογου **noun - genitive singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause,

communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

**δικαιοσύνης** **noun - genitive singular feminine**

**dikaïosune** **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

**νηπιος** **adjective - nominative singular masculine**

**nepios** **nay'-pee-os**: not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

**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

## Hebrews 5:14 .

.	Greek	Strong's	Origin
But solid	στερεὰ (sterea)	4731: hard, firm	a prim. word
food	τροφή (trophē)	5160: nourishment, food	from trephó
is for the mature,	τελείων (teleiōn)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
who because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of practice	ἐξιν (exin)	1838: habit, practice	from echó
have	ἐχόντων (echontōn)	2192: to have, hold	a prim. verb
their senses	αἰσθητήρια (aisthētēria)	145: organ of perception	from aisthanomai and -térion (suff. denoting place)
trained	γεγυμνασμένα (gegumnasmena)	1128: to exercise naked, to train	from gymnos

to discern	διάκρισιν (diakrisin)	1253: the act of judgment	from diakrinó
good	καλοῦ (kalou)	2570: beautiful, good	a prim. word
and evil.	κακοῦ (kakou)	2556: bad, evil	a prim. word

## KJV Lexicon

ΤΕΛΕΙΩΝ **adjective - genitive plural masculine**

**teleios tel'-i-os**: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ΔΕ **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΣΤΙΝ **verb - present indicative - third person singular**

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

Η **definite article - nominative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΣΤΕΡΕΑ **adjective - nominative singular feminine**

**stereos ster-eh-os'**: stiff, i.e. solid, stable -- stedfast, strong, sure.

ΤΡΟΦΗ **noun - nominative singular feminine**

**trophe trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

ΤΩΝ **definite article - genitive plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΙΑ **preposition**

**dia dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΗΝ **definite article - accusative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξιν **noun - accusative singular feminine**  
hexis **hex'-is**: habit, i.e. (by implication) practice -- use.

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.

αισθητηρια **noun - accusative plural neuter**  
aistheterion **ahee-sthay-tay'-ree-on**: an organ of perception, i.e. (figuratively) judgment -- senses.

γεγυμνασμενα **verb - perfect passive participle - accusative plural neuter**  
gumnazo **goom-nad'-zo**: to practise naked (in the games), i.e. train (figuratively) -- exercise.

εχοντων **verb - present active participle - genitive plural masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

διακρισιν **noun - accusative singular feminine**  
diakrisis **dee-ak'-ree-sis**: judicial estimation -- discern(-ing), disputation.

καλου **adjective - genitive singular neuter**  
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

τε **particle**  
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κακου **adjective - genitive singular neuter**  
kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

## Hebrews 6:1 .

.	Greek	Strong's	Origin
Therefore	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
leaving	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)

the elementary	ἀρχῆς (archēs)	746: beginning, origin	from archó
teaching	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
about the Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
let us press	φέρώμεθα (pherōmetha)	5342: to bear, carry, bring forth	a prim. word
on to maturity,	τελειότητα (teleiotēta)	5047: completeness, perfection	from teleios
not laying	καταβαλλόμενοι (kataballomenoi)	2598: to cast down	from kata and balló
again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a foundation	θεμέλιον (themelion)	2310b: of or for a foundation	from tithémi
of repentance	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoeó
from dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
and of faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
toward	ἐπὶ (epi)	1909: on, upon	a prim. preposition
God,	θεὸν (theon)	2316: God, a god	of uncertain origin

## KJV Lexicon

### διο conjunction

**διο dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

### 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.

### της definite article - genitive singular feminine

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### αρχης noun - genitive singular feminine

**arche ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

### του definite article - genitive singular masculine

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### χριστου noun - genitive singular masculine

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

### 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.

### 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.

### τελειοτητα noun - accusative singular feminine

**teleiotes tel-i-ot'-ace**: (the state) completeness (mentally or morally) -- perfection(-ness).

φέρωμεθα **verb - present passive subjunctive - first person**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

---

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

παλιν **adverb**

palin **pal'-in**: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

---

θεμελιον **noun - accusative singular masculine**

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

---

καταβαλλομενοι **verb - present middle passive - nominative plural masculine**

kataballo **kat-ab-al'-lo**: to throw down -- cast down, lay.

---

μετανοιας **noun - genitive singular feminine**

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

---

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

νεκρων **adjective - genitive plural neuter**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

---

εργων **noun - genitive plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

---

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.

---

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

# Hebrews 6:2 .

.	Greek	Strong's	Origin
of instruction	διδασχῆν (didachēn)	1322: doctrine, teaching	from didaskó
about washings	βαπτισμῶν (baptismōn)	909: (the act of) a dipping or washing	from baptizó
and laying	ἐπιθέσεως (epitheseōs)	1936: a laying on, an assault	from epitithémi
on of hands,	χειρῶν (cheirōn)	5495: the hand	a prim. word
and the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
and eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
judgment.	κρίματος (krimatos)	2917: a judgment	from krinó

## KJV Lexicon

βαπτισμων **noun - genitive plural masculine**

baptismos **bap-tis-mos'**: ablution (ceremonial or Christian) -- baptism, washing.

διδασχης **noun - genitive singular feminine**

didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

ἐπιθέσεως **noun - genitive singular feminine**

epithesis **ep-ith'-es-is**: an imposition (of hands officially) -- laying (putting) on.

τε **particle**



**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**χειρων noun - genitive plural feminine**

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

**αναστασεως noun - genitive singular feminine**

**anastasis an-as'-tas-is:** raised to life again, resurrection, rise from the dead, that should rise, rising again.

**τε particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**νεκρων adjective - genitive plural masculine**

**nekros nek-ros':** dead (literally or figuratively; also as noun) -- dead.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κριματος noun - genitive singular neuter**

**krima kree'-mah:** a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

**αιωνιου adjective - genitive singular neuter**

**aionios ahee-o'-nee-os:** perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

## Hebrews 6:3 .

.	Greek	Strong's	Origin
And this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
we will do,	ποιήσομεν (poiēsomen)	4160: to make, do	a prim. word
if	ἐάνπερ (eanper)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
God	θεός (theos)	2316: God, a god	of uncertain origin
permits.	ἐπιτρέπη	2010: to turn to, entrust,	from epi and the same as tropé

(epitrepē)

hence to permit

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ΠΟΙΗΣΩΜΕΝ verb - aorist active subjunctive - first person**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**ΕΑΝΤΕΡ conditional**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

**ΕΠΙΤΡΕΠΗ verb - present active subjunctive - third person singular**

**epitrepo ep-ee-trep'-o:** to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**θεος noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Hebrews 6:4 .

.	Greek	Strong's	Origin
For in the case of those	ΤΟΥΣ (tous)	3588: the	the def. art.
who have once	ἅΠΑΞ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-

been enlightened	φωτισθέντας (phōtisthentas)	5461: to shine, give light	from phós
and have tasted	γευσάμενους (geusamenous)	1089: to taste, eat	a prim. verb
of the heavenly	ἐπουρανίου (epouraniou)	2032: of heaven	from epi and ouranos
gift	δωρεᾶς (dōreas)	1431: a gift	from didómi
and have been made	γενηθέντας (genēthentas)	1096: to come into being, to happen, to become	from a prim. root gen-
partakers	μετόχους (metochous)	3353: sharing in	from metechó
of the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneó

## KJV Lexicon

αδυνατον **adjective - nominative singular neuter**

adunatos **ad-oo'-nat-os**: unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απαξ **adverb**

hapax **hap'-ax**: one (or a single) time (numerically or conclusively) -- once.

φωτισθεντας **verb - aorist passive participle - accusative plural masculine**

**photizo fo-tid'-zo:** to shed rays, i.e. to shine or (transitively) to brighten up -- enlighten, illuminate, (bring to, give) light, make to see.

**γευσάμενους verb - aorist middle deponent participle - accusative plural masculine**  
**geuomai ghyoo'-om-ahee:** to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

**τε particle**  
**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**της definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δωρεας noun - genitive singular feminine**  
**dorea do-reh-ah':** a gratuity -- gift.

**της definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**επουρανιου adjective - genitive singular feminine**  
**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

**και conjunction**  
**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**μετοχους adjective - accusative plural masculine**  
**metochos met'-okh-os:** participant, i.e. (as noun) a sharer; by implication, an associate -- fellow, partaker, partner.

**γενηθεντας verb - aorist passive deponent participle - accusative plural masculine**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

**πνευματος noun - genitive singular neuter**  
**pneuma pnyoo'-mah:** ghost, life, spirit(-ual, -ually), mind.

**αγιου adjective - genitive singular neuter**  
**hagios hag'-ee-os:** sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

## Hebrews 6:5 .

.	Greek	Strong's	Origin
and have tasted	γευσάμενους	1089: to taste, eat	a prim. verb

	(geusamenous)		
the good	καλὸν (kalon)	2570: beautiful, good	a prim. word
word	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and the powers	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
of the age	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
to come,	μέλλοντος (mellontos)	3195: to be about to	a prim. verb

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### καλον adjective - accusative singular neuter

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

### γευσσμενους verb - aorist middle deponent participle - accusative plural masculine

**geuomai ghyoo'-om-ahce:** to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

### θεου noun - genitive singular masculine

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### 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

### δυναμεις noun - accusative plural feminine

**dunamis** **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

**τε** **particle**

**te** **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**μελλοντος** **verb - present active participle - genitive singular masculine**

**mello** **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

**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)

## Hebrews 6:6 .

.	Greek	Strong's	Origin
and [then] have fallen away,	παραπεσόντας (parapesontas)	3895: to fall in, into or away, to fail	from para and piptó
it is impossible		102: unable, powerless	from alpha (as a neg. prefix) and dunatos
to renew	ἀνακαινίζειν (anakainizein)	340: to renew	from anakainoó
them again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
to repentance,	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoéo
since they again crucify	ανασταυροῦντας (anastaurountas)	388: to crucify again	from ana and stauroó
to themselves	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
the Son	υἱὸν (uion)	5207: a son	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and put Him to open shame.	παραδειγματίζοντας (paradeigmatizontas)	3856: to set forth as an example	from para and deigmatizó

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**παραπεσοντας verb - second aorist active participle - accusative plural masculine**

**parapipto par-ap-ip'-to:** to fall aside, i.e. (figuratively) to apostatize -- fall away.

**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.

**ανακαινιζειν verb - present active infinitive**

**anakainizo an-ak-ahee-nid'-zo:** to restore -- renew.

**εις 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.

**ανασταυρουντας verb - present active participle - accusative plural masculine**

**anastauroo an-as-tow-ro'-o:** to recrucify (figuratively) -- crucify afresh.

**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.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**υιον noun - accusative singular masculine**

**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραδειγματιζοντας **verb - present active participle - accusative plural masculine**

**paradeigmatizo par-ad-ig-ue-mat-id'-zo:** to show alongside (the public), i.e. expose to infamy -  
- make a public example, put to an open shame.

## Hebrews 6:7 .

.	Greek	Strong's	Origin
For ground	γῆ (gē)	1093: the earth, land	a prim. word
that drinks	πιοῦσα (piousa)	4095: to drink	a prim. word
the rain	ὑετὸν (ueton)	5205: rain	from huó (to rain)
which often	πολλάκις (pollakis)	4178: often	adverb from polus
falls	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
on it and brings forth	τίκτουςα (tik tousa)	5088: to beget, bring forth	from a prim. root tek-
vegetation	βοτάνην (botanēn)	1008: grass, fodder	from boskó
useful	εὐθετον (eutheton)	2111: well-placed, i.e. ready for use	from eu and tithémi
to those	ἐκεῖνοις (ekeinois)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
for whose	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun



sake	δι' (di)	1223: through, on account of, because of	a prim. preposition
it is also	καὶ (kai)	2532: and, even, also	a prim. conjunction
tilled,	γεωργεῖται (geōrgeitai)	1090: to till	from geórgos
receives	μεταλαμβάνει (metalambanei)	3335: to partake of	from meta and lambanó
a blessing	εὐλογίας (eulogias)	2129: praise, blessing	from the same as eulogeó
from God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

### 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.

### 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.

### πiousα verb - second aorist active participle - nominative singular feminine

**pino pee'-no:** to imbibe -- drink.

### τον definite article - accusative singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, 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.

---

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

---

πολλακις **adverb**

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

---

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.

---

υετον **noun - accusative singular masculine**

huetos **hoo-et-os'**: rain, especially a shower -- rain.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

τικτουσα **verb - present active participle - nominative singular feminine**

tikto **tik'-to**: to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

---

βοτανην **noun - accusative singular feminine**

botane **bot-an'-ay**: herbage (as if for grazing) -- herb.

---

ευθετον **adjective - accusative singular feminine**

euthetos **yoo'-thet-os**: well placed, i.e. (figuratively) appropriate -- fit, meet.

---

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.

---

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

ους **relative pronoun - accusative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

γεωργειται **verb - present passive indicative - third person singular**

georgio **gheh-or-gheh'-o**: to till (the soil) -- dress.

---

μεταλαμβανει **verb - present active indicative - third person singular**

metalambano **met-al-am-ban'-o**: to partipate; genitive case, to accept (and use) -- eat, have,

be partaker, receive, take.

**ευλογίας noun - genitive singular feminine**

**eulogia yoo-log-ee'-ah:** fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

**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.

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Hebrews 6:8 .

.	Greek	Strong's	Origin
but if it yields	ἐκφέρουσα (ekpherousa)	1627: to carry out, bring forth	from ek and pheró
thorns	ἀκάνθας (akanthas)	173: a prickly plant, thorn	from aké (a point, edge)
and thistles,	τριβόλους (tribolous)	5146: a thistle	from treis and belos
it is worthless	ἀδόκιμος (adokimos)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos
and close	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
to being cursed,	κατάρας (kataras)	2671: a curse	from kata and ara
and it ends	τέλος (telos)	5056: an end, a toll	a prim. word
up being burned.	καῦσιν (kausin)	2740: burning	from kaió

## KJV Lexicon

εκφέρουσα **verb - present active participle - nominative singular feminine**

ekphero **ek-fer'-o**: to bear out -- bear, bring forth, carry forth (out).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

τριβολους **noun - accusative plural masculine**

tribolos **trib'-ol-os**: a crow-foot (three-pronged obstruction in war), i.e. (by analogy) a thorny plant (caltrop) -- brier, thistle.

αδοκιμος **adjective - nominative singular masculine**

adokimos **ad-ok'-ee-mos**: unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταρας **noun - genitive singular feminine**

katara **kat-ar'-ah**: imprecation, execration -- curse(-d, ing).

εγγυς **adverb**

eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

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.

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.

**εις** **preposition**  
**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**καυσίς** **noun - accusative singular feminine**  
**kausis kow'-sis:** burning (the act) -- be burned.

## Hebrews 6:9 .

.	Greek	Strong's	Origin
But, beloved,	ἀγαπητοί (agapētoi)	27: beloved	from agapaó
we are convinced	Πεπεείσμεθα (pepeismetha)	3982: to persuade, to have confidence	a prim. verb
of better things		2909: better	cptv. of the same as kratistos
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you, and things that accompany	ἐχόμενα (echomena)	2192: to have, hold	a prim. verb
salvation,	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
though	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we are speaking	λαλοῦμεν (laloumen)	2980: to talk	from lalos (talkative)
in this way.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

## KJV Lexicon

πτεπεισμεθα **verb - perfect passive indicative - first person**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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).

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

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.

κρεισσονα **adjective - accusative plural neuter**

kreisson **krice'-son**: (as noun) better, i.e. greater advantage -- better.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εχομενα **verb - present passive participle - accusative plural neuter**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

σωτηριας **noun - genitive singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

λαλουμεν **verb - present active indicative - first person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

# Hebrews 6:10 .

.	Greek	Strong's	Origin
For God	θεός (theos)	2316: God, a god	of uncertain origin
is not unjust	ἀδικος (adikos)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
so as to forget	ἐπιλαθέσθαι (epilathesthai)	1950: to forget, neglect	from epi and lanthanó
your work	ἔργου (ergou)	2041: work	from a prim. verb erdó (to do)
and the love	ἀγάπης (agapēs)	26: love, goodwill	from agapaó
which	ἥς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have shown	ἐνεδείξασθε (enedeixasthe)	1731: to indicate (by word or act), to prove	from en and deiknumi
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
His name,	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
in having ministered	διακονήσαντες (diakonēsantes)	1247: to serve, minister	from diakonos
and in still ministering	διακονοῦντες (diakonountes)	1247: to serve, minister	from diakonos
to the saints.	ἁγίοις (agiois)	40: sacred, holy	from a prim. root

## 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)

### αδικος adjective - nominative singular masculine

adikos **ad'-ee-kos**: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### επιλανθесθαι verb - second aorist middle deponent middle or passive deponent

epilanthomai **ep-ee-lan-than'-om-ahee**: to lose out of mind; by implication, to neglect -- (be) forget(-ful of).

### του definite article - genitive singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### εργου noun - genitive singular neuter

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

### 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

### του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### κοπου noun - genitive singular masculine

kopos **kop'-os**: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.



της **definite article - genitive singular feminine**

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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αγαπης **noun - genitive singular feminine**

agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

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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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ενεδείξασθε **verb - aorist middle indicative - second person**

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

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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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ονομα **noun - accusative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

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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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διακονησαντες **verb - aorist active participle - nominative plural masculine**

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

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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.

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αγιοις **adjective - dative plural masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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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

---

διακονουντες **verb - present active participle - nominative plural masculine**

diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

# Hebrews 6:11 .

.	Greek	Strong's	Origin
And we desire	ἐπιθυμοῦμεν (epithumoumen)	1937: desire, lust after	from epi and thumos
that each one	ἐκαστον (ekaston)	1538: each, every	a prim. word
of you show	ἐνδείκνυσθαι (endeiknusthai)	1731: to indicate (by word or act), to prove	from en and deiknumi
the same	αὐτήν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
diligence	σπουδὴν (spoudēn)	4710: haste, diligence	from speudó
so	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
as to realize the full assurance	πληροφορίαν (plērophorian)	4136: full assurance	from plērophoreó
of hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the end,	τέλους (telous)	5056: an end, a toll	a prim. word

## KJV Lexicon

ἐπιθυμοῦμεν **verb - present active indicative - first person**

epithumeo **ep-ee-thoo-meh'-o**: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**εκάστων adjective - accusative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**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

**ενδεικνυσθαι verb - present middle middle or passive deponent**

**endeiknumi en-dike'-noo-mee:** to indicate (by word or act) -- do, show (forth).

**σπουδην noun - accusative 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

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πληροφοριαν noun - accusative singular feminine**

**plerophoria play-rof-or-ee'-ah:** entire confidence -- (full) assurance.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ελπιδος noun - genitive singular feminine**

**elpis el-pece':** expectation (abstractly or concretely) or confidence -- faith, hope.

**αχρι preposition**

**achri akh'-ree:** (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

**τελους noun - genitive singular neuter**

**telos tel'-os:** continual, custom, end(-ing), finally, uttermost.

# Hebrews 6:12 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will not be sluggish,	νωθροὶ (nōthroi)	3576: sluggish, slothful	akin to nóthés (sluggish, slothful)
but imitators	μιμηταὶ (mimētai)	3402: an imitator	from mimeomai
of those	τῶν (tōn)	3588: the	the def. art.
who through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
and patience	μακροθυμίας (makrothumias)	3115: patience, long-suffering	from makros and thumos
inherit	κληρονομοῦντων (klēronomountōn)	2816: to inherit	from kléronomos
the promises.	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai

## 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.

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

νωθοι **adjective - nominative plural masculine**

nothros **no-thros'**: sluggish, i.e. (literally) lazy, or (figuratively) stupid -- dull, slothful.

γενησθε **verb - second aorist middle deponent subjunctive - second person**  
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.)

μιμηται **noun - nominative plural masculine**  
mimetes **mim-ay-tace'**: an imitator -- follower.

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.

δια **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

πιστεως **noun - genitive singular feminine**  
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μακροθυμιας **noun - genitive singular feminine**  
makrothumia **mak-roth-oo-mee'-ah**: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

κληρονομουντων **verb - present active participle - genitive plural masculine**  
kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

τας **definite article - accusative plural feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιας **noun - accusative plural feminine**  
epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

## Hebrews 6:13 .

.	Greek	Strong's	Origin
For when God	θεὸς (theos)	2316: God, a god	of uncertain origin

made the promise	ἐπαγγειλάμενος (epangeilamenos)	1861: to proclaim, to promise	from epi and aggeló
to Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
He could	εἶχεν (eichen)	2192: to have, hold	a prim. verb
swear	ὀμόσαι (omosai)	3660: to swear, take an oath	and omnumi; a prim. verb
by no one	οὐδενός (oudenos)	3762: no one, none	from oude and heis
greater,	μείζονος (meizonos)	3173: great	a prim. word
He swore	ὥμοσεν (ōmosen)	3660: to swear, take an oath	and omnumi; a prim. verb
by Himself,	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

## KJV Lexicon

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

επαγγειλάμενος **verb - aorist middle deponent participle - nominative singular masculine**

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.

**ο definite article - nominative singular masculine**

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).

**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.

**κατ preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

**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.

**ειχεν verb - imperfect active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**μειζονος adjective - genitive singular masculine - comparative or contracted**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

**ομοσαι verb - aorist active middle or passive deponent**

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

**ωμοσεν verb - aorist active indicative - third person singular**

omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

**καθ preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

**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.

## Hebrews 6:14 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb

"I WILL SURELY	μήν (mēn)	3375: certainly	a strengthened form of men
BLESS	εὐλογήσω (eulogēsō)	2127: to speak well of, praise	from eu and logos
YOU AND I WILL SURELY	πληθύνων (plēthunōn)	4129: to increase, to be increased	from plēthos
MULTIPLY	πληθυνῶ (plēthunō)	4129: to increase, to be increased	from plēthos
YOU."			

## 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.

η **particle**

**e ay:** assuredly -- surely.

μην **particle**

**men mane:** a particle of affirmation; assuredly -- surely.

ευλογων **verb - present 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.

ευλογησω **verb - future active indicative - first 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.

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



πληθυνων **verb - present active participle - nominative singular masculine**  
plethuno **play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

πληθυνω **verb - future active indicative - first person singular**  
plethuno **play-thoo'-no**: to increase (transitively or intransitively) -- abound, multiply.

σε **personal pronoun - second person accusative singular**  
se **seh**: thee -- thee, thou, thy house.

## Hebrews 6:15 .

.	Greek	Strong's	Origin
And so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
having patiently waited,	μακροθυμήσας (makrothumēsas)	3114: to persevere, to be patient	from makros and thumos
he obtained	ἐπέτυχεν (epetuchen)	2013: to light upon, i.e. to obtain	from epi and tugchanó
the promise.	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

μακροθυμήσας **verb - aorist active participle - nominative singular masculine**

makrothumeo **mak-roth-oo-meh'-o**: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

ἐπέτυχεν **verb - second aorist active indicative - third person singular**

epitugchano **ep-ee-toong-khan'-o**: to chance upon, i.e. (by implication) to attain -- obtain.

της **definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελίας **noun - genitive singular feminine**  
**epaggelia ep-ang-el-ee'-ah:** an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

## Hebrews 6:16 .

.	Greek	Strong's	Origin
For men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
swear	ὀμνύουσιν (omnuousin)	3660: to swear, take an oath	and omnumi; a prim. verb
by one greater	μείζονος (meizonos)	3173: great	a prim. word
[than themselves], and with them an oath	ὄρκος (orkos)	3727: an oath	akin to erkos (fence, enclosure)
[given] as confirmation	βεβαίωσιν (bebaiōsin)	951: confirmation	from bebaioó
is an end	πέρας (peras)	4009: a limit	akin to peirar (end, limit)
of every	πάσης (pasēs)	3956: all, every	a prim. word
dispute.	ἀντιλογίας (antilogias)	485: gainsaying, contradiction	from antilegó

## KJV Lexicon

άνθρωποι **noun - nominative plural masculine**  
**anthropos anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

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**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**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.

---

**μειζονος adjective - genitive singular masculine - comparative or contracted**

**mezas 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.

---

**ομνυουσιν verb - present active indicative - third person**

**omnuo om-noo'-o:** to swear, i.e. take (or declare on) oath -- swear.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**πασης adjective - genitive singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**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

---

**αντιλογιας noun - genitive singular feminine**

**antilogia an-tee-log-ee'-ah:** dispute, disobedience -- contradiction, gainsaying, strife.

---

**περας noun - nominative singular neuter**

**peras per'-as:** an extremity -- end, ut-(ter-)most participle

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**βεβαιωσιν noun - accusative singular feminine**

**bebaiosis beb-ah'-yo-sis:** stabiliment -- confirmation.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορκος **noun - nominative singular masculine**  
**horkos hor'-kos:** a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

## Hebrews 6:17 .

.	Greek	Strong's	Origin
In the same	ὅ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
way God,	θεὸς (theos)	2316: God, a god	of uncertain origin
desiring	βουλόμενος (boulomenos)	1014: to will	a prim. verb
even more		4053: abundant	from peri
to show	ἐπιδειῖξαι (epideixai)	1925: to show, to prove	from epi and deiknumi
to the heirs	κληρονόμοις (klēronomois)	2818: an heir	from klēros and the same as nomos
of the promise	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
the unchangeableness	ἀμετάθετον (ametatheton)	276: immutable, unchangeable	from alpha (as a neg. prefix) and metatithēmi
of His purpose,	βουλῆς (boulēs)	1012: counsel	from boulomai
interposed	ἐμεσίτευσεν (emesiteusen)	3315: to interpose, mediate	from mesités
with an oath,	ὅρκῳ (orkō)	3727: an oath	akin to erkos (fence, enclosure)

## KJV Lexicon

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.

περισσότερον **adjective - nominative singular neuter - comparative or contracted**

perissoteron **per-is-sot'-er-on**: in a more superabundant way -- more abundantly, a great deal, far more.

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).

ο **definite article - nominative singular masculine**

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).

επιδειξει **verb - aorist active middle or passive deponent**

epideiknumi **ep-ee-dike'-noo-mee**: to exhibit (physically or mentally) -- shew.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κληρονομοις **noun - dative plural masculine**

kleronomos **klay-ron-om'-os**: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιας **noun - genitive singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμεταθετον **adjective - accusative singular neuter**

**ametathetos** **am-et-ath'-et-os**: unchangeable, or (neuter as abstract) unchangeability -- immutable(-ility).

**της** **definite article - genitive singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βουλης** **noun - genitive singular feminine**

**boule boo-lay'**: volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

**αυτου** **personal pronoun - genitive singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εμεσιτευσεν** **verb - aorist active indicative - third person singular**

**mesiteuo mes-it-yoo'-o**: to interpose (as arbiter), i.e (by implication) to ratify (as surety) -- confirm.

**ορκω** **noun - dative singular masculine**

**horkos hor'-kos**: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

## Hebrews 6:18 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that by two	δύο (duo)	1417: two	a primary number
unchangeable	ἀμεταθέτων (ametathetōn)	276: immutable, unchangeable	from alpha (as a neg. prefix) and metatithēmi
things	πραγμάτων (pragmatōn)	4229: a deed, a matter	from prassó
in which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it is impossible	ἀδύνατον (adunaton)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
for God	θεὸν (theon)	2316: God, a god	of uncertain origin
to lie,	ψεύσασθαι	5574: to lie	from a root pseud-

	(pseusasthai)		
we who have taken refuge	καταφυγόντες (kataphugontes)	2703: to flee for refuge	from kata and pheugó
would have	ἔχωμεν (echōmen)	2192: to have, hold	a prim. verb
strong	ἰσχυράν (ischuran)	2478: strong, mighty	from ischuó
encouragement	παράκλησιν (paraklēsín)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
to take hold	κρατῆσαι (kratēsai)	2902: to be strong, rule	from kratos
of the hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
set before	προκειμένης (prokeimenēs)	4295: to be set before, to be set forth	from pro and keimai
us.			

## 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.

δια **preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

δύο **numeral (adjective)**

**duo doo'-o:** two -- both, twain, two.

πραγμάτων **noun - genitive plural neuter**

**pragma prag'-mah:** a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

αμεταθετων **adjective - genitive plural neuter**

ametathetos **am-et-ath'-et-os**: unchangeable, or (neuter as abstract) unchangeability -- immutable(-ity).

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

οις **relative pronoun - dative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

αδυνατον **adjective - nominative singular neuter**

adunatos **ad-oo'-nat-os**: unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

---

ψευσσασθαι **verb - aorist middle deponent middle or passive deponent**

pseudomai **psyoo'-dom-ahee**: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

---

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

ισχυραν **adjective - accusative singular feminine**

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

---

παράκλησιν **noun - accusative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

---

εχωμεν **verb - present active subjunctive - first 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.

---

καταφυγοντες **verb - second aorist active participle - nominative plural masculine**

katapheugo **kat-af-yoo'-go**: to flee down (away) -- flee.

---

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).

---

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

προκειμένης **verb - present middle or passive deponent participle - genitive singular feminine**

prokeimai **prok'-i-mahee**: to lie before the view, i.e. (figuratively) to be present (to the



mind), to stand forth (as an example or reward) -- be first, set before (forth).

ἐλπίδος **noun - genitive singular feminine**

**elpis el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

## Hebrews 6:19 .

.	Greek	Strong's	Origin
This	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
hope we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
as an anchor	ἄγκυραν (ankuran)	45: an anchor	from the same as agkalé
of the soul,	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin
a [hope] both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
sure	ἀσφαλῇ (asphalē)	804: certain, secure	from alpha (as a neg. prefix) and sphalló (to trip up)
and steadfast	βεβαίαν (bebaian)	949: firm, secure	from the same as basis
and one which enters	εἰσερχομένην (eiserchomenēn)	1525: to go in (to), enter	from eis and erchomai
within	ἐσώτερον (esōteron)	2082: inner	cptv. of esó
the veil,	καταπετάσματος (katapetasmatos)	2665: a curtain (the inner veil of the temple)	from kata and petannumi (to spread out)

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

ως **adverb**

hos **hose**: which how, i.e. in that manner (very variously used, as follows)

---

αγκυραν **noun - accusative singular feminine**

agkura **ang'-koo-rah**: an anchor (as crooked) -- anchor.

---

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

της **definite article - genitive singular feminine**

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.

---

ασφαλη **adjective - accusative singular feminine**

asphales **as-fal-ace'**: secure -- certain(-ty), safe, sure.

---

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

βεβαιαν **adjective - accusative singular feminine**

bebaios **beb'-ah-yos**: stable -- firm, of force, stedfast, sure.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εισερχομενην **verb - present middle or passive deponent participle - accusative singular feminine**

eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσωτερων **adjective - accusative singular neuter**  
esoterós **es-o'-ter-os**: interior -- inner, within.

του **definite article - genitive singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταπετασματος **noun - genitive 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.

## Hebrews 6:20 .

.	Greek	Strong's	Origin
where	ὅπου (opou)	3699: where	from hos, and pou
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
has entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
as a forerunner	προδρομος (prodromos)	4274: a running forward, going in advance	from protrechó
for us, having become	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
a high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierēus
forever	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the order	τάξιν (taxin)	5010: an arranging, order	from tassó
of Melchizedek.	Μελχισέδεκ (melchisedek)	3198: Melchizedek, O.T. king of Salem	of Hebrew origin Malki-tsedeq

## KJV Lexicon

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

προδρομος **adjective - nominative singular masculine**

prodromos **prod'-rom-os**: a runner ahead, i.e. scout (figuratively, precursor) -- forerunner.

υπερ **preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ταξιν **noun - accusative singular feminine**

taxis **tax'-is**: regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

μελχισεδεκ **proper noun**

Melchisedek **mel-khis-ed-ek'**: Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

αρχιερευς **noun - nominative singular masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

**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.)

**εις 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)

## Hebrews 7:1 .

.	Greek	Strong's	Origin
For this	Οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Melchizedek,	Μελχισέδεκ (melchisedek)	3198: Melchizedek, O.T. king of Salem	of Hebrew origin Malki-tsedeq
king	βασιλεὺς (basileus)	935: a king	of uncertain origin
of Salem,	Σαλήμ (salēm)	4532: Salem, the home of Melchizedek	of Hebrew origin Shalem
priest	ἱερεὺς (iereus)	2409: a priest	from hieros
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
who met	συναντήσας (sunantēsas)	4876: to meet with, hence to befall	from sun and antaó (to come opposite, meet face to face)
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
as he was returning	ὑποστρέφοντι	5290: to turn back, return	from hupo and strephó

	(upostrephonti)		
from the slaughter	κοπής (kopēs)	2871: a cutting in pieces, slaughter	from koptó
of the kings	βασιλέων (basileōn)	935: a king	of uncertain origin
and blessed	εὐλογήσας (eulogēsas)	2127: to speak well of, praise	from eu and logos
him,			

## KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

**houtos hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γάρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελχισεδεκ **proper noun**

**Melchisedek mel-khis-ed-ek'**: Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

βασιλεὺς **noun - nominative singular masculine**

**basileus bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

σαλήμ **proper noun**

**Salem sal-ame'**: Salem (i.e. Shalem), a place in Palestine -- Salem.

ιερεὺς **noun - nominative singular masculine**

**hiereus hee-er-yooce'**: a priest -- (high) priest.

του **definite article - genitive singular masculine**

**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.

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**συναντησας verb - aorist active participle - nominative singular masculine**

**sunantao soon-an-tah'-o:** to meet with; figuratively, to occur -- befall, meet.

**αβρααμ proper noun**

**Abraam ab-rah-am':** Abraham, the Hebrew patriarch -- Abraham.

**υποστρεφοντι verb - present active participle - dative singular masculine**

**hupostrepho hoop-os-tref'-o:** to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

**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.

**κοπης noun - genitive singular feminine**

**kope kop-ay':** cutting, i.e. carnage -- slaughter.

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βασιλεων noun - genitive plural masculine**

**basileus bas-il-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

**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.

**αυτον** **personal pronoun - accusative singular masculine**  
**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Hebrews 7:2 .

.	Greek	Strong's	Origin
to whom	ᾧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
apportioned	ἐμέρισεν (emerisen)	3307: to divide	from meros
a tenth part	δεκάτην (dekatēn)	1181: a tenth part, a tithe	from deka
of all	πάντων (pantōn)	3956: all, every	a prim. word
[the spoils], was first of all,		4413: first, chief	contr. superl. of pro
by the translation	ἐρμηνευόμενος (ermēneuomenos)	2059: to interpret	from Hermēs
[of his name], king	βασιλεὺς (basileus)	935: a king	of uncertain origin
of righteousness,	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
and then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
king	βασιλεὺς	935: a king	of uncertain origin



	(basileus)		
of Salem,	Σαλήμ (salēm)	4532: Salem, the home of Melchizedek	of Hebrew origin Shalem
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is king	βασιλεὺς (basileus)	935: a king	of uncertain origin
of peace.	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

## KJV Lexicon

### ὧ **relative pronoun - dative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

### καί **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### δεκατὴν **adjective - accusative singular feminine**

**dekate dek-at'-ay:** a tenth, i.e. as a percentage or (technically) tithe -- tenth (part), tithe.

### ἀπο **preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### παντῶν **adjective - genitive plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

### ἐμερίσεν **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

### אַβְרָאַם **proper noun**

**Abraam ab-rah-am':** Abraham, the Hebrew patriarch -- Abraham.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

---

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

ερμηνευομενος **verb - present passive participle - nominative singular masculine**

hermeneuo **her-mayn-yoo'-o**: to translate -- interpret.

---

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

---

δικαιοσυνης **noun - genitive singular feminine**

dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

---

επειτα **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

---

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

---

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

---

σαλημ **proper noun**

Salem **sal-ame'**: Salem (i.e. Shalem), a place in Palestine -- Salem.

---

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

---

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

---

ειρηνης **noun - genitive singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

---

## Hebrews 7:3 .

.	Greek	Strong's	Origin
Without father,	ἀπάτωρ (apatōr)	540: fatherless	from alpha (as a neg. prefix) and patér
without mother,	ἀμήτωρ (amētōr)	282: without a mother	from alpha (as a neg. prefix) and métér
without genealogy,	ἀγενεαλόγητος (agenealogētos)	35: without genealogy	from alpha (as a neg. prefix) and genealogéō
having	ἔχων (echōn)	2192: to have, hold	a prim. verb
neither	μήτε (mēte)	3383: neither, nor	from μέ and τε
beginning	ἀρχὴν (archēn)	746: beginning, origin	from archó
of days	ἡμέρων (ēmerōn)	2250: day	a prim. word
nor	μήτε (mēte)	3383: neither, nor	from μέ and τε
end	τέλος (telos)	5056: an end, a toll	a prim. word
of life,	ζωῆς (zōēs)	2222: life	from zaó
but made like	ἀφωμοιωμένος (aphōmoiōmenos)	871: to make like	from apo and homoioó
the Son	υἱῷ (uiō)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
he remains	μένει (menei)	3306: to stay, abide, remain	a prim. verb
a priest	ἱερεὺς (iereus)	2409: a priest	from hieros
perpetually.	εἰς (eis)	1519: to or into (indicating the point reached or entered, of	a prim. preposition

place, time, fig. purpose,  
result)

## KJV Lexicon

απατωρ **adjective - nominative singular masculine**

apator **ap-at'-ore**: fatherless, i.e. of unrecorded paternity -- without father.

αμητωρ **adjective - nominative singular masculine**

ameter **am-ay'-tore**: motherless, i.e. of unknown maternity -- without mother.

αγενεαλογητος **adjective - nominative singular masculine**

agenealogetos **ag-en-eh-al-og'-ay-tos**: unregistered as to birth -- without descent.

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

αρχην **noun - accusative singular feminine**

arche **ar-khay'**: beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

ημερων **noun - genitive plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-time).

τελος **noun - accusative singular neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αφωμοιωμενος **verb - perfect passive participle - nominative singular masculine**

aphomoioo **af-om-oy-o'-o**: to assimilate closely -- make like.

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.

υιω **noun - dative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μενει **verb - present active indicative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

ιερευς **noun - nominative singular masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

εις **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.

διηνεκες **adjective - accusative singular neuter**

dienekes **dee-ay-nek-es'**: perpetually -- + continually, for ever.

## Hebrews 7:4 .

■			
.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
observe	Θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
how great	πηλίκος (pēlikos)	4080: how large? how great?	from the same as hēlikos

this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
was to whom	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
the patriarch,	πατριάρχης (patriarchēs)	3966: a patriarch	from patria and archó
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a tenth	δεκάτην (dekatēn)	1181: a tenth part, a tithe	from deka
of the choicest spoils.	ἀκροθινίων (akrothiniōn)	205: the top of a heap, i.e. the best of the spoils	from the same as akron and this (a heap)

## KJV Lexicon

θεωρεῖτε **verb - present active imperative - second person**

**theo** **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

**theo** **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

δε **verb - present active indicative - second person**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πηλικός **conjunction**

**pelikos** **pay-lee'-kos**: how much (as an indefinite), i.e. in size or (figuratively) dignity -- how great (large).

οὗτος **adjective - 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.

**ω demonstrative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**και relative pronoun - dative singular masculine**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**δεκατην conjunction**

**dekate dek-at'-ay:** a tenth, i.e. as a percentage or (technically) tithe -- tenth (part), tithe.

**αβρααμ adjective - accusative singular feminine**

**Abraam ab-rah-am':** Abraham, the Hebrew patriarch -- Abraham.

**εδωκεν proper noun**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

**εκ verb - aorist active indicative - third person singular**

**ek ek:** a 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 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.

**ακροθινιων definite article - genitive plural neuter**

**akrothinion ak-roth-in'-ee-on:** properly (in the plural) the top of the heap, i.e. (by implication) best of the booty -- spoils.

**ο noun - 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.

**πατριαρχης definite article - nominative singular masculine**

**patriarches pat-ree-arkh'-ace:** a progenitor (patriarch) -- patriarch.

**noun - nominative singular masculine**

## Hebrews 7:5 .

.	Greek	Strong's	Origin
And those	οἱ (oi)	3588: the	the def. art.
indeed	μὲν (men)	3303a: shows affirmation or concession, usually followed	a synonym of mén

		by NG1161 and a contrasting clause	
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Levi	Λευὶ (leui)	3017: Levi, the name of several Isr.	of Hebrew origin Levi
who receive	λαμβάνοντες (lambanontes)	2983: to take, receive	from a prim. root lab-
the priest's office	ἱερατεῖαν (ierateian)	2405: priesthood	from hierateuó
have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
commandment	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
in the Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
to collect a tenth	ἀποδεκατοῦν (apodekatoun)	586b: to pay a tenth of, tithe	from apo and dekatoó
from the people,	λαὸν (laon)	2992: the people	a prim. word
that is, from their brethren,	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
although	καίπερ (kaiper)	2539: although	from kai and per
these are descended	ἐξεληλυθότας (exelēluthotas)	1831: to go or come out of	from ek and erchomai
from Abraham.	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham



## KJV 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.

### μεν particle

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

### των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### υιων noun - genitive plural masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

### Λευι proper noun

Leui **lyoo'-ee**: Levi, the name of three Israelites -- Levi.

### την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ιερατειαν noun - accusative singular feminine

hierateia **hee-er-at-i'-ah**: priestliness, i.e. the sacerdotal function -- office of the priesthood, priest's office.

### λαμβάνοντες verb - present active participle - nominative plural masculine

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

### εντολην noun - accusative singular feminine

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

### εχουσιν verb - present active indicative - third person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

### αποδεκατουν verb - present active infinitive

apodekatoo **ap-od-ek-at-o'-o**: to tithe (as debtor or creditor) -- (give, pay, take) tithe.

### τον definite article - accusative singular masculine

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.

---

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

---

τουτ **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αδελφους **noun - accusative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

---

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

---

καιπερ **conjunction**

kaiper **kah'-ee-per**: and indeed, i.e. nevertheless or notwithstanding -- and yet, although.

---

εξεληλυθοτας **verb - perfect active participle - accusative 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.

---

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.

---

οσφυος **noun - genitive singular feminine**

**osphus os-foos'**: the loin (externally), i.e. the hip; internally (by extension) procreative power -- loin.

αβρααμ **proper noun**

**Abraam ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

## Hebrews 7:6 .

.	Greek	Strong's	Origin
But the one whose genealogy is not traced	γενεαλογούμενος (genealogoumenos)	1075: to trace ancestry	from ginomai and legó (in the sense of reckon)
from them collected a tenth	δεδεκάτωκεν (dedekatōken)	1183: to collect tithes	from dekaté
from Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
and blessed	εὐλόγηκεν (eulogēken)	2127: to speak well of, praise	from eu and logos
the one who had	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
the promises.	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai

## 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).

μη **particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γενεαλογουμενος **verb - present passive participle - nominative singular masculine**  
genealogo **ghen-eh-al-og-eh'-o**: to reckon by generations, i.e. trace in genealogy -- count by descent.

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

δέδεκατωκεν **verb - perfect active indicative - third person singular**  
dekato **dek-at-o'-o**: to tithe, i.e. to give or take a tenth -- pay (receive) tithes.

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.

Ἀβραάμ **proper noun**  
**Abraam ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

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.

ἐχόντα **verb - present active participle - accusative singular masculine**  
**echo ekh'-o**: (used in certain tenses only) a primary verb; to hold

τας **definite article - accusative plural feminine**  
**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπαγγελίας **noun - accusative plural feminine**  
**epaggelia ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

εὐλογηκεν **verb - perfect 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.

## Hebrews 7:7 .

.	Greek	Strong's	Origin
But without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
any	πάσης (pasēs)	3956: all, every	a prim. word
dispute	ἀντιλογίας (antilogias)	485: gainsaying, contradiction	from antilegō
the lesser	ἔλαττον (elatton)	1640: smaller, less	cptv. of the same as elachistos
is blessed	εὐλογεῖται (eulogeitai)	2127: to speak well of, praise	from eu and logos
by the greater.	κρείττονος (kreittonos)	2909: better	cptv. of the same as kratistos

## KJV Lexicon

χωρίς **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).

πάσης **adjective - genitive singular feminine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

ἀντιλογίας **noun - genitive singular feminine**

**antilogia** **an-tee-log-ee'-ah**: dispute, disobedience -- contradiction, gainsaying, strife.

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.

ἐλαττον **adjective - nominative singular neuter**

**elasson** **el-as'-sone**: smaller (in size, quantity, age or quality) -- less, under, worse, younger.

**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.

**κρειττονος adjective - genitive singular masculine**

**kreitton krite'-tohn:** stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

**ευλογεῖται verb - present passive 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.

## Hebrews 7:8 .

.	Greek	Strong's	Origin
In this case	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
mortal	ἀποθνήσκοντες (apothnēskontes)	599: to die	from apo and thnēskó
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
receive	λαμβάνουσιν (lambanousin)	2983: to take, receive	from a prim. root lab-
tithes,	δεκάτας (dekatas)	1181: a tenth part, a tithe	from deka
but in that case	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
one [receives them], of whom it is witnessed	μαρτυρούμενος (martouromenos)	3140: to bear witness, testify	from martus
that he lives	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-
on.			

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

δεκατας **adjective - accusative plural feminine**

dekate **dek-at'-ay**: a tenth, i.e. as a percentage or (technically) tithe -- tenth (part), tithe.

αποθνησκοντες **verb - present active participle - nominative plural masculine**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

λαμβάνουσιν **verb - present active indicative - third person**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαρτυρουμενος **verb - present passive participle - nominative singular masculine**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ζη **verb - present active indicative - third person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

## Hebrews 7:9 .

.	Greek	Strong's	Origin
And, so	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
to speak,		3004: to say	a prim. verb
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
Levi,	Λευὶς (leuis)	3017: Levi, the name of several Isr.	of Hebrew origin Levi
who received	λαμβάνων (lambanōn)	2983: to take, receive	from a prim. root lab-
tithes,	δεκάτας (dekatas)	1181: a tenth part, a tithe	from deka
paid tithes,	δεδεκάτῳται (dedekatōtai)	1183: to collect tithes	from dekaté

## 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

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ἑπος **noun - accusative singular neuter**

epos **ep'-os**: a word -- say.

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.

**δια** **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**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

**λευι** **proper noun**

**Leui** **lyoo'-ee**: Levi, the name of three Israelites -- Levi.

**ο** **definite article - nominative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δεκατας** **adjective - accusative plural feminine**

**dekate** **dek-at'-ay**: a tenth, i.e. as a percentage or (technically) tithe -- tenth (part), tithe.

**λαμβάνων** **verb - present active participle - nominative singular masculine**

**lambano** **lam-ban'-o**: to take (in very many applications, literally and figuratively)

**δεδεκατωται** **verb - perfect passive indicative - third person singular**

**dekatoō** **dek-at-o'-o**: to tithe, i.e. to give or take a tenth -- pay (receive) tithes.

## Hebrews 7:10 .

.	Greek	Strong's	Origin
for he was still	ἔτι (eti)	2089: still, yet	a prim. adverb
in the loins	ὀσφύϊ (osphui)	3751: the loin	a prim. word
of his father	πατρὸς (patros)	3962: a father	a prim. word
when	ὅτε (ote)	3753: when	from hos, and te
Melchizedek	Μελχισέδεκ (melchisedek)	3198: Melchizedek, O.T. king of Salem	of Hebrew origin Malki-tsedeq
met	συνήνητησεν (sunēntēsen)	4876: to meet with, hence to befall	from sun and antaό (to come opposite, meet face to face)

him.

## 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.

ΓΑΡ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

ΕΝ **preposition**

**en en:** in, at, (up-)on, by, etc.

ΤΗ **definite article - dative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΣΦΥΙ **noun - dative singular feminine**

**osphus os-foos':** the loin (externally), i.e. the hip; internally (by extension) procreative power -- loin.

ΤΟΥ **definite article - genitive singular masculine**

**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.

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.

ΟΤΕ **adverb**

**hote hot'-eh:** at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ΣΥΝΗΝΤΗΣΕΝ **verb - aorist active indicative - third person singular**

**sunantao soon-an-tah'-o:** to meet with; figuratively, to occur -- befall, meet.

ΑΥΤΩ **personal pronoun - dative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελχισεδεκ **proper noun**

**Melchisedek mel-khis-ed-ek'**: Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

## Hebrews 7:11 .

.	Greek	Strong's	Origin
Now	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
if	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
perfection	τελείωσις (teleiōsis)	5050: completion, perfection	from teleioō
was through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the Levitical	Λευιτικῆς (leuitikēs)	3020: Levitical	from Leuitēs
priesthood	ἱερωσύνης (ierōsunēs)	2420: priesthood	from hieros
(for on the basis	ἐπ' (ep)	1909: on, upon	a prim. preposition
of it the people	λαὸς (laos)	2992: the people	a prim. word
received the Law),	νενομοθέτηται (nenomothetētai)	3549: to make law, to ordain by law	from nomothetēs
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
further	ἔτι (eti)	2089: still, yet	a prim. adverb

need	χρεία (chreia)	5532: need, business	akin to chraomai
[was there] for another	ἕτερον (eteron)	2087: other	of uncertain origin
priest	ἱερέα (ierea)	2409: a priest	from hieros
to arise	ἀνίστασθαι (anistasthai)	450: to raise up, to rise	from ana and histémi
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the order	τάξιν (taxin)	5010: an arranging, order	from tassó
of Melchizedek,	Μελχισέδεκ (melchisedek)	3198: Melchizedek, O.T. king of Salem	of Hebrew origin Malki-tsedeq
and not be designated	λέγεσθαι (legesthai)	3004: to say	a prim. verb
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the order	τάξιν (taxin)	5010: an arranging, order	from tassó
of Aaron?	Ἀαρὼν (aarōn)	2: Aaron, the brother of Moses	of Hebrew origin Aharon

## KJV Lexicon

### εἰ conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### μεν particle

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**οὐν conjunction**

**oun oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

---

**τελειωσις noun - nominative singular feminine**

**teleiosis tel-i'-o-sis:** (the act) completion, i.e. (of prophecy) verification, or (of expiation) absolution -- perfection, performance.

---

**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.

---

**λευιτικης adjective - genitive singular feminine**

**Leuitikos lyoo-it'-ee-kos:** Levitic, i.e. relating to the Levites -- Levitical.

---

**ιερωσυνης noun - genitive singular feminine**

**hierosune hee-er-o-soo'-nay:** sacredness, i.e. (by implication) the priestly office -- priesthood.

---

**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λαος noun - nominative singular masculine**

**laos lah-os':** a people -- people.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**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

---

**νενομοθετητο verb - pluperfect passive indicative - third person singular**

**nomotheteo nom-oth-et-eh'-o:** to legislate, i.e. (passively) to have (the Mosaic) enactments enjoined, be sanctioned (by them) -- establish, receive the law.

---

**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.

---

**ετι adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

---

**χρεια noun - nominative 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.

---

**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.

---

**ταξιν noun - accusative singular feminine**

**taxis tax'-is:** regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

---

**μελχισεδεκ proper noun**

**Melchisedek mel-khis-ed-ek':** Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

---

**ετερον adjective - accusative singular masculine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

---

**ανιστασθαι verb - present middle 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).

---

**ιερα noun - accusative 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

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ταξις** **noun - accusative singular feminine**

**taxis tax'-is:** regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

**ααρων** **proper noun**

**Aaron ah-ar-ohn':** Aaron, the brother of Moses -- Aaron.

**λεγεσθαι** **verb - present passive middle or passive deponent**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

## Hebrews 7:12 .

.	Greek	Strong's	Origin
For when the priesthood	ἱερωσύνης (ierōsunēs)	2420: priesthood	from hieros
is changed,	μετατιθεμένης (metatithemenēs)	3346a: to transfer, change	from meta and tithēmi
of necessity	ἀνάγκης (anankēs)	318: necessity	from ana and agchó (to compress, press tight)
there takes place	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
a change	μετάθεσις (metathesis)	3331: a change, removal	from metatithēmi
of law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

### KJV Lexicon

**μετατιθεμένης** **verb - present passive participle - genitive singular feminine**

**metatithemi** **met-at-ith'-ay-mee**: to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert -- carry over, change, remove, translate, turn.

**γάρ** **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**της** **definite article - genitive singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιερωσυνης** **noun - genitive singular feminine**

**hierosune** **hee-er-o-soo'-nay**: sacredness, i.e. (by implication) the priestly office -- priesthood.

**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)

**αναγκης** **noun - genitive singular feminine**

**anagke** **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

**καί** **conjunction**

**kai** **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**νομου** **noun - genitive singular masculine**

**nomos** **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

**μεταθεσις** **noun - nominative singular feminine**

**metathesis** **met-ath'-es-is**: transposition, i.e. transferral (to heaven), disestablishment (of a law) -- change, removing, translation.

**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.)

## Hebrews 7:13 .

.	Greek	Strong's	Origin
For the one concerning	ἐφ' (eph)	1909: on, upon	a prim. preposition



whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are spoken	λέγεται (legetai)	3004: to say	a prim. verb
belongs	μετέσχηκεν (meteschēken)	3348: to partake of, share in	from meta and echó
to another	έτέρας (eteras)	2087: other	of uncertain origin
tribe,	φυλῆς (phulēs)	5443: a clan or tribe	from phuó
from which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
has officiated	προσέσχηκεν (proschēken)	4337: to hold to, turn to, attend to	from pros and echó
at the altar.	θυσιαστηρίῳ (thusiastērīō)	2379: an altar	from a derivation of thusia and -térion (suff. denoting place)

## KJV Lexicon

### 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.

### ov relative pronoun - accusative singular masculine

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

λέγεται **verb - present passive indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

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.

---

φυλης **noun - genitive singular feminine**

**phule foo-lay':** an offshoot, i.e. race or clan -- kindred, tribe.

---

ετερας **adjective - genitive singular feminine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

---

μετεσχηκεν **verb - perfect active indicative - third person singular**

**metecho met-ekh'-o:** to share or participate; by implication, belong to, eat (or drink) -- be partaker, pertain, take part, use.

---

απ **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.

---

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.

---

προσεσχηκεν **verb - perfect active indicative - third person singular**

**prosecho pros-ekh'-o:** (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

---

τω **definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θυσιαστηριω **noun - dative singular neuter**

**thusiasterion thoo-see-as-tay'-ree-on:** a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

---

## Hebrews 7:14 .

.	Greek	Strong's	Origin
For it is evident	προόδηλον (prodēlon)	4271: evident beforehand	from pro and délos
that our Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
was descended	ἀνατέταλκεν (anatetalken)	393: to cause to rise, to rise	from ana and telló (to make to arise)
from Judah,		2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
a tribe	φυλὴν (phulēn)	5443: a clan or tribe	from phuó
with reference	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to which	ἣν (ēn)	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
spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
priests.	ἱερέων (iereōn)	2409: a priest	from hieros

## KJV Lexicon

προδηλον **adjective - nominative singular neuter**

prodelos **prod'-ay-los**: plain before all men, i.e. obvious -- evident, manifest (open) beforehand.

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.

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)

ιουδα **noun - genitive singular masculine**

louda **ee-oo-dah'**: Judah (i.e. Jehudah or Juttah), a part of (or place in) Palestine -- Judah.

ανατεταλκεν **verb - perfect active indicative - third person singular**

anatello **an-at-el'-lo**: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

ο **definite article - nominative singular masculine**

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.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ην **relative pronoun - accusative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

φυλην **noun - accusative singular feminine**

phule **foo-lay'**: an offshoot, i.e. race or clan -- kindred, tribe.

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.

περι **preposition**

**peri per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ιερωσυνης **noun - genitive singular feminine**

**hierosune hee-er-o-soo'-nay**: sacredness, i.e. (by implication) the priestly office -- priesthood.

μωυσης **noun - nominative singular masculine**

**Moseus moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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.

## Hebrews 7:15 .

.	Greek	Strong's	Origin
And this is clearer	κατάδηλον (katadēlon)	2612: quite manifest	from kata and délos
still,	ἔτι (eti)	2089: still, yet	a prim. adverb
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
another	ἕτερος (eteros)	2087: other	of uncertain origin
priest	ἱερεὺς (iereus)	2409: a priest	from hieros
arises	ἀνίσταται (anistatai)	450: to raise up, to rise	from ana and histēmi
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the likeness	ὁμοιότητα (omoiotēta)	3665: likeness, in like manner	from homoios
of Melchizedek,	Μελχισέδεκ	3198: Melchizedek, O.T. king	of Hebrew origin Malki-tsedeq

(melchisedek)

of Salem

## KJV Lexicon

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**περισσότερον adjective - nominative singular neuter - comparative or contracted**

**perissoteron per-is-sot'-er-on:** in a more superabundant way -- more abundantly, a great deal, far more.

**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.

**καταδηλον adjective - nominative singular neuter**

**katadelos kat-ad'-ay-los:** manifest -- far more evident.

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**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.

**ομοιοτητα noun - accusative singular feminine**

**homoiotes hom-oy-ot'-ace:** resemblance -- like as, similitude.

**μελχισεδεκ proper noun**

**Melchisedek mel-khis-ed-ek':** Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

**ανισταται verb - present 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).

**ιερευς noun - nominative singular masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

ετερος **adjective - nominative singular masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

## Hebrews 7:16 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has become	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
[such] not on the basis	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
of a law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of physical	σαρκίνης (sarkinēs)	4560: of the flesh	from sarx
requirement,	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
but according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of an indestructible	ἀκαταλύτου (akatalutou)	179: indissoluble	from alpha (as a neg. prefix) and kataluó
life.	ζωῆς (zōēs)	2222: life	from zaó

## KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

εντολης **noun - genitive singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

σαρκικης **adjective - genitive singular feminine**

sarkikos **sar-kee-kos'**: pertaining to flesh, i.e. (by extension) bodily, temporal, or (by implication) animal, unregenerate -- carnal, fleshly.

γεγονεν **verb - second perfect active indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

ζωης **noun - genitive singular feminine**

zoe **dzo-ay'**: life -- life(-time).

ακαταλυτου **adjective - genitive singular feminine**

akatalutos **ak-at-al'-oo-tos**: indissoluble, i.e. (figuratively) permanent -- endless.

## Hebrews 7:17 .

■			
.	Greek	Strong's	Origin



For it is attested	μαρτυρεῖται (martureitai)	3140: to bear witness, testify	from martus
[of Him], "YOU ARE A PRIEST	ἱερεὺς (iereus)	2409: a priest	from hieros
FOREVER	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
ACCORDING	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
TO THE ORDER	τάξιν (taxin)	5010: an arranging, order	from tassó
OF MELCHIZEDEK."	Μελχισέδεκ (melchisedek)	3198: Melchizedek, O.T. king of Salem	of Hebrew origin Malki-tsedeq

## KJV Lexicon

μαρτυρεῖ **verb - present active indicative - third person singular**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

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.

σύ **personal pronoun - second person nominative singular**

**su soo**: the person pronoun of the second person singular thou -- thou.

ἱερεὺς **noun - nominative singular masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

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.

**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)

**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.

**ταξιν noun - accusative singular feminine**

**taxis tax'-is:** regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

**μελχισεδεκ proper noun**

**Melchisedek mel-khis-ed-ek':** Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

## Hebrews 7:18 .

.	Greek	Strong's	Origin
For, on the one hand,	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
there is a setting aside	ἀθέτησις (athetēsis)	115: a setting aside	from atheteó
of a former	προαγούσης (proagousēs)	4254: to lead forth, to go before	from pro and agó
commandment	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of its weakness	ἀσθενές (asthenes)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
and uselessness	ἀνωφελές (anōpheles)	512: unprofitable	from alpha (as a neg. prefix) and ophelos

## KJV Lexicon

αθετησις **noun - nominative singular feminine**

athetesis **ath-et'-ay-sis**: cancellation -- disannulling, put away.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.)

προαγουσης **verb - present active participle - genitive singular feminine**

proago **pro-ag'-o**: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

εντολης **noun - genitive singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

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.

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

ασθενες **adjective - accusative singular neuter**

asthenes **as-then-ace'**: strengthless (in various applications, literal, figurative and moral) -- more feeble, impotent, sick, without strength, weak(-er, -ness, thing).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανωφελες **adjective - accusative singular neuter**

anopheles **an-o-fel'-ace**: useless or (neuter) inutility -- unprofitable(-ness).

## Hebrews 7:19 .

.	Greek	Strong's	Origin
(for the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
made	ἐτελείωσεν (eteleiōsen)	5048: to bring to an end, to complete, perfect	from teleios
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
perfect),		5048: to bring to an end, to complete, perfect	from teleios
and on the other hand	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there is a bringing	ἐπεισαγωγή (epeisagōgē)	1898a: a bringing in besides	from epeisagó (to bring in besides); from epi and eisagó
in of a better	κρείττονος (kreittonos)	2909: better	cptv. of the same as kratistos
hope,	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we draw near	ἐγγίζομεν (engizomen)	1448: to make near, refl. to come near	from eggus
to God.	θεῶ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ετελειωσεν **verb - aorist active indicative - third person singular**

teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομος **noun - nominative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

επεισαγωγή **noun - nominative singular feminine**

epeisagoge **ep-ice-ag-o-gay'**: a superintroduction -- bringing in.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κρειττονος **adjective - genitive singular feminine**

kraitton **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

ελπιδος **noun - genitive singular feminine**

elpis **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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.

εγγιζομεν **verb - present active indicative - first person**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

τω **definite article - dative singular masculine**

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).

## Hebrews 7:20 .

.	Greek	Strong's	Origin
And inasmuch	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
as [it was] not without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
an oath	ὀρκωμοσίας (orkōmosias)	3728: affirmation on oath	from horkoō (to make (one) swear)

### 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

**καθ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**ὅσον correlative pronoun - accusative singular neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

**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.

**χωρίς adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

**ὀρκωμοσίας noun - genitive singular feminine**

**horkomosia hor-ko-mos-ee'ah:** asseveration on oath -- oath.

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**χωρις adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

**ορκωμοσιας noun - genitive singular feminine**

**horkomosia hor-ko-mos-ee'ah:** asseveration on oath -- oath.

**εισιν verb - present indicative - third person**

**eisi i-see':** they are -- agree, are, be, dure, is, were.

**ιερεις noun - nominative plural masculine**

**eremoo er-ay-mo'-o:** to lay waste -- (bring to, make) desolate(-ion), come to nought.

**γεγονοτες verb - second perfect active participle - nominative plural masculine**

**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.)

## Hebrews 7:21 .

.	Greek	Strong's	Origin
(for they indeed		3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
became		1096: to come into being, to happen, to become	from a prim. root gen-
priests	ἱερεὺς (iereus)	2409: a priest	from hieros
without		5565: separately, separate from	adverb akin to chéros (bereaved)
an oath, but He with an oath	ὀρκωμοσίας (orkōmosias)	3728: affirmation on oath	from horkoó (to make (one) swear)

through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the One who said	λέγοντος (legontos)	3004: to say	a prim. verb
to Him, "THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
HAS SWORN	ὤμοσεν (ōmosen)	3660: to swear, take an oath	and omnumi; a prim. verb
AND WILL NOT CHANGE HIS MIND,	μεταμεληθήσεται (metamelēthēsetai)	3338: to regret, repent	from meta and meló
'YOU ARE A PRIEST		2409: a priest	from hieros
FOREVER");	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

## KJV Lexicon

### ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

### ορκωμοσίας noun - genitive singular feminine

horkomosia **hor-ko-mos-ee'ah**: asseveration on oath -- oath.

### 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.



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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.

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προς **preposition**  
pros **pros**: a preposition of direction; forward to, i.e. toward

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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

---

ωμοσεν **verb - aorist active indicative - third person singular**  
omnuo **om-noo'-o**: to swear, i.e. take (or declare on) oath -- swear.

---

κυριος **noun - nominative singular masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ου **particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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μεταμεληθησεται **verb - future passive deponent indicative - third person singular**  
metamellomai **met-am-el'-lom-ahee**: to care afterwards, i.e. regret -- repent (self).

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συ **personal pronoun - second person nominative singular**  
su **soo**: the person pronoun of the second person singular thou -- thou.

---

ιερευς **noun - nominative singular masculine**  
hiereus **hee-er-yooce'**: a priest -- (high) priest.

---

εις **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)

---

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.

ταξιν **noun - accusative singular feminine**  
taxis **tax'-is**: regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

μελχισεδεκ **proper noun**  
Melchisedek **mel-khis-ed-ek'**: Melchisedek (i.e. Malkitsedek), a patriarch -- Melchisedec.

## Hebrews 7:22 .

.	Greek	Strong's	Origin
so much	ΤΟΣΟΥΤΟ (tosouto)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
the more	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
has become	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
the guarantee	ἔγγυος (enguos)	1450: under good security (adjective), guarantee (noun)	from eggué (a security)
of a better	κρείττονος (kreittonos)	2909: better	cptv. of the same as kratistos
covenant.	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithémi

## KJV Lexicon

κατά **preposition**

**kata** **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τοσούτων **demonstrative pronoun - accusative singular neuter**

**tosoutos** **tos-oo'-tos**: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

κρειττονος **adjective - genitive singular feminine**

**kreitton** **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

διαθηκης **noun - genitive singular feminine**

**diatheke** **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

γενονεν **verb - second perfect active indicative - third person singular**

**ginomai** **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εγγυος **adjective - nominative singular masculine**

**egguos** **eng'-goo-os**: pledged (as if articulated by a member), i.e. a bondsman -- surety.

ιησους **noun - nominative singular masculine**

**iesous** **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## Hebrews 7:23 .

.	Greek	Strong's	Origin
The [former] priests,	ἱερεῖς (iereis)	2409: a priest	from hieros
on the one hand,	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
existed		1510: I exist, I am	a prol. form of a prim. and defective verb
in greater numbers		4183: much, many	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
they were prevented	καλύεσθαι (kōluesthai)	2967: to hinder	probably from the same as kolazó

by death	θανάτω (thanatō)	2288: death	from thnḗskó
from continuing,	παράμεινεν (paramenein)	3887: to remain beside or near	from para and menó

## KJV 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.

### μεν particle

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

### πλειονες adjective - nominative plural masculine - comparative or contracted

**pleion pli-own:** more in quantity, number, or quality; also (in plural) the major portion

### εισιν verb - present indicative - third person

**eisi i-see':** they are -- agree, are, be, dure, is, were.

### γεγονοτες verb - second perfect active participle - nominative plural masculine

**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

### ιερεις noun - nominative plural masculine

**hiereus hee-er-yooce':** a priest -- (high) priest.

### 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.

### θανατω noun - dative singular masculine

**thanatos than'-at-os:** (properly, an adjective used as a noun) death -- deadly, (be...) death.

**κωλυεσθαι** **verb - present passive middle or passive deponent**  
**koluo** **ko-loo'-o**: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

**παραμενειν** **verb - present active infinitive**  
**parameno** **par-am-en'-o**: to stay near, i.e. remain (literally, tarry; or figuratively, be permanent, persevere) -- abide, continue.

## Hebrews 7:24 .

.	Greek	Strong's	Origin
but Jesus, on the other hand,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
He continues	μένειν (menein)	3306: to stay, abide, remain	a prim. verb
forever,	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
holds	ἔχει (echei)	2192: to have, hold	a prim. verb
His priesthood	ἱερωσύνην (ierōsunēn)	2420: priesthood	from hieros
permanently.	ἀπαράβατον (aparabaton)	531: inviolable	from alpha (as a neg. prefix) and parabainó

### KJV Lexicon

**ο** **definite article - nominative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δε** **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**δια** **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**το** **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μενειν** **verb - present active infinitive**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

**αυτον** **personal pronoun - accusative 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.

**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)

**απαραβατον** **adjective - accusative singular feminine**

aparabatos **ap-ar-ab'-at-os**: not passing away, i.e. untransferable (perpetual) -- unchangeable.

**εχει** **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

**την** **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ιερωσυνην** **noun - accusative singular feminine**

hierosune **hee-er-o-soo'-nay**: sacredness, i.e. (by implication) the priestly office -- priesthood.

## Hebrews 7:25 .

	Greek	Strong's	Origin
Therefore	ὅθεν	3606: from where, for which	from hos,

	(othen)	reason	
He is able	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
to save	σώζειν (sōzein)	4982: to save	from sós (safe, well)
forever	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
those	τοῖς (to)	3588: the	the def. art.
who draw near	προσερχομένους (proserchomenous)	4334: to approach, to draw near	from pros and erchomai
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
through	δι' (di)	1223: through, on account of, because of	a prim. preposition
Him, since He always	πάντοτε (pantote)	3842: at all times	from pas and tote
lives	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-
to make intercession	ἐντυγχάνειν (entunchanein)	1793: to chance upon, by impl. confer with, by ext. entreat	from en and tugchanó
for them.			

οθεν **adverb**

hothen **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

σωζειν **verb - present active infinitive**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

---

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

παντελες **adjective - accusative singular neuter**

panteles **pan-tel-ace'**: full-ended, i.e. entire (neuter as noun, completion) -- + in (no) wise, uttermost.

---

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahce**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

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.

---

προσερχομενους **verb - present middle or passive deponent participle - accusative plural masculine**

proserchomai **pros-er'-khom-ahce**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

---

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

τω **definite article - dative singular masculine**

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).



**ΠΑΝΤΟΤΕ *adverb***

**pantote *pan'-tot-eh*:** every when, i.e. at all times -- alway(-s), ever(-more).

**ζΩΝ *verb - present active participle - nominative singular masculine***

**zao *dzah'-o*:** to live -- life(-time), (a-)live(-ly), quick.

**ΕΙΣ *preposition***

**eis *ice*:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**ΤΟ *definite article - accusative singular neuter***

**ho *ho*:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ΕΝΤΥΓΧΑΝΕΙΝ *verb - present active infinitive***

**entugchano *en-toong-khan'-o*:** to chance upon, i.e. (by implication) confer with; by extension to entreat (in favor or against) -- deal with, make intercession.

**ΥΠΕΡ *preposition***

**huper *hoop-er'*:** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

**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

## Hebrews 7:26 .

.	Greek	Strong's	Origin
For it was fitting	ἔπρεπεν (eprepen)	4241: to be fitting, proper, suitable	a prim. verb
for us to have such	Τοιούτους (toioutos)	5108: such as this, such	from toios (such, such-like) and houtos,
a high priest,	ἀρχιερέως (archiereus)	749: high priest	from archó and hierews
holy,	ὅσιος (osios)	3741: righteous, pious, holy	a prim. word

innocent,	ἄκακος (akakos)	172: guileless	from alpha (as a neg. prefix) and kakos
undefiled,	ἀμίαντος (amiantos)	283: undefiled	from alpha (as a neg. prefix) and miainó
separated	κεχωρισμένος (kechōrismenos)	5563: to separate, divide	from chóris
from sinners	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó
and exalted	ὑψηλότερος (upsēloteros)	5308: high, lofty	from hupsos
above the heavens;	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

## KJV Lexicon

τοιοῦτος **demonstrative pronoun - nominative singular masculine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἡμῖν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ἐπρεπεν **verb - imperfect active indicative - third person singular**

prepo **prep'-o**: to tower up (be conspicuous), i.e. (by implication) to be suitable or proper

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.

οσιος **adjective - nominative singular masculine**

hosios **hos'-ee-os**: holy, mercy, shalt be.

ακακος **adjective - nominative singular masculine**

**akakos ak'-ak-os:** not bad, i.e. (objectively) innocent or (subjectively) unsuspecting -- harmless, simple.

**αμιαντος adjective - nominative singular masculine**

**amiantos am-ee'-an-tos:** unsoiled, i.e. (figuratively) pure -- undefiled.

**κεχωρισμενος verb - perfect passive participle - nominative singular masculine**

**chorizo kho-rid'-zo:** to place room between, i.e. part; reflexively, to go away -- depart, put asunder, separate.

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αμαρτων adjective - genitive plural masculine**

**hamartolos ham-ar-to-los':** sinful, i.e. a sinner -- sinful, sinner.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**υψηλοτερος adjective - nominative singular masculine - comparative or contracted**

**hupselos hoop-say-los':** lofty (in place or character) -- high(-er, -ly) (esteemed).

**των definite article - genitive plural masculine**

**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.

**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.)

## Hebrews 7:27 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not need	ἀνάγκην	318: necessity	from ana and agchó (to compress,

	(anankēn)		press tight)
daily,	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
like	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
those	οἱ (oi)	3588: the	the def. art.
high priests,	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
to offer	ἀναφέρειν (anapherein)	399: to carry up, lead up	from ana and pheró
up sacrifices,	θυσίας (thusias)	2378: a sacrifice	from thuó
first		4387: before	cptv. adjective from pro
for His own	ιδίων (idiōn)	2398: one's own, distinct	a prim. word
sins	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
and then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
for the [sins] of the people,	λαοῦ (laou)	2992: the people	a prim. word
because	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
once for all	ἐφάπαξ (ephapax)	2178: once for all	from epi and hapax
when He offered	ἀνενέγκας	399: to carry up, lead up	from ana and pheró

	(anenenkas)		
up Himself.	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

## 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.

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

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.

αναγκην **noun - accusative singular feminine**

anagke **an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

ωσπερ **adverb**

hosper **hose'-per**: just as, i.e. exactly like -- (even, like) as.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

προτερον **adverb**

proteron **prot'-er-on**: previously -- before, (at the) first, former.

---

**υπερ preposition**

**huper hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**των definite article - genitive plural feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ιδιων adjective - genitive plural masculine**

**idios id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

---

**αμαρτιων noun - genitive plural feminine**

**hamartia ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

---

**θυσιας noun - accusative plural feminine**

**thusia thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

---

**αναφερειν verb - present active infinitive**

**anaphero an-af-er'-o**: to take up -- bear, bring (carry, lead) up, offer (up).

---

**επειτα adverb**

**epeita ep'-i-tah**: thereafter -- after that(-ward), then.

---

**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.

---

**του definite article - genitive singular masculine**

**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.

---

**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)

---

**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)

---

εφαπαξ **adverb**

ephapax **ef-ap'-ax**: upon one occasion (only) -- (at) once (for all).

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.

ανενεγκας **verb - aorist active passive - nominative singular masculine**

anaphero **an-af-er'-o**: to take up -- bear, bring (carry, lead) up, offer (up).

## Hebrews 7:28 .

.	Greek	Strong's	Origin
For the Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
appoints	καθίστησιν (kathistēsín)	2525: to set in order, appoint	from kata and histémi
men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
as high priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
who are weak,	ἀσθένειαν (astheneian)	769: weakness, frailty	from asthenés
but the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of the oath,	ὀρκωμοσίας (orkōmosias)	3728: affirmation on oath	from horkoó (to make (one) swear)
which came after	μετὰ (meta)	3326: with, among, after	a prim. preposition
the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
[appoints] a Son,	υἱὸν (uion)	5207: a son	a prim. word
made perfect	τετελειωμένον (teteleiōmenon)	5048: to bring to an end, to complete, perfect	from teleios

forever.	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration
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## 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.

νομος **noun - nominative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

καθιστησιν **verb - present active indicative - third person singular**

kathistemi **kath-is'-tay-mee**: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

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.

εχοντας **verb - present active participle - accusative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ασθενειαν **noun - accusative singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

ο **definite article - nominative singular masculine**

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.

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**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.

---

**ορκωμοσίας noun - genitive singular feminine**

**horkomosia hor-ko-mos-ee'ah:** asseveration on oath -- oath.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

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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.

---

**νομον noun - accusative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

---

**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.

---

**εις 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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**τον definite article - accusative singular masculine**

**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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**τετελειωμενον verb - perfect passive participle - accusative singular masculine**

**teleioo tel-i-o'-o:** to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

## Hebrews 8:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the main point	Κεφάλαιον (kephalaion)	2774: of the head, the main point	from kephalé
in what has been said	λεγόμενοις (legomenois)	3004: to say	a prim. verb
[is this]: we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
such	τοιούτων (toiouton)	5108: such as this, such	from toios (such, such-like) and houtos,
a high priest,	ἀρχιερέα (archiereia)	749: high priest	from archó and hiereus
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has taken His seat	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
at the right hand	δεξιά (dexia)	1188: the right hand or side	perhaps a prim. word
of the throne	θρόνου (thronou)	2362: a throne	probably from thranos (bench)
of the Majesty	μεγαλωσύνης (megalōsunēs)	3172: greatness, majesty	from megas
in the heavens,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

## KJV Lexicon

κεφαλαιον **noun - nominative singular neuter**

kephalaion **kef-al'-ah-yon**: a principal thing, i.e. main point; specially, an amount (of money) -- sum.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

λεγόμενοι **verb - present passive participle - dative plural neuter**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοιούτων **demonstrative pronoun - accusative singular masculine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

εχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

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.

εκαθισεν **verb - aorist active indicative - third person singular**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δεξια **adjective - dative singular feminine**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θρονου **noun - genitive singular masculine**

thronos **thron'-os**: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλωσυνης **noun - genitive singular feminine**

megalosune **meg-al-o-soo'-nay**: greatness, i.e. (figuratively) divinity (often God himself) -- majesty.

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.

## Hebrews 8:2 .

.	Greek	Strong's	Origin
a minister	Λειτουργός (leitourgos)	3011: a public servant, a minister, a servant	from laos and ergon
in the sanctuary		40: sacred, holy	from a prim. root
and in the true	ἀληθινῆς (alēthinēs)	228: true.	from aléthés
tabernacle,	σκηνῆς (skēnēs)	4633: a tent	a prim. word
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Lord	κύριος	2962: lord, master	from kuros (authority)

	(kurios)		
pitched,	ἔπηξεν (epēxen)	4078: to make fast	a prim. verb
not man.	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)

## KJV Lexicon

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.

αγιων **adjective - genitive plural neuter**

**hagion hag'-ee-on:** a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

leitourgos **noun - nominative singular masculine**

**leitourgos li-toorg-os':** a public servant, i.e. a functionary in the Temple or Gospel, or (genitive case) a worshipper (of God) or benefactor (of man) -- minister(-ed).

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.

σκηνης **noun - genitive singular feminine**

**skene skay-nay':** a tent or cloth hut -- habitation, tabernacle.

της **definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθινης **adjective - genitive singular feminine**

**alethinos al-ay-thee-nos':** truthful -- true.

ην **relative pronoun - accusative singular feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

<b>επηξεν</b> <b>verb - aorist active indicative - third person singular</b> <b>pegnumi</b> <b>payg'-noo-mee:</b> to fix (peg), i.e. (specially) to set up (a tent) -- pitch.
<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>κυριος</b> <b>noun - nominative singular masculine</b> <b>kurios</b> <b>koo'-ree-os:</b> supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
<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>ανθρωπος</b> <b>noun - nominative singular masculine</b> <b>anthropos</b> <b>anth'-ro-pos:</b> man-faced, i.e. a human being -- certain, man.

## Hebrews 8:3 .

.	Greek	Strong's	Origin
For every	πᾶς (pas)	3956: all, every	a prim. word
high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
is appointed	καθίσταται (kathistatai)	2525: to set in order, appoint	from kata and histémi
to offer	προσφέρειν (prospherein)	4374: to bring to, i.e. to offer	from pros and pheró
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
gifts	δῶρα (dōra)	1435: a gift, present, spec. a sacrifice	from didómi
and sacrifices;	θυσίας (thusias)	2378: a sacrifice	from thuó
so	ὅθεν	3606: from where, for which	from hos,

	(othen)	reason	
it is necessary	ἀναγκαῖον (anankaion)	316: necessary	from anagké
that this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[high priest] also	καὶ (kai)	2532: and, even, also	a prim. conjunction
have	ἔχειν (echein)	2192: to have, hold	a prim. verb
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to offer.	προσενέγκη (prosenenkē)	4374: to bring to, i.e. to offer	from pros and pheró

## KJV Lexicon

πας **adjective - nominative singular 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)

αρχιερεὺς **noun - nominative singular masculine**

**archiereus ar-khee-er-yuce':** the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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.

προσφέρειν **verb - present active infinitive**

**prosphero pros-fer'-o:** to bear towards, i.e. lead to, tender (especially to God), treat -- bring

(to, unto), deal with, do, offer (unto, up), present unto, put to.

**δωρα noun - accusative plural neuter**

**doron do'-ron:** specially, a sacrifice -- gift, offering.

**τε particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**θυσιας noun - accusative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

**καθιστάται verb - present passive indicative - third person singular**

**kathistemi kath-is'-tay-mee:** to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

**οθεν adverb**

**hothen hoth'-en:** from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

**αναγκαιον adjective - nominative singular neuter**

**anagkaios an-ang-kah'-yos:** necessary; by implication, close (of kin) -- near, necessary, necessity, needful.

**εχειν verb - present active infinitive**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**τι indefinite pronoun - accusative singular neuter**

**tis tis:** some or any person or object

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**τουτον demonstrative pronoun - accusative singular masculine**

**touton too'-ton:** this (person, as objective of verb or preposition) -- him, the same, that, this.

**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.

**προσενεγκη verb - aorist active subjunctive - third person singular**

**prosphero pros-fer'-o:** to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.



# Hebrews 8:4 .

.	Greek	Strong's	Origin
Now	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
He were on earth,	γῆς (gēs)	1093: the earth, land	a prim. word
He would not be a priest	ἱερέως (iereus)	2409: a priest	from hieros
at all,	οὐδ' (oud)	3761: and not, neither	from ou, and de
since there are those	τῶν (tōn)	3588: the	the def. art.
who offer	προσφερόντων (prospherontōn)	4374: to bring to, i.e. to offer	from pros and pheró
the gifts	δῶρα (dōra)	1435: a gift, present, spec. a sacrifice	from didómi
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Law;	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

## KJV Lexicon

εἰ **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**ην verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**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.

---

**ουδ adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

---

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

---

**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.

---

**ιερευς noun - nominative singular masculine**

**hiereus hee-er-yooce':** a priest -- (high) priest.

---

**οντων verb - present participle - genitive plural 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.

---

**ιερων noun - genitive plural masculine**

**hiereus hee-er-yooce':** a priest -- (high) priest.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προσφερωντων verb - present active participle - genitive 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.

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νομον noun - accusative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

**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.

**δωρα noun - accusative plural neuter**

**doron do'-ron:** specially, a sacrifice -- gift, offering.

## Hebrews 8:5 .

.	Greek	Strong's	Origin
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
serve	λατρεύουσιν (latreuousin)	3000: to serve	from latris (a hired servant)
a copy	ὑποδείγματι (upodeigmati)	5262: a figure, copy, example	from hupodeiknumi
and shadow	σκιᾷ (skia)	4639: shadow	a prim. word
of the heavenly things,	ἐπουρανίων (epouraniōn)	2032: of heaven	from epi and ouranos
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
was warned	κεχηρημάτισται (kechrēmatistai)	5537: to transact business, to make answer	from chréma

[by God] when he was about	μέλλων (mellōn)	3195: to be about to	a prim. verb
to erect	ἐπιτελεῖν (epitelein)	2005: to complete, accomplish	from epi and teleó
the tabernacle;	σκηνήν (skēnēn)	4633: a tent	a prim. word
for, "SEE,"	ὄρα (ora)	3708: to see, perceive, attend to	a prim. verb
He says,	φησιν (phēsin)	5346: to declare, say	from a prim. root pha-
"THAT YOU MAKE	ποιήσεις (poiēseis)	4160: to make, do	a prim. word
all things	πάντα (panta)	3956: all, every	a prim. word
ACCORDING	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
TO THE PATTERN	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
WHICH WAS SHOWN	δειχθέντα (deichthenta)	1166: to show	from a prim. root deik-
YOU ON THE MOUNTAIN."	ὄρει (orei)	3735: a mountain	a prim. word

## KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ΥΠΟΔΕΙΓΜΑΤΙ **noun - dative singular neuter**

hupodeigma **hoop-od'-igue-mah**: an exhibit for imitation or warning (figuratively, specimen, adumbration) -- en-(ex-)ample, pattern.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**σκια noun - dative singular feminine**

**skia skee'-ah:** shade or a shadow (literally or figuratively (darkness of error or an adumbration) -- shadow.

---

**λατρευουσιν verb - present active indicative - third person**

**latreuo lat-ryoo'-o:** to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

---

**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.

---

**επουρανιων adjective - genitive plural neuter**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

---

**καθως adverb**

**kathos kath-oce':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**κεχρηματισται verb - perfect passive indicative - third person singular**

**chrematizo khray-mat-id'-zo:** to utter an oracle, i.e. divinely intimate; by implication, to constitute a firm for business, i.e. (generally) bear as a title

---

**μωυσης noun - nominative singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

---

**μελλων verb - present active participle - nominative singular masculine**

**mello mel'-lo:** to intend, i.e. be about to be, do, or suffer something

---

**επιτελειν verb - present active infinitive**

**epiteleo ep-ee-tel-eh'-o:** to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σκηνην noun - accusative singular feminine**

**skene skay-nay':** a tent or cloth hut -- habitation, tabernacle.

---

**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.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**φησιν verb - present indicative - third person singular**

**phemi fay-mee':** to show or make known one's thoughts, i.e. speak or say -- affirm, say.

**ποιησεις verb - future active indicative - second person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

**παντα adjective - accusative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**τυπον noun - accusative singular masculine**

**tupos too'-pos:** a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**δειχθεντα verb - aorist passive participle - accusative singular masculine**

**deiknuo dike-noo'-o:** to show -- shew.

**σοι personal pronoun - second person dative singular**

**soi soy:** to thee -- thee, thine own, thou, thy.

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ορει noun - dative singular neuter**

**oros or'-os:** a mountain (as lifting itself above the plain): -hill, mount(-ain).

## Hebrews 8:6 .

■			
.	Greek	Strong's	Origin

But now		3568: now, the present	a prim. particle of pres. time
He has obtained	τέτυχεν (tetuchen)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
a more excellent	διαφωρότερας (diaphorōteras)	1313: varying, excellent	from diapheró
ministry,	λειτουργίας (leitourgias)	3009: a service, a ministry	from leitourgeó
by as much	ὅσω (osō)	3745: how much, how many	from hos,
as He is also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the mediator	μεσίτης (mesitēs)	3316: an arbitrator, a mediator	from mesos
of a better	κρείττονος (kreittonos)	2909: better	cptv. of the same as kratistos
covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
has been enacted	νενομοθέτηται (nenomothetētai)	3549: to make law, to ordain by law	from nomothetēs
on better	κρείττοσιν (kreittosin)	2909: better	cptv. of the same as kratistos
promises.	ἐπαγγελίας (epangeliais)	1860: a summons, a promise	from epaggellomai

nuni **noo-nee'**: just now -- now.

---

**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**διαφορτερας adjective - genitive singular feminine - comparative or contracted**

diaphoros **dee-af'-or-os**: varying; also surpassing -- differing, divers, more excellent.

---

**ΤΕΤΥΧΕΝ verb - second perfect active indicative - third person singular**

tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

---

**Λειτουργιας noun - genitive singular feminine**

leitourgia **li-toorg-ee'-ah**: public function (as priest (liturgy) or almsgiver) -- ministration(-try), service.

---

**οσω correlative pronoun - dative singular neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

---

**και conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**κρειττονος adjective - genitive singular feminine**

kreitton **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

---

**ΕΣΤΙΝ verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**διαθηκης noun - genitive singular feminine**

diatheke **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

---

**μεσιτης noun - nominative singular masculine**

mesites **mes-ee'-tace**: a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor) -- mediator.

---

**ητις relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

---

**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.

---

**κρειττοσιν adjective - dative plural feminine**

kreitton **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

---

**επαγγελιας noun - dative plural feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.



νενομοθετηται **verb - perfect passive indicative - third person singular**  
**nomotheteo nom-oth-et-eh'-o:** to legislate, i.e. (passively) to have (the Mosaic) enactments  
 enjoined, be sanctioned (by them) -- establish, receive the law.

## Hebrews 8:7 .

.	Greek	Strong's	Origin
For if	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
that first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
[covenant] had been		1510: I exist, I am	a prol. form of a prim. and defective verb
faultless,	ἄμεμπτος (amemptos)	273: blameless	from alpha (as a neg. prefix) and memphomai
there would have been no	οὐκ (ouk)	3756: not, no	a prim. word
occasion	τόπος (topos)	5117: a place	a prim. word
sought	ἐζητεῖτο (ezēteito)	2212: to seek	of uncertain origin
for a second.	δευτέρας (deuteras)	1208: second	cptv. adjective, perhaps from duo

### KJV Lexicon

εἰ **conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with

other particles)

η **definite article - nominative singular feminine**

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 - nominative singular feminine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

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.

αμεμπτος **adjective - nominative singular feminine**

amemptos **am'-emp-tos**: irreproachable -- blameless, faultless, unblamable.

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

δευτερας **adjective - genitive singular feminine**

deuteros **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

εζητειτο **verb - imperfect passive 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)

τοπος **noun - nominative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

## Hebrews 8:8 .

.	Greek	Strong's	Origin
For finding fault	μεμφόμενος (memphomenos)	3201: to blame, find fault	a prim. verb
with them, He says,	λέγει (legei)	3004: to say	a prim. verb

"BEHOLD,	Ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
DAYS	ἡμέραι (ēmerai)	2250: day	a prim. word
ARE COMING,	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
SAYS	λέγει (legei)	3004: to say	a prim. verb
THE LORD,	κύριος (kurios)	2962: lord, master	from kuros (authority)
WHEN	καὶ (kai)	2532: and, even, also	a prim. conjunction
I WILL EFFECT	συντελέσω (suntelesō)	4931: to complete, accomplish	from sun and teleō
A NEW	καινήν (kainēn)	2537: new, fresh	a prim. word
COVENANT	διαθήκην (diathēkēn)	1242: testament, will, covenant	from diatithēmi
WITH THE HOUSE	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
OF ISRAEL	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
AND WITH THE HOUSE	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
OF JUDAH;		2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah

μεμφομενος **verb - present middle or passive deponent participle - nominative singular masculine**  
memphomai **mem'-fom-ahee**: to blame -- find fault.

---

**γαρ conjunction**  
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**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

---

**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.

---

**ιδου verb - second aorist active middle - second person singular**  
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

---

**ημεραι noun - nominative plural feminine**  
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**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.

---

**λεγει verb - present active indicative - third person singular**  
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**κυριος noun - nominative singular masculine**  
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**συντελεσω verb - future active indicative - first person singular**  
sunteleo **soon-tel-eh'-o**: to complete entirely; generally, to execute -- end, finish, fulfil, make.

---

**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.

**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.

**ισραηλ proper noun**

**Israel is-rah-ale':** Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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**

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**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.

**ιουδα noun - genitive singular masculine**

**Iouda ee-oo-dah':** Judah (i.e. Jehudah or Juttah), a part of (or place in) Palestine -- Judah.

**διαθηκην noun - accusative singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

**καινην adjective - accusative singular feminine**

**kainos kahee-nos':** new (especially in freshness) -- new.

## Hebrews 8:9 .

.	Greek	Strong's	Origin
NOT LIKE	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
THE COVENANT	διαθήκην (diathēkēn)	1242: testament, will, covenant	from diatithēmi
WHICH	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

I MADE	ἐποίησα (epoiēsa)	4160: to make, do	a prim. word
WITH THEIR FATHERS	πατράσιν (patrasin)	3962: a father	a prim. word
ON THE DAY	ἡμέρα (ēmera)	2250: day	a prim. word
WHEN I TOOK	ἐπιλαβομένου (epilabomenou)	1949: to lay hold of	from epi and lambanó
THEM BY THE HAND	χειρὸς (cheiros)	5495: the hand	a prim. word
TO LEAD	ἐξαγαγεῖν (exagagein)	1806: to lead out	from ek and agó
THEM OUT OF THE LAND	γῆς (gēs)	1093: the earth, land	a prim. word
OF EGYPT;	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
FOR THEY DID NOT CONTINUE	ἐνέμειναν (enemeinan)	1696: to abide in, fig. to be true to, to persevere	from en and menó
IN MY COVENANT,	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
AND I DID NOT CARE	ἡμέλησα (ēmelēsa)	272: to be careless	from alpha (as a neg. prefix) and meló
FOR THEM, SAYS	λέγει (legei)	3004: to say	a prim. verb
THE LORD.	κύριος (kurios)	2962: lord, master	from kuros (authority)

**ου oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**διαθηκην noun - accusative singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

---

**ην relative pronoun - accusative singular feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**εποιησα verb - aorist active indicative - first person singular**

**poieo poy-eh'-o:** to make or do (in a very wide application, more or less direct)

---

**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.

---

**πατρασιν noun - dative plural masculine**

**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

---

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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.

---

**επιλαβομενου verb - second aorist middle deponent participle - genitive singular masculine**

**epilambanomai ep-ee-lam-ban'-om-ahee:** to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χειρος** noun - genitive singular feminine

**cheir khire:** the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

---

**αυτων** personal pronoun - genitive plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εξαγαγειν** verb - second aorist active middle or passive deponent

**exago ex-ag'-o:** to lead forth -- bring forth (out), fetch (lead) out.

---

**αυτους** personal pronoun - accusative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**εκ** preposition

**ek ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

---

**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.

---

**αιγυπτου** noun - genitive singular feminine

**Aiguptos ah'-ee-goop-tos:** Gyptus, the land of the Nile

---

**οτι** conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**αυτοι** personal pronoun - nominative plural masculine

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**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.

---

**ενεμειναν** verb - aorist active indicative - third person

**emmeno em-men'-o:** to stay in the same place, i.e. (figuratively) persevere -- continue.

---

**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.

---

**διαθηκη** noun - dative singular feminine

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory



will) -- covenant, testament.

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

καγω **personal pronoun - first person nominative singular - contracted form**  
kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and  
(or also, even, etc.) I, (to) me

ημελησα **verb - aorist active indicative - first person singular**  
ameleo **am-el-eh'-o**: to be careless of -- make light of, neglect, be negligent, no regard.

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.

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.

## Hebrews 8:10 .

.	Greek	Strong's	Origin
"FOR THIS	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
IS THE COVENANT	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
THAT I WILL MAKE	διαθήσομαι (diathēsomai)	1303: to place separately, i.e. dispose of by a will	from dia and tithēmi
WITH THE HOUSE	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
OF ISRAEL	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
AFTER	μετὰ (meta)	3326: with, among, after	a prim. preposition
THOSE	ἐκεῖνας (ekeinas)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei

DAYS,	ἡμέρας (ēmeras)	2250: day	a prim. word
SAYS	λέγει (legei)	3004: to say	a prim. verb
THE LORD:	κύριος (kurios)	2962: lord, master	from kuros (authority)
I WILL PUT	διδούς (didous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
MY LAWS	νόμους (nomous)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
INTO THEIR MINDS,	διάνοιαν (dianoian)	1271: the mind, disposition, thought	from dia and noeó
AND I WILL WRITE	ἐπιγράψω (epigrapsō)	1924: to write upon	from epi and graphó
THEM ON THEIR HEARTS.	καρδίας (kardias)	2588: heart	a prim. word
AND I WILL BE THEIR GOD,	θεόν (theon)	2316: God, a god	of uncertain origin
AND THEY SHALL BE MY PEOPLE.	λαόν (laon)	2992: the people	a prim. word

## KJV Lexicon

### οτι conjunction

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

### 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.

---

**διαθηκη** **noun - nominative singular feminine**

**diatheke** **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

---

**ην** **relative pronoun - accusative singular feminine**

**hos** **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**διαθησομαι** **verb - future middle deponent indicative - first person singular**

**diatithemai** **dee-at-ith'-em-ahee**: to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest) -- appoint, make, testator.

---

**τω** **definite article - dative singular masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικω** **noun - dative singular masculine**

**oikos** **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**ισραηλ** **proper noun**

**Israel** **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

---

**μετα** **preposition**

**meta** **met-ah'**: denoting accompaniment; amid (local or causal);

---

**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.

---

**εκεινας** **demonstrative pronoun - accusative 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.

---

**λεγει** **verb - present active indicative - third person singular**

**lego** **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

---

**κυριος** **noun - nominative singular masculine**

**kurios** **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**διδους** **verb - present active participle - nominative singular masculine**

**didomi did'-o-mee:** to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

---

**νομους noun - accusative plural masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

---

**μου personal pronoun - first person genitive singular**

**mou moo:** of me -- I, me, mine (own), my.

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**διανοιαν noun - accusative singular feminine**

**dianoia dee-an'-oy-ah:** deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

---

**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

---

**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.

---

**καρδιας noun - accusative plural feminine**

**kardia kar-dee'-ah:** the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**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

---

**επιγραψω verb - future active indicative - first person singular**

**epigrapho ep-ee-graf'-o:** to inscribe (physically or mentally) -- inscription, write in (over, thereon).

---

**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

**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.

**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 preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**θεον noun - accusative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**αυτοι personal pronoun - nominative plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

**εσονται verb - future indicative - third person**

**esomai es'-om-ahee:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

**μοι personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**λαον noun - accusative singular masculine**

**laos lah-os':** a people -- people.

## Hebrews 8:11 .

■			
.	Greek	Strong's	Origin

"AND THEY SHALL NOT TEACH	διδάξωσιν (didaxōsin)	1321: to teach	a redupl. caus. form of daó (to learn)
EVERYONE	ἕκαστος (ekastos)	1538: each, every	a prim. word
HIS FELLOW CITIZEN,	πολίτην (politēn)	4177: a citizen	from polis
AND EVERYONE	ἕκαστος (ekastos)	1538: each, every	a prim. word
HIS BROTHER,	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
SAYING,	λέγων (legōn)	3004: to say	a prim. verb
'KNOW	Γνῶθι (gnōthi)	1097: to come to know, recognize, perceive	from a prim. root gnó-
THE LORD,'	κύριον (kurion)	2962: lord, master	from kuros (authority)
FOR ALL	πάντες (pantes)	3956: all, every	a prim. word
WILL KNOW		3609a: to have seen or perceived, hence to know	perf. of eidon
ME, FROM THE LEAST	μικροῦ (mikrou)	3398: small, little	a prim. word
TO THE GREATEST	μεγάλου (megalou)	3173: great	a prim. word
OF THEM.			

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ου particle - nominative**

**ου oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**διδάσωσιν verb - aorist active subjunctive - third person**

**didasko did-as'-ko:** to teach (in the same broad application) -- teach.

---

**εκάστος adjective - nominative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πολιτην noun - accusative singular masculine**

**polites pol-ee'-tace:** a townsman -- citizen.

---

**αυτου personal pronoun - genitive 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

---

**εκάστος adjective - nominative singular masculine**

**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

---

**τον definite article - accusative singular masculine**

**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

---

**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.

---

γινωθι **verb - second aorist active middle - second person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

---

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

κυριον **noun - accusative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

οτι **conjunction**

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

---

ειδησουσιν **verb - future active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

---

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

μικρου **adjective - genitive singular masculine**

mikros **mik-ros'**: small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

---

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

---

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).

---

μεγαλου **adjective - genitive singular masculine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

---

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

## Hebrews 8:12 .

.	Greek	Strong's	Origin
"FOR I WILL BE MERCIFUL	ἰλεως (ileōs)	2436: propitious	another spelling of hilaos (propitious, gracious)
TO THEIR INIQUITIES,	ἀδικίας (adikiais)	93: injustice, unrighteousness	from adikos
AND I WILL REMEMBER		3403: to remind, remember	from a prim. verb
THEIR SINS	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
NO	οὐ (ou)	3756: not, no	a prim. word
MORE."	ἔτι (eti)	2089: still, yet	a prim. adverb

### 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.

#### ιλεως adjective - nominative singular masculine - attic greek form

**hileos hil'-eh-ohce:** cheerful (as attractive), i.e. propitious; adverbially (by Hebraism) God be gracious!, i.e. (in averting some calamity) far be it -- be it far, merciful.

#### εσομαι verb - future indicative - first person singular

**esomai es'-om-ahce:** will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

#### 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.

**αδικiais noun - dative plural feminine**

**adikia ad-ee-kee'-ah:** (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

---

**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

---

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αμαρτιων noun - genitive plural feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

---

**αυτων personal pronoun - genitive plural masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ανομιων noun - genitive plural feminine**

**anomia an-om-ee'-ah:** illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

---

**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.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**μνησθω verb - aorist passive subjunctive - first person singular**

**mnaomai mnah'-om-ah-ee:** to bear in mind, i.e. recollect; by implication, to reward or

punish -- be mindful, remember, come (have) in remembrance.

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.

## Hebrews 8:13 .

.	Greek	Strong's	Origin
When	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He said,	λέγειν (legein)	3004: to say	a prim. verb
"A new	Καὶνὴν (kainēn)	2537: new, fresh	a prim. word
[covenant]," He has made	πεπαλαίωκεν (pepalaiōken)	3822: to make or declare old	from palaios
the first	πρώτην (prōtēn)	4413: first, chief	contr. superl. of pro
obsolete. But whatever is becoming obsolete	παλαιούμενον (palaioumenon)	3822: to make or declare old	from palaios
and growing old	γηράσκον (gēraskon)	1095: to grow old	from géras
is ready	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
to disappear.	ἀφανισμοῦ (aphanismou)	854: a vanishing	from aphanizó

## KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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.

---

**καινην adjective - accusative singular feminine**

**kainos kahee-nos':** new (especially in freshness) -- new.

---

**πεπραλαιοκεν verb - perfect active indicative - third person singular**

**palaioo pal-ah-yo'-o:** to make (passively, become) worn out, or declare obsolete -- decay, make (wax) old.

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πρωτην adjective - accusative singular feminine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

---

**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).

---

**παλαιουμενον verb - present passive participle - nominative singular neuter**

**palaioo pal-ah-yo'-o:** to make (passively, become) worn out, or declare obsolete -- decay, make (wax) old.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**γηρασκον verb - present active participle - nominative singular neuter**

**gerasko ghay-ras'-ko:** to be senescent -- be (wax) old.

---

**εγγυς adverb**

**eggus eng-goos':** near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

---

**αφανισμού noun - genitive singular masculine**

**aphanismos af-an-is-mos':** disappearance, i.e. (figuratively) abrogation -- vanish away.

---

# Hebrews 9:1 .

.	Greek	Strong's	Origin
Now	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
[covenant] had	ἔιχεν (eichen)	2192: to have, hold	a prim. verb
regulations	δικαιώματα (dikaiōmata)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaioó
of divine worship	λατρείας (latreias)	2999: service	from latreuó
and the earthly	κοσμικόν (kosmikon)	2886: pertaining to the world	from kosmos
sanctuary.		40: sacred, holy	from a prim. root

## KJV Lexicon

ΕΙΧΕΝ **verb - imperfect active indicative - third person singular**

echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

ΜΕΝ **particle**

men **men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ΟΥΝ **conjunction**

oun **oon:** (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**η definite article - nominative singular feminine**

**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 - nominative singular feminine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

**δικαιωματα noun - accusative plural neuter**

**dikaioma dik-ah'-yo-mah:** an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

**λατρειας noun - genitive singular feminine**

**latreia lat-ri'-ah:** ministration of God, i.e. worship -- (divine) service.

**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.

**τε particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**αγιον adjective - nominative singular neuter**

**hagion hag'-ee-on:** a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

**κοσμικον adjective - accusative singular neuter**

**kosmikos kos-mee-kos':** terrene (cosmic), literally (mundane) or figuratively (corrupt) -- worldly.

## Hebrews 9:2 .

.	Greek	Strong's	Origin
For there was a tabernacle	σκηνή (skēnē)	4633: a tent	a prim. word
prepared,	κατεσκευάσθη (kateskeuasthē)	2680: to prepare	from kata and skeuazō (to prepare, make ready)
the outer	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
one,		4387: before	cptv. adjective from pro

in which	ἥ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[were] the lampstand	λυχνία (luchnia)	3087: a lampstand	from luchnos
and the table	τράπεζα (trapeza)	5132: a table, dining table	from modified forms of tessares and pezos
and the sacred	πρόθεσις (prothesis)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
bread;	ἄρτων (artōn)	740: bread, a loaf	of uncertain origin
this	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
is called	λέγεται (legetai)	3004: to say	a prim. verb
the holy place.		40: sacred, holy	from a prim. root

## KJV Lexicon

σκηνη **noun - nominative singular feminine**

skene **skay-nay'**: a tent or cloth hut -- habitation, tabernacle.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κατεσκευασθη **verb - aorist passive indicative - third person singular**

kataskeuwazo **kat-ask-yoo-ad'-zo**: to prepare thoroughly; by implication, to construct, create -  
- build, make, ordain, prepare.

η **definite article - nominative singular feminine**

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 - nominative singular feminine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**η relative pronoun - dative singular feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τε particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

**λυχνια noun - nominative singular feminine**

**luchnia lookh-nee'-ah:** a lamp-stand -- candlestick.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τραπεζα noun - nominative singular feminine**

**trapeza trap'-ed-zah:** a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

---

**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.

---

**προθεσις noun - nominative singular feminine**

**prothesis proth'-es-is:** a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

---

**των definite article - genitive plural masculine**



**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αρτων noun - genitive plural masculine**

**artos ar'-tos:** bread (as raised) or a loaf -- (shew-)bread, loaf.

**ητις relative pronoun - nominative singular feminine**

**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

**λεγεται verb - present passive indicative - third person singular**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**αγια adjective - nominative singular feminine**

**hagion hag'-ee-on:** a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

## Hebrews 9:3 .

.	Greek	Strong's	Origin
Behind	μετὰ (meta)	3326: with, among, after	a prim. preposition
the second	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo
veil	καταπέτασμα (katapetasma)	2665: a curtain (the inner veil of the temple)	from kata and petannumi (to spread out)
there was a tabernacle	σκηνή (skēnē)	4633: a tent	a prim. word
which is called	λεγομένη (legomenē)	3004: to say	a prim. verb
the Holy of Holies,		40: sacred, holy	from a prim. root

## 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.

**δευτερον adjective - accusative singular neuter**

**deuteros dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

**καταπετασμα noun - accusative 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.

**σκηνη noun - nominative singular feminine**

**skene skay-nay':** a tent or cloth hut -- habitation, tabernacle.

**η definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λεγομενη verb - present passive participle - nominative singular feminine**

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**αγια adjective - nominative singular feminine**

**hagion hag'-ee-on:** a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

**αγιων adjective - genitive plural neuter**

**hagion hag'-ee-on:** a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

## Hebrews 9:4 .

.	Greek	Strong's	Origin
having	ἔχουσα (echousa)	2192: to have, hold	a prim. verb
a golden	χρυσοῦν (chrousoun)	5552: golden	from chrusos
altar of incense	θυμιατήριον (thumiatērion)	2369: altar of incense, a censer	from thumiaó and -tērion (suff. denoting place)
and the ark	κιβωτὸν (kibōton)	2787: a wooden box	of uncertain origin

of the covenant	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
covered	περικεκαλυμμένην (perikekalummenēn)	4028: to cover around	from peri and kaluptó
on all sides	πάντοθεν (pantothēn)	3840: from all sides	adverb from pas
with gold,	χρυσίῳ (chrusiō)	5553: a piece of gold, gold	dim. of chrusos
in which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was a golden	χρυσῇ (chrusē)	5552: golden	from chrusos
jar	στάμνος (stamnos)	4713: an earthen jar (for racking off wine)	from the same as histēmi
holding	ἔχουσα (echousa)	2192: to have, hold	a prim. verb
the manna,	μάννα (manna)	3131: manna	of Hebrew origin man
and Aaron's	Ἀαρὼν (aarōn)	2: Aaron, the brother of Moses	of Hebrew origin Aharon
rod	ῥάβδος (rabdōs)	4464: a staff, rod	a prim. word
which budded,	βλαστήσασα (blastēsasa)	985: to sprout, produce	from a prim. root blast-
and the tables	πλάκες (plakes)	4109: anything flat and broad, hence a flat stone	a prim. word
of the covenant;	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi

## KJV Lexicon

χρυσουν **adjective - accusative singular neuter**

chruseos **khroo'-seh-os**: made of gold -- of gold, golden.

εχουσα **verb - present active participle - nominative singular feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

θυμιατηριον **noun - accusative singular neuter**

thumiasterion **thoo-mee-as-tay'-ree-on**: a place of fumigation, i.e. the alter of incense (in the Temple) -- censer.

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.

κιβωτον **noun - accusative singular feminine**

kibotos **kib-o-tos'**: a box, i.e. the sacred ark and that of Noah -- ark.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαθηκης **noun - genitive singular feminine**

diatheke **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

περικεκαλυμμενην **verb - perfect passive participle - accusative singular feminine**

perikalupto **per-ee-kal-oop'-to**: to cover all around, i.e. entirely (the face, a surface) -- blindfold, cover, overlay.

παντοθεν **adverb**

pantohen **pan-toth'-en**: from (i.e. on) all sides -- on every side, round about.

χρυσιω **noun - dative singular neuter**

chrusion **khroo-see'-on**: a golden article, i.e. gold plating, ornament, or coin -- gold.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

η **relative pronoun - dative singular feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

σταμνος **adjective - nominative singular masculine**

stamnos **stam'-nos**: a jar or earthen tank -- pot.

χρυση **adjective - nominative singular feminine**  
chruseos **khroo'-seh-os**: made of gold -- of gold, golden.

---

εχουσα **verb - present active participle - nominative singular feminine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

---

το **definite article - accusative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

μαννα **hebrew transliterated word**  
manna **man'-nah**: manna (i.e. man), an edible gum -- manna.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

η **definite article - nominative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

ραβδος **noun - nominative singular feminine**  
rhabdos **hrab'-dos**: a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

---

ααρων **proper noun**  
Aaron **ah-ar-ohn'**: Aaron, the brother of Moses -- Aaron.

---

η **definite article - nominative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βλαστησασα **verb - aorist active participle - nominative singular feminine**  
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

---

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.

---

πλακες **noun - nominative plural feminine**  
plax **plax**: a moulding-board, i.e. flat surface (plate, or tablet, literally or figuratively) -- table.

---

της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

διαθηκης **noun - genitive singular feminine**

**diatheke** **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

## Hebrews 9:5 .

.	Greek	Strong's	Origin
and above	ὑπεράνω (uperanō)	5231: (high) above	preposition from huper and anō
it [were] the cherubim	Χερουβὶν (cheroubin)	5502: Cherubim, heavenly beings who serve God	of Hebrew origin, pl. of kerub
of glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
overshadowing	κατασκιάζοντα (kataskiazonta)	2683: to overshadow	from kata and skiazó (to overshadow, shade); from skia
the mercy seat;	ἱλαστήριον (ilastērion)	2435: propitiatory	from hilastérios; from hilaskomai
but of these things	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we cannot	οὐκ (ouk)	3756: not, no	a prim. word
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
speak	λέγειν (legein)	3004: to say	a prim. verb
in detail.	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)

## KJV Lexicon

υπερανω **adverb**

huperano **hoop-er-an'-o**: above upward, i.e. greatly higher (in place or rank) -- far above, over.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

χερουβιμ **proper noun**

cheroubim **kher-oo-beem'**: cherubim (i.e. cherubs or kerubim) -- cherubims.

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.

κατασκιαζοντα **verb - present active participle - nominative plural neuter**

kataskiazo **kat-as-kee-ad'-zo**: to overshadow, i.e. cover -- shadow.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιλαστηριον **noun - accusative singular neuter**

hilasterion **hil-as-tay'-ree-on**: an expiatory (place or thing), i.e. (concretely) an atoning victim, or (specially) the lid of the Ark (in the Temple) -- mercyseat, propitiation.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ων **relative pronoun - genitive plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**μερος noun - accusative singular neuter**

**meros mer'-os:** a division or share (literally or figuratively, in a wide application) -- behalf, course, coast, craft, particular (-ly), part (-ly), piece, portion, respect, side, some sort(-what).

## Hebrews 9:6 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
have been so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
prepared,	κατεσκευασμένων (kateskeuasmēnōn)	2680: to prepare	from kata and skeuazō (to prepare, make ready)
the priests	ἱερεῖς (iereis)	2409: a priest	from hieros
are continually	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
entering	εἰσίσιν (eisiasin)	1524: to go in, enter	from eis and eimi (to come or go)
the outer	πρώτην (prōtēn)	4413: first, chief	contr. superl. of pro
tabernacle	σκηνὴν (skēnēn)	4633: a tent	a prim. word
performing	ἐπιτελοῦντες (epitelountes)	2005: to complete, accomplish	from epi and teleó
the divine worship,	λατρείας (latreias)	2999: service	from latreuó



## KJV Lexicon

ΤΟΥΤΩΝ **demonstrative pronoun - genitive plural masculine**

**touton too'-tone:** of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ΚΑΤΕΣΚΕΥΑΣΜΕΝΩΝ **verb - perfect passive participle - genitive plural masculine**

**kataskeuazo kat-ask-yoo-ad'-zo:** to prepare thoroughly; by implication, to construct, create - - build, make, ordain, prepare.

ΕΙΣ **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΜΕΝ **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

ΠΡΩΤΗΝ **adjective - accusative singular feminine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ΣΚΗΝΗΝ **noun - accusative singular feminine**

**skene skay-nay':** a tent or cloth hut -- habitation, tabernacle.

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

εισίσιν **verb - present indicative - third person**

eiseimi **ice'-i-mee**: to enter -- enter (go) into.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερείς **noun - nominative plural masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

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.

λατρειας **noun - accusative plural feminine**

latreia **lat-ri'-ah**: ministration of God, i.e. worship -- (divine) service.

επιτελουντες **verb - present active participle - nominative plural masculine**

epiteleō **ep-ee-tel-eh'-o**: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

## Hebrews 9:7 .

.	Greek	Strong's	Origin
but into the second,	δευτέραν (deuteran)	1208: second	cptv. adjective, perhaps from duo
only	μόνος (monos)	3441: alone	a prim. word
the high priest	ἀρχιερεύς (archiereus)	749: high priest	from archó and hiereus
[enters] once	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
a year,	ἐνιαυτοῦ (eniautou)	1763: a cycle of time, a year	of uncertain origin
not without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
[taking] blood,	αἷματος (aimatos)	129: blood	of uncertain origin
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

he offers	προσφέρει (prospherei)	4374: to bring to, i.e. to offer	from pros and pheró
for himself	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and for the sins	ἀγνοημάτων (agnoēmatōn)	51: a sin of ignorance	from agnoeó
of the people	λαοῦ (laou)	2992: the people	a prim. word
committed in ignorance.		51: a sin of ignorance	from agnoeó

## KJV Lexicon

### εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### δευτεραν **adjective - accusative singular feminine**

**deuteros dyoo'-ter-os:** (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

### απαξ **adverb**

**hapax hap'-ax:** one (or a single) time (numerically or conclusively) -- once.

### του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ενιαυτου **noun - genitive singular masculine**

**eniautos en-ee-ow-tos':** a year -- year.

**μονος adjective - nominative singular masculine**

**monos mon'-os:** remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**χωρις adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

---

**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.

---

**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.

---

**προσφερει verb - present active indicative - third person singular**

**prosphero pros-fer'-o:** to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

---

**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

---

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.

του **definite article - genitive singular masculine**

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.

αγνοημάτων **noun - genitive plural neuter**

agnoema **ag-no'-ay-mah**: a thing ignored, i.e. shortcoming -- error.

## Hebrews 9:8 .

.	Greek	Strong's	Origin
The Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
[is] signifying	δηλοῦντος (dēlountos)	1213: to make plain, declare	from délos
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that the way	ὁδὸν (odon)	3598: a way, road	a prim. word
into the holy place		40: sacred, holy	from a prim. root
has not yet	μήπω (mēpō)	3380b: not yet	from mé and #NAME?
been disclosed	πεφανερώσθαι (pephanerōsthai)	5319: to make visible, make clear	from phaneros
while the outer	πρώτης (prōtēs)	4413: first, chief	contr. superl. of pro
tabernacle	σκηנῆς (skēnēs)	4633: a tent	a prim. word
is still	ἔτι	2089: still, yet	a prim. adverb

	(eti)	
standing,	στάσιν	4714b: a standing, by impl. an from histémi
	(stasin)	insurrection, fig. strife

## KJV Lexicon

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

δηλουντος **verb - present active participle - genitive singular neuter**

deloo **day-lo'-o**: to make plain (by words) -- declare, shew, signify.

ΤΟΥ **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ΤΟΥ **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

μηπω **adverb**

me-po **may'-po**: not yet -- not yet.

πεφανερωσθαι **verb - perfect passive middle or passive deponent**

phaneroo **fan-er-o'-o**: to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

**αγιων adjective - genitive plural neuter**

**hagion hag'-ee-on:** a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

**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.

**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.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πρωτης adjective - genitive singular feminine**

**protos pro'-tos:** foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

**σκηνης noun - genitive singular feminine**

**skene skay-nay':** a tent or cloth hut -- habitation, tabernacle.

**εχουσης verb - present active participle - genitive singular feminine**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**στασιν noun - accusative 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.

## Hebrews 9:9 .

.	Greek	Strong's	Origin
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
[is] a symbol	παραβολή (parabolē)	3850b: a placing beside, a comparison	from parabolō
for the present	ἐνεστηκότα (enestēkota)	1764: to place in, to be at hand, perf. part. to be present	from en and histēmi
time.	καιρὸν (kairon)	2540: time, season	a prim. word
Accordingly	καθ'	2596: down, against,	preposition of uncertain origin

	(kath)	according to	
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
gifts	δῶρα (dōra)	1435: a gift, present, spec. a sacrifice	from didómi
and sacrifices	θυσίαι (thusiai)	2378: a sacrifice	from thuó
are offered	προσφέρονται (prospherontai)	4374: to bring to, i.e. to offer	from pros and pheró
which cannot	δυνάμεναι (dunamenai)	1410: to be able, to have power	a prim. verb
make	τελειῶσαι (teleiōsai)	5048: to bring to an end, to complete, perfect	from teleios
the worshiper	λατρεύοντα (latreuonta)	3000: to serve	from latris (a hired servant)
perfect		5048: to bring to an end, to complete, perfect	from teleios
in conscience,	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon

## KJV Lexicon

ητις **relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

παραβολη **noun - nominative 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.

εις **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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**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**καιρον noun - accusative singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ενεστηκοτα verb - perfect active participle - accusative singular masculine**

**enistemi en-is'-tay-mee:** to place on hand, i.e. (reflexively) impend, (participle) be instant -- come, be at hand, present.

---

**καθ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**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.

---

**δωρα noun - nominative plural neuter**

**doron do'-ron:** specially, a sacrifice -- gift, offering.

---

**τε particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**θυσιαι noun - nominative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

---

**προσφερονται verb - present passive 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.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**δυναμεναι verb - present middle or passive deponent participle - nominative plural feminine**

**dunamai doo'-nam-ahEE:** to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

---

κατα **preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

συνειδησιν **noun - accusative singular feminine**

**suneidesis soon-i'-day-sis:** co-perception, i.e. moral consciousness -- conscience.

τελειωσαι **verb - aorist active middle or passive deponent**

**teleioo tel-i-o'-o:** to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

τον **definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λατρευοντα **verb - present active participle - accusative singular masculine**

**latreuo lat-ryoo'-o:** to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

## Hebrews 9:10 .

.	Greek	Strong's	Origin
since they [relate] only	μόνον (monon)	3440: merely	adverb from monos
to food	βρώμασιν (brōmasin)	1033: food	from bibróskō
and drink	πόμασιν (pomasin)	4188: a drink	from pinó
and various	διαφόροις (diaphorais)	1313: varying, excellent	from diapheró
washings,	βαπτισμοῖς (baptismois)	909: (the act of) a dipping or washing	from baptizó
regulations	δικαιώματα (dikaiōmata)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaioó
for the body	σαρκὸς (sarkos)	4561: flesh	a prim. word
imposed	ἐπικείμενα (epikeimena)	1945: to lie on	from epi and keimai

until	μέχρι (mechri)	3360: as far as, until	a prim. word
a time	καιροῦ (kairou)	2540: time, season	a prim. word
of reformation.	διορθώσεως (diorthōseōs)	1357b: a making straight, rectification	from the same as diorthōma

## KJV Lexicon

μονον **adverb**

monon **mon'-on**: merely -- alone, but, only.

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.

βρωμασιν **noun - dative plural neuter**

broma **bro'-mah**: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πομασιν **noun - dative plural neuter**

poma **pom'-ah**: a beverage -- drink.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαφοροις **adjective - dative plural masculine**

diaphoros **dee-af'-or-os**: varying; also surpassing -- differing, divers, more excellent.

βαπτισμοις **noun - dative plural masculine**

baptismos **bap-tis-mos'**: ablution (ceremonial or Christian) -- baptism, washing.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**δικαιώμασιν noun - dative plural neuter**

**dikaioma dik-ah'-yo-mah:** an equitable deed; by implication, a statute or decision -- judgment, justification, ordinance, righteousness.

**σάρκος noun - genitive singular feminine**

**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

**μέχρι adverb**

**mechri mekh'-ree:** as far as, i.e. up to a certain point -- till, (un-)to, until.

**καιρου noun - genitive singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

**διορθώσεως noun - genitive singular feminine**

**diorthosis dee-or'-tho-sis:** rectification, i.e. (specially) the Messianic restauration -- reformation.

**ἐπικείμενα verb - present middle or passive deponent participle - nominative plural neuter**

**epikeimai ep-ik'-i-mahee:** to rest upon -- impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.

## Hebrews 9:11 .

.	Greek	Strong's	Origin
But when Christ	Χριστός (christos)	5447: the Anointed One, Messiah, Christ	from chrío
appeared	παράγονόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
[as] a high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierous
of the good things	ἀγαθῶν (agathōn)	18: good	of uncertain origin
to come,	γενομένων (genomenōn)	1096: to come into being, to happen, to become	from a prim. root gen-
[He entered] through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the greater	μείζονος (meizonos)	3173: great	a prim. word

and more perfect	τελειότερας (teleiōteras)	5046: having reached its end, from telos i.e. complete, by ext. perfect	
tabernacle,	σκηνης (skēnēs)	4633: a tent	a prim. word
not made with hands,	χειροποιήτου (cheiropoiētou)	5499: made by hand	from cheir and poieō
that is to say, not of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
creation;	κτίσεως (ktisēs)	2937: creation (the act or the product)	from ktizō

## KJV Lexicon

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παραγενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

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.

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.

μελλοντων **verb - present active participle - genitive plural neuter**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

αγαθων **adjective - genitive plural neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

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.

---

**μειζονος adjective - genitive singular feminine - comparative or contracted**

**megas meg'-as:** big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τελειοτερας adjective - genitive singular feminine - comparative or contracted**

**teleios tel'-i-os:** complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

---

**σκηνης noun - genitive singular feminine**

**skene skay-nay':** a tent or cloth hut -- habitation, tabernacle.

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**χειροποιητου adjective - genitive singular feminine**

**cheiropoiotos khi-rop-oy'-ay-tos:** manufactured, i.e. of human construction -- made by (make with) hands.

---

**τουτ demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**εστιν verb - present indicative - third person singular**

**esti es-tee':** he (she or it) is; also (with neuter plural) they are

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**ταυτης demonstrative pronoun - genitive singular feminine**

**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κτισεως noun - genitive singular feminine**

**ktisis ktis'-is:** original formation (properly, the act; by implication, the thing, literally or

figuratively) -- building, creation, creature, ordinance.

## Hebrews 9:12 .

.	Greek	Strong's	Origin
and not through	δι' (di)	1223: through, on account of, because of	a prim. preposition
the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of goats	τράγων (tragōn)	5131: a male goat	from trógó
and calves,	μόσχων (moschōn)	3448: a young shoot, a calf	a prim. word
but through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His own	ιδίου (idiou)	2398: one's own, distinct	a prim. word
blood,	αἵματος (aimatos)	129: blood	of uncertain origin
He entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the holy place		40: sacred, holy	from a prim. root
once for all,	ἐφάπαξ (ephapax)	2178: once for all	from epi and hapax
having obtained	εὐράμενος (euramenos)	2147: to find	a prim. verb
eternal	αἰωνίαν (aiōnian)	166: agelong, eternal	from aión
redemption.	λύτρωσιν (lutrōsin)	3085: a ransoming, a redemption	from lutroó

## KJV Lexicon

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.

δι **preposition**

**dia dee-ah'**: through (in very wide applications, local, causal, or occasional)

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.

τραγων **noun - genitive plural masculine**

**tragos trag'-os**: a he-goat (as a gnawer) -- goat.

και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μοσχων **noun - genitive plural masculine**

**moschos mos'-khos**: a young bullock -- calf.

δια **preposition**

**dia dee-ah'**: through (in very wide applications, local, causal, or occasional)

δε **conjunction**

**de deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ιδιου **adjective - genitive singular masculine**

**idios id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

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.

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).



<b>εφάπαξ</b> <b>adverb</b> <b>ephapax ef-ap'-ax:</b> upon one occasion (only) -- (at) once (for all).
<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>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>αγια</b> <b>adjective - accusative plural neuter</b> <b>hagion hag'-ee-on:</b> a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.
<b>αιωνιαν</b> <b>adjective - accusative singular feminine</b> <b>aionios ahee-o'-nee-os:</b> perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).
<b>λυτρωσιν</b> <b>noun - accusative singular feminine</b> <b>lutrosis loo'-tro-sis:</b> a ransoming (figuratively) -- + redeemed, redemption.
<b>ευραμενος</b> <b>verb - second aorist middle passive - nominative singular masculine</b> <b>heurisko hyoo-ris'-ko:</b> find, get, obtain, perceive, except the present and imperfect see.

## Hebrews 9:13 .

.	Greek	Strong's	Origin
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the blood	αἷμα (aima)	129: blood	of uncertain origin
of goats	τράγων (tragōn)	5131: a male goat	from trógó
and bulls	ταύρων (taurōn)	5022: a bull	a prim. word
and the ashes	σποδὸς (spodos)	4700: ashes	a prim. word
of a heifer	δαμάλεως (damaleōs)	1151: a heifer	from damazó

sprinkling	ράντίζουσα (rantizousa)	4472: to sprinkle	from rhainó (to sprinkle)
those	τὸ (to)	3588: the	the def. art.
who have been defiled	κεκοινωμένους (kekoinōmenous)	2840: to make common	from koinos
sanctify	ἀγιάζει (agiazei)	37: to make holy, consecrate, sanctify	from hagios
for the cleansing	καθαρότητα (katharotēta)	2514: cleanness	from katharos
of the flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word

## KJV Lexicon

### εἰ conditional

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

### γάρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### ὁ definite article - nominative singular neuter

**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.

### ταύρων noun - genitive masculine plural

**tauros tow'-ros:** a bullock -- bull, ox.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

τραγων **noun - genitive plural masculine**  
tragos **trag'-os**: a he-goat (as a gnawer) -- goat.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

σποδος **noun - nominative singular feminine**  
spodos **spod-os'**: ashes -- ashes.

---

δαμαλεως **noun - genitive singular feminine**  
damalis **dam'-al-is**: a heifer (as tame) -- heifer.

---

ραντιζουσα **verb - present active participle - nominative singular feminine**  
rhantizo **hran-tid'-zo**: to render besprinkled, i.e. asperse (ceremonially or figuratively) -- sprinkle.

---

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.

---

κεκοινωμενους **verb - perfect passive participle - accusative plural masculine**  
koinoo **koy-no'-o**: to make (or consider) profane (ceremonially) -- call common, defile, pollute, unclean.

---

αγιαζει **verb - present active indicative - third person singular**  
hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

---

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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της **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

σαρκος **noun - genitive singular feminine**  
sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

---

καθαροτητα **noun - accusative singular feminine**  
katharotes **kath-ar-ot'-ace**: cleanness (ceremonially) -- purification.

---

## Hebrews 9:14 .

.	Greek	Strong's	Origin
how much	πόσῳ (posō)	4214: how much? how great?	interrog. adjective from a prim. root
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
will the blood	αἷμα (aima)	129: blood	of uncertain origin
of Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
offered	προσήνεγκεν (prosēnenken)	4374: to bring to, i.e. to offer	from pros and pheró
Himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
without blemish	ἄμωμον (amōmon)	299b: without blemish	from alpha (as a neg. prefix) and mómos
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
cleanse	καθαριεῖ (kathariei)	2511: to cleanse	from katharos
your conscience	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
from dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

to serve	λατρεύειν (latreuein)	3000: to serve	from latris (a hired servant)
the living	ζῶντι (zōnti)	2198: to live	from prim. roots zé- and zó-
God?	θεῶ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

ποσω **correlative or interrogative pronoun - dative singular neuter**

**posos pos'-os:** interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

μαλλον **adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

το **definite article - nominative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιμα **noun - nominative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστου **noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ος **relative pronoun - nominative singular masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δια **preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

πνεύματος **noun - genitive singular neuter**  
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

---

αἰωνίου **adjective - genitive singular neuter**  
aionios **ah̩ee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

---

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.

---

προσφενεκεν **verb - aorist active indicative - third person singular**  
prosphero **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

---

ἀμωμον **adjective - accusative singular masculine**  
amomos **am'-o-mos**: unblemished -- without blame (blemish, fault, spot), faultless, unblamable.

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τῷ **definite article - dative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεῷ **noun - dative singular masculine**  
theos **th̩eh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

καθαρίει **verb - future active indicative - third person singular - attic**  
katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

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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.

---

συνειδήσιν **noun - accusative singular feminine**  
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

---

ὑμῶν **personal pronoun - second person genitive plural**  
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

---

ἀπο **preposition**  
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

νεκρῶν **adjective - genitive plural neuter**  
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

---

ἐργῶν **noun - genitive plural neuter**  
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

<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>to</b> <b>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>λατρευνειν</b> <b>verb - present active middle or passive deponent</b> <b>latreuo lat-ryoo'-o:</b> to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).
<b>θεω</b> <b>noun - dative singular masculine</b> <b>theos theh'-os:</b> a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
<b>ζωντι</b> <b>verb - present active passive - dative singular masculine</b> <b>zao dzah'-o:</b> to live -- life(-time), (a-)live(-ly), quick.

## Hebrews 9:15 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
He is the mediator	μεσίτης (mesitēs)	3316: an arbitrator, a mediator	from mesos
of a new	καινῆς (kainēs)	2537: new, fresh	a prim. word
covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that, since a death	θανάτου (thanatou)	2288: death	from thnēskó
has taken place	γενομένου (genomenou)	1096: to come into being, to happen, to become	from a prim. root gen-
for the redemption	ἀπολύτρωσιν	629: a release effected by	from apolutroó (to release on

	(apolutrōsin)	payment of ransom	payment of ransom)
of the transgressions	παράβασεων (parabaseōn)	3847: a going aside, a transgression	from parabainó
that were [committed] under	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
covenant,	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
those	τῶν (tōn)	3588: the	the def. art.
who have been called	κεκλημένοι (keklēmenoi)	2564: to call	a prim. word
may receive	λάβωσιν (labōsin)	2983: to take, receive	from a prim. root lab-
the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
of the eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
inheritance.	κληρονομίας (klēronomias)	2817: an inheritance	from kléronomos

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### δια preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### 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).

---

**διαθηκης** **noun - genitive singular feminine**

**diatheke** **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

---

**καινης** **adjective - genitive singular feminine**

**kainos** **kahee-nos'**: new (especially in freshness) -- new.

---

**μεσιτης** **noun - nominative singular masculine**

**mesites** **mes-ee'-tace**: a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor) -- mediator.

---

**εστιν** **verb - present indicative - third person singular**

**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**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.

---

**θανατου** **noun - genitive singular masculine**

**thanatos** **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

---

**γενομενου** **verb - second aorist middle deponent participle - genitive singular masculine**

**ginomai** **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

---

**εις** **preposition**

**eis** **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**απολυτρωσιν** **noun - accusative singular feminine**

**apolutrosis** **ap-ol-oo'-tro-sis**: (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

---

**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.

---

**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.

---

**πρωτη** **adjective - dative singular feminine**

**protos** **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best,

chief(-est), first (of all), former.

**διαθηκη noun - dative singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

**παραβασεων noun - genitive plural feminine**

**parabasis par-ab'-as-is:** violation -- breaking, transgression.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**επαγγελιαν noun - accusative singular feminine**

**epaggelia ep-ang-el-ee'-ah:** an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

**λαβωσιν verb - second aorist active subjunctive - third person**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**κεκλημενοι verb - perfect passive participle - nominative plural masculine**

**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αιωνιου adjective - genitive singular feminine**

**aionios ahee-o'-nee-os:** perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

**κληρονομιας noun - genitive singular feminine**

**kleronomia klav-ron-om-ee'-ah:** heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

## Hebrews 9:16 .

.	Greek	Strong's	Origin
For where	ὅπου (οπου)	3699: where	from hos, and pou

a covenant	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
is, there must of necessity	ἀνάγκη (anankē)	318: necessity	from ana and agchó (to compress, press tight)
be the death	θάνατον (thanaton)	2288: death	from thnέskó
of the one who made it.	διαθεμένου (diathemenou)	1303: to place separately, i.e. dispose of by a will	from dia and tithēmi

## KJV Lexicon

### οπου **adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

### γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### διαθηκη **noun - nominative singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

### θανατον **noun - accusative singular masculine**

**thanatos than'-at-os:** (properly, an adjective used as a noun) death -- deadly, (be...) death.

### αναγκη **noun - nominative singular feminine**

**anagke an-ang-kay':** constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

### φερεσθαι **verb - present 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.

### του **definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

**διαθεμενου** **verb - second aorist middle passive - genitive singular masculine**  
**diatithemai** **dee-at-ith'-em-ahee**: to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest) -- appoint, make, testator.

## Hebrews 9:17 .

.	Greek	Strong's	Origin
For a covenant	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
is valid	βεβαῖα (bebaia)	949: firm, secure	from the same as basis
[only] when men are dead,	νεκροῖς (nekrois)	3498: dead	a prim. word, the same as nekus (a dead body)
for it is never	τότε (tote)	3379: never, lest ever	from mé and pote
in force	ἰσχύει (ischuei)	2480: to be strong, have power	from ischus
while	ὅτε (ote)	3753: when	from hos, and te
the one who made	διαθέμενος (diathemenos)	1303: to place separately, i.e. dispose of by a will	from dia and tithēmi
it lives.	ζῇ (zē)	2198: to live	from prim. roots zé- and zó-

## KJV Lexicon

**διαθηκη** **noun - nominative singular feminine**  
**diatheke** **dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

**γαρ** **conjunction**  
**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with

other particles)

**ΕΠΙ preposition**

**epi ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

**νεκροῖς adjective - dative plural masculine**

**nekros nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

**βεβαία adjective - nominative singular feminine**

**bebaïos beb'-ah-yos**: stable -- firm, of force, stedfast, sure.

**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.

**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.

**ΙΣΧΥΕΙ verb - present active indicative - third person singular**

**ischuo is-khoo'-o**: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

**ΟΤΕ adverb**

**hote hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

**ζη verb - present active indicative - third person singular**

**zao dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

**ο definite article - nominative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**διαθεμενος verb - second aorist middle passive - nominative singular masculine**

**diatithemai dee-at-ith'-em-ahee**: to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest) -- appoint, make, testator.

## Hebrews 9:18 .

.	Greek	Strong's	Origin
Therefore	ὅθεν (othen)	3606: from where, for which reason	from hos,
even	οὐδὲ (oude)	3761: and not, neither	from ou, and de

the first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
[covenant] was not inaugurated	ἐγκεκαίνισται (enkekainistai)	1457a: to renew, inaugurate	from egkainia
without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
blood.	αἵματος (aimatos)	129: blood	of uncertain origin

## KJV Lexicon

οθεν **adverb**

**hothen** **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

ουδ **adverb**

**oude** **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

η **definite article - nominative singular feminine**

**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 - nominative singular feminine**

**protos** **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

χωρις **adverb**

**choris** **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

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.

εγκεκαινισται **verb - perfect passive indicative - third person singular**

**egkainizo** **eng-kahee-nid'-zo**: to renew, i.e. inaugurate -- consecrate, dedicate.

# Hebrews 9:19 .

.	Greek	Strong's	Origin
For when every	πάσης (pasēs)	3956: all, every	a prim. word
commandment	ἐντολῆς (entolēs)	1785: an injunction, order, command	from entellomai
had been spoken	λαληθείσης (lalētheisēs)	2980: to talk	from lalos (talkative)
by Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
to all	παντὶ (panti)	3956: all, every	a prim. word
the people	λαῶ (laō)	2992: the people	a prim. word
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
he took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
the blood	αἷμα (aima)	129: blood	of uncertain origin
of the calves	μόσχων (moschōn)	3448: a young shoot, a calf	a prim. word
and the goats,	τράγων (tragōn)	5131: a male goat	from trógó
with water	ὔδατος (udatos)	5204: water	a prim. word
and scarlet	κοκκίνου (kokkinou)	2847: scarlet	from kokkos
wool	ἐρίου (eriou)	2053: wool	from eiros (wool)

and hyssop,	ύσσώπου (ussōrou)	5301: hyssop	of Semitic origin, cf. ezob
and sprinkled	ἐρράντισεν (errantisen)	4472: to sprinkle	from rhainó (to sprinkle)
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
the book	βιβλίον (biblion)	975: a paper, book	from biblos
itself	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
and all	πάντα (panta)	3956: all, every	a prim. word
the people,	λαὸν (laon)	2992: the people	a prim. word

## KJV Lexicon

λαληθεις **verb - aorist passive participle - genitive singular feminine**

**laleo** **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

**γαρ** **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**πασης** **adjective - genitive singular feminine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

**εντολης** **noun - genitive singular feminine**

**entole** **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

**κατα** **preposition**

**kata** **kat-ah'**: (prepositionally) down (in place or time), in varied relations

**νομον** **noun - accusative singular masculine**

**nomos** **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a



principle) -- law.

---

**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

---

**μωυσεως noun - genitive singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

---

**παντι adjective - dative singular masculine**

**pas pas:** apparently a primary word; all, any, every, the whole

---

**τω definite article - dative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**λαω noun - dative singular masculine**

**laos lah-os':** a people -- people.

---

**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.

---

**αιμα noun - accusative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μοσχων noun - genitive plural masculine**

**moschos mos'-khos:** a young bullock -- calf.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τραγων noun - genitive plural masculine**

**tragos trag'-os:** a he-goat (as a gnawer) -- goat.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

---

υδατος **noun - genitive singular neuter**  
hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

εριου **noun - genitive singular neuter**  
erion **er'-ee-on**: wool -- wool.

---

κοκκινου **adjective - genitive singular neuter**  
kokkinos **kok'-kee-nos**: crimson-colored -- scarlet (colour, coloured).

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

υσσωπου **noun - genitive singular masculine**  
hussopos **hoos'-so-pos**: hyssop -- hyssop.

---

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

---

τε **particle**  
te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

το **definite article - accusative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βιβλιον **noun - accusative singular neuter**  
biblion **bib-lee'-on**: a roll -- bill, book, scroll, writing.

---

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

παντα **adjective - accusative 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.

---

λαον **noun - accusative singular masculine**  
laos **lah-os'**: a people -- people.

---

εβρατισεν **verb - aorist active indicative - third person singular**

rhantizo **hran-tid'-zo**: to render besprinkled, i.e. asperse (ceremonially or figuratively) -- sprinkle.

## Hebrews 9:20 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
IS THE BLOOD	αἷμα (aima)	129: blood	of uncertain origin
OF THE COVENANT	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
WHICH	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
GOD	θεός (theos)	2316: God, a god	of uncertain origin
COMMANDED	ἐνετείλατο (eneteilato)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
YOU."			

### KJV Lexicon

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.

**TOUTO 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.

**αιμα noun - nominative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**διαθηκης noun - genitive singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

**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.

**εντειλατο verb - aorist middle deponent indicative - third person singular**

**entellomai en-tel'-lom-ahee:** to enjoin -- (give) charge, (give) command(-ments), injoin.

**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).

**ο definite article - nominative singular masculine**

**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).

## Hebrews 9:21 .

.	Greek	Strong's	Origin
And in the same way	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
he sprinkled	ἐρράντισεν (errantisen)	4472: to sprinkle	from rhainó (to sprinkle)

both	καὶ (kai)	2532: and, even, also	a prim. conjunction
the tabernacle	σκηνὴν (skēnēn)	4633: a tent	a prim. word
and all	πάντα (panta)	3956: all, every	a prim. word
the vessels	σκεύη (skeuē)	4632: a vessel, implement, pl. goods	a prim. word
of the ministry	λειτουργίας (leitourgias)	3009: a service, a ministry	from leitourgeó
with the blood.	αἵματι (aimati)	129: blood	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

### 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.

### σκηνην noun - accusative singular feminine

**skene skay-nay':** a tent or cloth hut -- habitation, tabernacle.

### 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

### πάντα 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.

**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.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λειτουργίας noun - genitive singular feminine**

**leitourgia li-toorg-ee'-ah:** public function (as priest (liturgy) or almsgiver) -- ministration(-try), service.

**τω definite article - dative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αιματι noun - dative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

**ομοιως adverb**

**homoios hom-oy'-oce:** similarly -- likewise, so.

**επραντισεν verb - aorist active indicative - third person singular**

**rhantizo hran-tid'-zo:** to render besprinkled, i.e. asperse (ceremonially or figuratively) -- sprinkle.

## Hebrews 9:22 .

.	Greek	Strong's	Origin
And according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
[one may] almost	σχεδὸν (schedon)	4975: near, nearly	adverb from echó
[say], all things	πάντα (panta)	3956: all, every	a prim. word

are cleansed	καθαρίζεται (katharizetai)	2511: to cleanse	from katharos
with blood,	αἵματι (aimati)	129: blood	of uncertain origin
and without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
shedding of blood	αἵματεκχυσίας (aimatekchusias)	130: shedding of blood	from haima and ekchunnó
there is no	οὐ (ou)	3756: not, no	a prim. word
forgiveness.	ἄφεσις (aphesis)	859: dismissal, release, fig. pardon	from aphíemi

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### σχεδον adverb

**schedon skhed-on':** nigh, i.e. nearly -- almost.

### εν preposition

**en en:** in, at, (up-)on, by, etc.

### αιματι noun - dative singular neuter

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

### παντα adjective - nominative plural neuter

**pas pas:** apparently a primary word; all, any, every, the whole

### καθαρίζεται verb - present passive indicative - third person singular

**katharizo kath-ar-id'-zo:** to cleanse -- (make) clean(-se), purge, purify.

### κατα preposition

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νομον noun - accusative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**χωρις adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

**αιματεκχυσιας noun - genitive singular feminine**

**haimatekchusia hahee-mat-ek-khoo-see'-ah:** an effusion of blood -- shedding of blood.

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**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.)

**αφεσις noun - nominative singular feminine**

**aphesis af'-es-is:** freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

## Hebrews 9:23 .

.	Greek	Strong's	Origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
it was necessary	Ἀνάγκη (anankē)	318: necessity	from ana and agchó (to compress, press tight)
for the copies	ὑποδείγματα (upodeigmata)	5262: a figure, copy, example	from hupodeiknumi



of the things in the heavens	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
to be cleansed	καθαρίζεσθαι (katharizesthai)	2511: to cleanse	from katharos
with these,	ταύτας (tautas)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
but the heavenly things	ἐπουράνια (epourania)	2032: of heaven	from epi and ouranos
themselves	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
with better	κρείττοσιν (kreittosin)	2909: better	cptv. of the same as kratistos
sacrifices	θυσίαις (thusiais)	2378: a sacrifice	from thuó
than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
these.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

## KJV Lexicon

ανάγκη **noun - nominative singular feminine**

**anagke an-ang-kay'**: constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

οὐν **conjunction**

**oun oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τα **definite article - accusative plural neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

---

**υποδειγματα noun - accusative plural neuter**

**hupodeigma hoop-od'-igue-mah:** an exhibit for imitation or warning (figuratively, specimen, adumbration) -- en-(ex-)ample, pattern.

---

**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.

---

**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.

---

**τούτοις demonstrative pronoun - dative plural neuter**

**toutois too'-toice:** to (for, in, with or by) these (persons or things) -- such, them, there(-in, -with), these, this, those.

---

**καθαριζεσθαι verb - present passive middle or passive deponent**

**katharizo kath-ar-id'-zo:** to cleanse -- (make) clean(-se), purge, purify.

---

**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

---

**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.

---

**επουρανια adjective - accusative plural neuter**

**epouranios ep-oo-ran'-ee-os:** above the sky -- celestial, (in) heaven(-ly), high.

---

**κρειττοσιν adjective - dative plural feminine**

**kreitton krite'-tohn:** stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

---

**θυσιας noun - dative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

---

**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

**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.

## Hebrews 9:24 .

.	Greek	Strong's	Origin
For Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
did not enter	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
a holy place		40: sacred, holy	from a prim. root
made with hands,	χειροποίητα (cheiropoiēta)	5499: made by hand	from cheir and poieó
a [mere] copy	ἀντίτυπα (antitupa)	499: struck back, corresponding to	from anti and tupos
of the TRUE one,	ἀληθινῶν (alēthinōn)	228: true.	from aléthés
but into heaven	οὐρανόν (ouranon)	3772: heaven	a prim. word
itself,	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
to appear	ἐμφανισθῆναι (emphanisthēnai)	1718: to exhibit, appear (in person), to declare	from emphanés
in the presence	προσώπῳ (prosōpō)	4383: the face	from pros and óps (an eye, face)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
for us;			

## 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)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χειροποιητα **adjective - accusative plural neuter**

cheiropoiētos **khi-rop-oy'-ay-tos**: manufactured, i.e. of human construction -- made by (make with) hands.

αγια **adjective - accusative plural neuter**

hagion **hag'-ee-on**: a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

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).

ο **definite article - nominative singular masculine**

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.

αντιτυπα **adjective - accusative plural neuter**

antitupon **an-teet'-oo-pon**: corresponding (antitype), i.e. a representative, counterpart -- (like) figure (whereunto).

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.

αληθινων **adjective - genitive plural neuter**

alethinos **al-ay-thee-nos'**: truthful -- true.

---

**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

---

**αυτον personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**τον definite article - accusative singular masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**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.

---

**νυν adverb**

nun **noon'**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

---

**εμφανισθηναι verb - aorist passive middle or passive deponent**

emphanizo **em-fan-id'-zo'**: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

---

**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.

---

**προσωπω noun - dative singular neuter**

prosopon **pros'-o-pon'**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

---

**του definite article - genitive singular masculine**

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).

---

**υπερ preposition**

huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than

-- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ἡμῶν **personal pronoun - first person genitive plural**  
**hemon hay-mone':** of (or from) us -- our (company), us, we.

## Hebrews 9:25 .

.	Greek	Strong's	Origin
nor	οὐδ' (oud)	3761: and not, neither	from ou, and de
was it that He would offer	προσφέρει (prospherē)	4374: to bring to, i.e. to offer	from pros and pheró
Himself	ἐαυτόν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
often,	πολλάκις (pollakis)	4178: often	adverb from polus
as the high priest	ἀρχιερεὺς (archiereus)	749: high priest	from archó and hierews
enters	εἰσέρχεται (eiserchetai)	1525: to go in (to), enter	from eis and erchomai
the holy place		40: sacred, holy	from a prim. root
year by year	ἐνιαυτόν (eniauton)	1763: a cycle of time, a year	of uncertain origin
with blood	αἵματι (aimati)	129: blood	of uncertain origin
that is not his own.	ἀλλοτρίῳ (allotriō)	245: belonging to another	from allos

## KJV Lexicon

οὐδὲ **adverb**

oude **oo-deh'**: not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

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.

πολλakis **adverb**

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

προσφέρη **verb - present active subjunctive - third person singular**

prosphero **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

ἐαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ὥσπερ **adverb**

hosper **hose'-per**: just as, i.e. exactly like -- (even, like) as.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

εἰσέρχεται **verb - present middle or passive deponent indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

ἅγια **adjective - accusative plural neuter**

hagion **hag'-ee-on**: a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

κατὰ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ἐνιαυτον **noun - accusative singular masculine**

eniautos **en-ee-ow-tos'**: a year -- year.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

αιματι **noun - dative singular neuter**

**haima hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

αλλοτριω **adjective - dative singular neuter**

**allotrios al-lot'-ree-os**: another's, i.e. not one's own; by extension foreign, not akin, hostile - - alien, (an-)other (man's, men's), strange(-r).

## Hebrews 9:26 .

■			
.	Greek	Strong's	Origin
Otherwise,	ἐπεὶ (epēi)	1893: when, because	from epi and ei
He would have needed	ἔδει (edei)	1163: it is necessary	a form of deó
to suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
often	πολλάκις (pollakis)	4178: often	adverb from polus
since	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
the foundation	καταβολῆς (katabolēs)	2602: a laying down	from kataballó
of the world;	κοσμοῦ (kosmou)	2889: order, the world	a prim. word
but now	νυνὶ (nuni)	3570: now	a strengthened form of nun
once	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-



at the consummation	συντελεία (sunteleia)	4930: a joint payment (for public service), joint action, spec. completion	from sunteleó
of the ages	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration
He has been manifested	πεφανερώται (pephanerōtai)	5319: to make visible, make clear	from phaneros
to put away	ἀθέτησιν (athetēsīn)	115: a setting aside	from atheteó
sin	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
by the sacrifice	θυσίας (thusias)	2378: a sacrifice	from thuó
of Himself.	αὐτὸν (auton)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

## KJV Lexicon

### ΕΤΤΕΙ **conjunction**

**epei ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

### ΕΔΕΙ **verb - imperfect impersonal active indicative - third person singular**

**dei die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

### ΑΥΤΟΝ **personal pronoun - accusative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ΠΟΛΛΑΚΙΣ **adverb**

**pollakis pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

### ΠΑΘΕΙΝ **verb - second aorist active middle or passive deponent**

**pascho pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion,

suffer, vex.

---

**απο preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

---

**καταβολης noun - genitive singular feminine**

**katabole kat-ab-ol-ay':** a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

---

**κοσμου noun - genitive singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

---

**νυν adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**απαξ adverb**

**hapax hap'-ax:** one (or a single) time (numerically or conclusively) -- once.

---

**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.

---

**συντελεια noun - dative singular feminine**

**sunteleia soon-tel'-i-ah:** entire completion, i.e. consummation (of a dispensation) -- end.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιωνων noun - genitive plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**αθητησιν noun - accusative singular feminine**

**athetesis ath-et'-ay-sis:** cancellation -- disannulling, put away.

---

**αμαρτιας noun - genitive singular feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

<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>θυσίας</b> <b>noun - genitive singular feminine</b> <b>thusia</b> <b>thoo-see'-ah</b> : sacrifice (the act or the victim, literally or figuratively) -- sacrifice.
<b>αυτου</b> <b>personal pronoun - genitive 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>πεφανερωται</b> <b>verb - perfect passive indicative - third person singular</b> <b>phaneroo</b> <b>fan-er-o'-o</b> : to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

## Hebrews 9:27 .

.	Greek	Strong's	Origin
And inasmuch	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
as it is appointed	ἀπόκειται (apokeitai)	606: to be laid away, be laid up in store	from apo and keimai
for men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
to die	ἀποθανεῖν (apothanein)	599: to die	from apo and thnéskó
once	ᾠπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
and after	μετὰ (meta)	3326: with, among, after	a prim. preposition
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[comes] judgment,	κρίσις (krisis)	2920: a decision, judgment	from krinó

## KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

οσον **correlative pronoun - accusative singular neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

αποκειται **verb - present middle or passive deponent indicative - third person singular**

apokeimai **ap-ok'-i-mahee**: to be reserved; figuratively, to await -- be appointed, (be) laid up.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

απαξ **adverb**

hapax **hap'-ax**: one (or a single) time (numerically or conclusively) -- once.

αποθανειν **verb - second aorist active middle or passive deponent**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

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).

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).

κρισις **noun - nominative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

# Hebrews 9:28 .

.	Greek	Strong's	Origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
Christ	Χριστὸς (christos)	5547: the Anointed One, Messiah, Christ	from chrió
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
having been offered	προσενεχθεὶς (prosenechtheis)	4374: to bring to, i.e. to offer	from pros and pheró
once	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
to bear	ἀνενεγκεῖν (anenenkein)	399: to carry up, lead up	from ana and pheró
the sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
of many,	πολλῶν (pollōn)	4183: much, many	a prim. word
will appear		3708: to see, perceive, attend to	a prim. verb
a second time	δευτέρου (deuterou)	1208: second	cptv. adjective, perhaps from duo
for salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sôtér
without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
[reference to] sin,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
to those	ὁ (o)	3588: the	the def. art.
who eagerly await	ἀπεκδεχόμενοις (apekdechomenois)	553: to await eagerly	from apo and ekdechomai
Him.			

## KJV Lexicon

οὕτως **adverb**

**houto hoo'-to:** after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστός **noun - nominative singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ἅπαξ **adverb**

**hapax hap'-ax:** one (or a single) time (numerically or conclusively) -- once.

προσενεχθεις **verb - aorist passive participle - nominative singular 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.

εις **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.

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.

ἀνενεγκειν **verb - second aorist active middle or passive deponent**

**anaphero an-af-er'-o:** to take up -- bear, bring (carry, lead) up, offer (up).

αμαρτιας **noun - accusative plural feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

**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).

**χωρίς adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

**αμαρτίας noun - genitive singular feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

**οφθησεται verb - future passive indicative - third person singular**

**optanomai op-tan'-om-ah-ee:** appear, look, see, shew self.

**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.

**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

**ἀπεκδεχόμενοις verb - present middle or passive deponent participle - dative plural masculine**

**apekdechomai ap-ek-dekh'-om-ah-ee:** to expect fully -- look (wait) foreign

**εἰς preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**σωτηρίαν noun - accusative singular feminine**

**soteria so-tay-ree'-ah:** rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

## Hebrews 10:1 .

.	Greek	Strong's	Origin
For the Law,	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
since it has	ἔχων (echōn)	2192: to have, hold	a prim. verb
[only] a shadow	Σκιάν (skian)	4639: shadow	a prim. word

of the good things	ἀγαθῶν (agathōn)	18: good	of uncertain origin
to come	μελλόντων (mellontōn)	3195: to be about to	a prim. verb
[and] not the very	αὐτήν (autēn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
form	εἰκόνα (eikona)	1504: an image, i.e. lit. statue, fig. representation	from eikó
of things,	πραγμάτων (pragmatōn)	4229: a deed, a matter	from prassó
can	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
never,	οὐδέποτε (oudepote)	3763: never	from oude and pote
by the same	αὐταῖς (autais)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
sacrifices	θυσίαις (thusiais)	2378: a sacrifice	from thuó
which	ᾧς (as)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they offer	προσφέρουσιν (prospherousin)	4374: to bring to, i.e. to offer	from pros and pheró
continually	διηνεκές (diēnekes)	1336: carried through, continuous	from the aor. of diapheró
year by year,	ἐνιαυτὸν (eniauton)	1763: a cycle of time, a year	of uncertain origin
make perfect	τελειῶσαι (teleiōsai)	5048: to bring to an end, to complete, perfect	from teleios
those	ὅ (o)	3588: the	the def. art.
who draw near.	προσερχομένους (proserchomenous)	4334: to approach, to draw near	from pros and erchomai



## KJV Lexicon

σκια **noun - accusative singular feminine**

skia **skee'-ah**: shade or a shadow (literally or figuratively (darkness of error or an adumbration) -- shadow.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εχω **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομος **noun - nominative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

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.

μελλοντων **verb - present active participle - genitive plural neuter**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

αγαθων **adjective - genitive plural neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

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.

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

την **definite article - accusative singular feminine**

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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**ΕΙΚΟΝΑ noun - accusative singular feminine**

**eikon i-kone':** a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

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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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**ΠΡΑΓΜΑΤΩΝ noun - genitive plural neuter**

**pragma prag'-mah:** a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

---

**ΚΑΤ preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

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**ΕΝΙΑΥΤΟΝ noun - accusative singular masculine**

**eniautos en-ee-ow-tos':** a year -- year.

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**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.

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**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

---

**ΘΥΣΙΑΙΣ noun - dative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

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**ΑΣ relative pronoun - accusative 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.

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**ΠΡΟΣΦΕΡΟΥΣΙΝ verb - present 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.

---

**ΕΙΣ 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.

---

**ΔΙΗΝΕΚΕΣ adjective - accusative singular neuter**

**dienekes dee-ay-nek-es':** perpetually -- + continually, for ever.

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**οὐδέποτε** **adverb**

**oudepote** **oo-dep'-ot-eh**: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

**δύνανται** **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.

**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.

**προσερχομένους** **verb - present middle or passive deponent participle - accusative plural masculine**

**proserchomai** **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

**τελειῶσαι** **verb - aorist active middle or passive deponent**

**teleioo** **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

## Hebrews 10:2 .

.	Greek	Strong's	Origin
Otherwise,	ἐπεὶ (epēi)	1893: when, because	from epi and ei
would they not have ceased	ἐπαύσαντο (epausanto)	3973: to make to cease, hinder	a prim. word
to be offered,	προσφερόμεναι (prosphēromenai)	4374: to bring to, i.e. to offer	from pros and pheró
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the worshipers,	λατρεύοντας (latreuontas)	3000: to serve	from latris (a hired servant)
having once	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
been cleansed,	κεκαθαρισμένους (kekatharismenous)	2511: to cleanse	from katharos
would no	μηδεμίαν (mēdēmian)	3367: no one, nothing	from méde and heis
longer	ἔτι	2089: still, yet	a prim. adverb

	(eti)		
have had	ἔχειν (echein)	2192: to have, hold	a prim. verb
consciousness	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
of sins?	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

## KJV Lexicon

### ΕΤΤΕΙ **conjunction**

**epei ep-i'**: thereupon, i.e. since (of time or cause) -- because, else, for that (then, -asmuch as), otherwise, seeing that, since, when.

### 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

### ΕΠΑΥΣΑΝΤΟ **verb - aorist middle indicative - third person**

**pauo pow'-o**: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

### ΠΡΟΣΦΕΡΟΜΕΝΑΙ **verb - present passive participle - nominative plural feminine**

**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.

### 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.

### ΜΗΔΕΜΙΑΝ **adjective - accusative singular feminine**

**medeis may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

<b>ΕΧΕΙΝ verb - present active infinitive</b> <b>echo ekh'-o:</b> (used in certain tenses only) a primary verb; to hold	
<b>ΕΤΙ adverb</b> <b>eti et'-ee:</b> yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.	
<b>συνειδησιν noun - accusative singular feminine</b> <b>suneidesis soon-i'-day-sis:</b> co-perception, i.e. moral consciousness -- conscience.	
<b>αμαρτιων noun - genitive plural feminine</b> <b>hamartia ham-ar-tee'-ah:</b> a sin (properly abstract) -- offence, sin(-ful).	
<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>λατρευοντας verb - present active participle - accusative plural masculine</b> <b>latreuo lat-ryoo'-o:</b> to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).	
<b>απαξ adverb</b> <b>hapax hap'-ax:</b> one (or a single) time (numerically or conclusively) -- once.	
<b>κεκαθαρμενους verb - perfect passive participle - accusative plural masculine</b> <b>kathairo kath-ah'-ee-ro:</b> to cleanse, i.e. (specially) to prune; figuratively, to expiate -- purge.	

## Hebrews 10:3 .

.	Greek	Strong's	Origin
But in those	αὐταῖς (autais)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
[sacrifices] there is a reminder	ἀνάμνησις (anamnēsis)	364: remembrance	from anamimnēskó
of sins	ἀμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
year by year.	ἐνιαυτόν (eniauton)	1763: a cycle of time, a year	of uncertain origin

## KJV Lexicon

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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

αναμνησις **noun - nominative singular feminine**

anamnesis **an-am'-nay-sis**: recollection -- remembrance (again).

αμαρτιων **noun - genitive plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ενιαυτον **noun - accusative singular masculine**

eniautos **en-ee-ow-tos'**: a year -- year.

## Hebrews 10:4 .

.	Greek	Strong's	Origin
For it is impossible	ἀδύνατον (adunaton)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
for the blood	αἷμα (aima)	129: blood	of uncertain origin
of bulls	ταύρων (taurōn)	5022: a bull	a prim. word
and goats	τράγων (tragōn)	5131: a male goat	from trógo
to take away	ἀφαιρεῖν (aphairein)	851: to take from, take away	from apo and haireó
sins.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

## KJV Lexicon

αδυνατον **adjective - nominative singular neuter**

**adunatos ad-oo'-nat-os:** unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

αιμα **noun - nominative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

ταυρων **noun - genitive masculine plural**

**tauros tow'-ros:** a bullock -- bull, ox.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τραγων **noun - genitive plural masculine**

**tragos trag'-os:** a he-goat (as a gnawer) -- goat.

αφαιρειν **verb - present active infinitive**

**aphaireo af-ahee-reh'-o:** to remove -- cut (smite) off, take away.

αμαρτιας **noun - accusative plural feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

## Hebrews 10:5 .

.	Greek	Strong's	Origin
Therefore,	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
when He comes	εἰσερχόμενος (eiserchomenos)	1525: to go in (to), enter	from eis and erchomai

into the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
He says,	λέγει (legei)	3004: to say	a prim. verb
"SACRIFICE	Θυσίαν (thusian)	2378: a sacrifice	from thuó
AND OFFERING	προσφορὰν (prosphoran)	4376: an offering	from prosperó
YOU HAVE NOT DESIRED,	ἠθέλησας (ēthelēsas)	2309: to will, wish	a prim. verb
BUT A BODY	σῶμα (sōma)	4983: a body	of uncertain origin
YOU HAVE PREPARED	κατηρτίσω (katērtisō)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
FOR ME;			

## KJV Lexicon

### διο **conjunction**

διο **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

### εισερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

### εις **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.

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.

θυσιαν **noun - accusative singular feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσφοραν **noun - accusative singular feminine**

**prospora pros-for-ah':** presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

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.

ηβηλησας **verb - aorist 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

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.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατηρτισω **verb - aorist middle indicative - second person singular**

**katartizo kat-ar-tid'-zo:** to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

μοι **personal pronoun - first person dative singular**

**moi moy:** to me -- I, me, mine, my.

## Hebrews 10:6 .

.	Greek	Strong's	Origin
IN WHOLE BURNT OFFERINGS	όλοκαυτώματα (olokautōmata)	3646: a whole burnt offering	from holos and kaió

AND [sacrifices] FOR SIN	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
YOU HAVE TAKEN	εὐδόκησας (eudokēsas)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
NO	οὐκ (ouk)	3756: not, no	a prim. word
PLEASURE.		2106: to think well of, i.e. to be well-pleased	from eu and dokeó

## KJV Lexicon

ολοκαυτωματα **noun - accusative 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

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

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.

ευδοκησας **verb - aorist active indicative - second person singular**

eudokeo **yoo-dok-eh'-o**: to think well of, i.e. approve (an act); specially, to approve (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

## Hebrews 10:7 .

■			
.	Greek	Strong's	Origin

"THEN	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
I SAID,		3004: to say	a prim. verb
'BEHOLD,	Ἴδου (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I HAVE COME	ἤκω (ēkō)	2240: to have come, be present	a prim. verb
(IN THE SCROLL	κεφαλίδι (kephalidi)	2777: a little head, a roll	dim. of kephalé
OF THE BOOK	βιβλίου (bibliou)	975: a paper, book	from biblos
IT IS WRITTEN	γέγραπται (gegraptai)	1125: to write	a prim. verb
OF ME) TO DO	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
YOUR WILL,	θελημα (thelēma)	2307: will	from theló
O GOD."	θεος (theos)	2316: God, a god	of uncertain origin

## KJV Lexicon

**ΤΟΤΕ** [adverb](#)

**tote** [tot'-eh](#): the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

**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.

**ἰδου** [verb - second aorist active middle - second person singular](#)

**idou** [id-oo'](#): used as imperative lo!; -- behold, lo, see.

---

ηκω **verb - present active indicative - first person singular**  
heko **hay'-ko**: to arrive, i.e. be present -- come.

---

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

---

κεφαλιδι **noun - dative singular feminine**  
kephalis **kef-al-is'**: a knob, i.e. (by implication) a roll (by extension from the end of a stick on which the manuscript was rolled) -- volume.

---

βιβλιου **noun - genitive singular neuter**  
biblion **bib-lee'-on**: a roll -- bill, book, scroll, writing.

---

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

---

εμου **personal pronoun - first person genitive singular**  
emou **em-oo'**: of me -- me, mine, my.

---

του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

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)

---

ο **definite article - nominative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θεος **noun - nominative singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

το **definite article - accusative singular neuter**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

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.

---

σου **personal pronoun - second person genitive singular**  
sou **sou**: of thee, thy -- home, thee, thine (own), thou, thy.

---

# Hebrews 10:8 .

.	Greek	Strong's	Origin
After saying	λέγων (legōn)	3004: to say	a prim. verb
above,	ἀνώτερον (anōteron)	511: higher	cptv. of anó
"SACRIFICES	θυσίας (thusias)	2378: a sacrifice	from thuó
AND OFFERINGS	προσφορὰς (prosphoras)	4376: an offering	from prosperó
AND WHOLE BURNT OFFERINGS	όλοκαυτώματα (olokautōmata)	3646: a whole burnt offering	from holos and kaió
AND [sacrifices] FOR SIN	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
YOU HAVE NOT DESIRED,	ἠθέλησας (ēthelēsas)	2309: to will, wish	a prim. verb
NOR	οὐδὲ (oude)	3761: and not, neither	from ou, and de
HAVE YOU TAKEN PLEASURE	εὐδόκησας (eudokēsas)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
[in them]" (which	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis
are offered	προσφέρονται (prospherontai)	4374: to bring to, i.e. to offer	from pros and pheró
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Law),	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

## KJV Lexicon

ανωτερον **adjective - accusative singular neuter**

anoteros **an-o'-ter-os**: upper, i.e. (neuter as adverb) to a more conspicuous place, in a former part of the book -- above, higher.

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.

θυσιαν **noun - accusative singular feminine**

thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσφοραν **noun - accusative singular feminine**

prospora **pros-for-ah'**: presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ολοκαυτωματα **noun - accusative 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

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

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.

**ηθελησας verb - aorist 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

**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.

**ευδοκησας verb - aorist active indicative - second 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.

**αιτινες relative pronoun - nominative plural feminine**

**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**νομον noun - accusative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

**προσφερονται verb - present passive 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.

## Hebrews 10:9 .

.	Greek	Strong's	Origin
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He said,		3004: to say	a prim. verb
"BEHOLD,	Ἴδου (idou)	2400: look, behold	from eidon, used as a demonstrative particle

I HAVE COME	ἤκω (ēkō)	2240: to have come, be present	a prim. verb
TO DO	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
YOUR WILL."	θέλημα (thelēma)	2307: will	from theló
He takes away	ἀναιρεῖ (anairēi)	337: to take up, take away, make an end	from ana and haireó
the first	πρώτον (prōton)	4413: first, chief	contr. superl. of pro
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to establish	στήση (stēsē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
the second.	δεύτερον (deuteron)	1208: second	cptv. adjective, perhaps from duo

## KJV Lexicon

**ΤΟΤΕ** **adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

**ειρηκεν** **verb - perfect active indicative - third person singular - attic**

**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

**ιδου** **verb - second aorist active middle - second person singular**

**idou id-oo':** used as imperative lo!; -- behold, lo, see.

**ηκω** **verb - present active indicative - first person singular**

**heko hay'-ko:** to arrive, i.e. be present -- come.

**του** **definite article - genitive singular masculine**

**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>ποιησαι</b> <b>verb - aorist active middle or passive deponent</b> <b>poieo</b> <b>poy-eh'-o</b> : to make or do (in a very wide application, more or less direct)
<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>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>το</b> <b>definite article - accusative 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>θηλημα</b> <b>noun - accusative singular neuter</b> <b>thelema</b> <b>thel'-ay-mah</b> : a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.
<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.
<b>αναιρει</b> <b>verb - present active indicative - third person singular</b> <b>anaireo</b> <b>an-ahee-reh'-o</b> : to take up, i.e. adopt; by implication, to take away (violently), i.e. abolish, murder -- put to death, kill, slay, take away, take up.
<b>το</b> <b>definite article - accusative 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>πρωτον</b> <b>adjective - accusative singular neuter</b> <b>protos</b> <b>pro'-tos</b> : foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.
<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>το</b> <b>definite article - accusative 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>δευτερον</b> <b>adjective - accusative singular neuter</b> <b>deuteros</b> <b>dyoo'-ter-os</b> : (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).
<b>στηση</b> <b>verb - aorist active subjunctive - third person singular</b> <b>histemi</b> <b>his'-tay-mee</b> : to stand (transitively or intransitively), used in various applications

# Hebrews 10:10 .

.	Greek	Strong's	Origin
By this	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will	θελήματι (thelēmati)	2307: will	from theló
we have been		1510: I exist, I am	a prol. form of a prim. and defective verb
sanctified	ἡγιασμένοι (ēgiasmenoi)	37: to make holy, consecrate, sanctify	from hagios
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the offering	προσφορᾶς (prosphoras)	4376: an offering	from prospheṓ
of the body	σώματος (sōmatos)	4983: a body	of uncertain origin
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
once for all.	ἐφάπαξ (ephapax)	2178: once for all	from epi and hapax

## KJV Lexicon

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular neuter**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**θελημα** **noun - dative singular neuter**

**thelema** **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

---

**ηγιασμενοι** **verb - perfect passive participle - nominative plural masculine**

**hagiazō** **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

---

**εσμεν** **verb - present indicative - first person**

**esmen** **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

---

**οι** **definite article - nominative plural masculine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δια** **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

**της** **definite article - genitive singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προσφορας** **noun - genitive singular feminine**

**prospora** **pros-for-ah'**: presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

---

**του** **definite article - genitive singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**σωματος** **noun - genitive singular neuter**

**soma** **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

---

**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.

---

**εφαπαξ** **adverb**

**ephapax** **ef-ap'-ax**: upon one occasion (only) -- (at) once (for all).

## Hebrews 10:11 .

.	Greek	Strong's	Origin
Every	παῖς (pas)	3956: all, every	a prim. word
priest	ἱερεὺς (iereus)	2409: a priest	from hieros
stands	ἔστηκεν (estēken)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
daily	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
ministering	λειτουργῶν (leitourgōn)	3008: to serve the state, i.e. by anal. to perform religious service	from leitourgos
and offering	προσφέρων (prospherōn)	4374: to bring to, i.e. to offer	from pros and pheró
time after time	πολλάκις (pollakis)	4178: often	adverb from polus
the same	αὐτὰς (autas)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
sacrifices,	θυσίας (thusias)	2378: a sacrifice	from thuó
which	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis
can	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
never	οὐδέποτε (oudepote)	3763: never	from oude and pote
take away	περιελεῖν (perielein)	4014: to take away (that which surrounds)	from peri and haireó
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

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ιερευσ **noun - nominative singular masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

εστηκεν **verb - perfect active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

καθ **verb - imperfect active indicative - third person singular**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ημεραν **preposition**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

λειτουργων **noun - accusative singular feminine**

leitourgeo **li-toorg-eh'-o**: to be a public servant, i.e. (by analogy) to perform religious or charitable functions (worship, obey, relieve) -- minister.

και **verb - present active participle - nominative singular masculine**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας **conjunction**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτας **definite article - 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

πολλακις **personal pronoun - accusative plural feminine**

pollakis **pol-lak'-is**: many times, i.e. frequently -- oft(-en, -entimes, -times).

**προσφερων** **adverb**  
**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.

**θυσιας** **verb - present active participle - nominative singular masculine**  
**thusia** **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

**αιτινες** **noun - accusative plural feminine**  
**hostis** **hos'-tis**: which some, i.e. any that; also (definite) which same

**ουδεποτε** **relative pronoun - nominative plural feminine**  
**oudepote** **oo-dep'-ot-eh**: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

**δυνανται** **adverb**  
**dunamai** **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

**περιελειν** **verb - present middle or passive deponent indicative - third person**  
**periaireo** **per-ee-ahee-reh'-o**: to remove all around, i.e. unveil, cast off (anchor); figuratively, to expiate -- take away (up).

**αμαρτιας** **verb - second aorist active middle or passive deponent**  
**hamartia** **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

**noun - accusative plural feminine**

## Hebrews 10:12 .

.	Greek	Strong's	Origin
but He, having offered	προσενέγκας (prosenenkas)	4374: to bring to, i.e. to offer	from pros and pheró
one	μίαν (mian)	1520: one	a primary number
sacrifice	θυσίαν (thusian)	2378: a sacrifice	from thuó
for sins	ἀμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
for all time,	διηνεκές (diēnekes)	1336: carried through, continuous	from the aor. of diapheró
SAT DOWN	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai

AT THE RIGHT HAND	δεξιᾶ (dexia)	1188: the right hand or side	perhaps a prim. word
OF GOD,	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

αὐτός **personal pronoun - nominative singular masculine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μιαν **adjective - accusative singular feminine**

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

ἁμαρτιῶν **noun - genitive plural feminine**

**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

προσενεγκας **verb - aorist active participle - nominative singular 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.

θυσίαν **noun - accusative singular feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

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.

**διηνεκες** **adjective - accusative singular neuter**

**dienekes** **dee-ay-nek-es'**: perpetually -- + continually, for ever.

**εκαθισεν** **verb - aorist active indicative - third person singular**

**kathizo** **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

**εν** **preposition**

**en** **en**: in, at, (up-)on, by, etc.

**δεξια** **adjective - dative singular feminine**

**dexios** **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

**του** **definite article - genitive singular masculine**

**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).

## Hebrews 10:13 .

.	Greek	Strong's	Origin
waiting	ἐκδεχόμενος (ekdechomenos)	1551: to take or receive, by impl. to await, expect	from ek and dechomai
from that time onward		3062: the rest, the remaining	from leipó
UNTIL	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
HIS ENEMIES	ἐχθροὶ (echthroi)	2190: hostile	from echthos (hatred)
BE MADE	τεθῶσιν (tethōsin)	5087: to place, lay, set	from a prim. root the-
A FOOTSTOOL	ὑποπόδιον (upopodion)	5286: a footstool	from hupo and the dim. of pous
FOR HIS FEET.	ποδῶν (podōn)	4228: a foot	a prim. word



## KJV Lexicon

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιπον **adjective - accusative singular neuter**

loipon **loy-pon'**: something remaining (adverbially) -- besides, finally, furthermore, (from) henceforth, moreover, now, + it remaineth, then.

εκδεχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

ekdechomai **ek-dekh'-om-ahee**: to accept from some source, i.e. (by implication) to await -- expect, look (tarry) for, wait (for).

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).

τεθωσιν **verb - aorist passive subjunctive - 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.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχθροι **adjective - nominative plural masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

υποποδιον **noun - accusative singular neuter**

hupopodion **hoop-op-od'-ee-on**: something under the feet, i.e. a foot-rest (figuratively) -- footstool.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδων **noun - genitive plural masculine**  
pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Hebrews 10:14 .

.	Greek	Strong's	Origin
For by one	μιά (mia)	1520: one	a primary number
offering	προσφορά (prospora)	4376: an offering	from prosperó
He has perfected	τετελείωκεν (teteleiōken)	5048: to bring to an end, to complete, perfect	from teleios
for all time	διηκεῖς (diēnekes)	1336: carried through, continuous	from the aor. of diapheró
those	τὸ (to)	3588: the	the def. art.
who are sanctified.	ἀγιαζομένους (agiazomenous)	37: to make holy, consecrate, sanctify	from hagios

### KJV Lexicon

μία **adjective - dative singular feminine**  
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

γάρ **conjunction**  
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

προσφορά **noun - dative singular feminine**  
prospora **pros-for-ah'**: presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

ΤΕΤΕΛΕΙΩΚΕΝ **verb - perfect active indicative - third person singular**  
teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

ΕΙΣ **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.

ΔΙΗΝΕΚΕΣ **adjective - accusative singular neuter**  
dienekes **dee-ay-nek-es'**: perpetually -- + continually, for ever.

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.

ΑΓΙΑΖΟΜΕΝΟΥΣ **verb - present passive participle - accusative plural masculine**  
hagiazoo **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

## Hebrews 10:15 .

.	Greek	Strong's	Origin
And the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
testifies	Μαρτυρεῖ (marturei)	3140: to bear witness, testify	from martus
to us; for after	μετὰ (meta)	3326: with, among, after	a prim. preposition
saying,		3004: to say	a prim. verb

## KJV Lexicon

μαρτυρει **verb - present active indicative - third person singular**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - nominative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προειρηκεναι **verb - perfect active middle or passive deponent**

proereo **pro-er-eh'-o**: to say already, predict -- foretell, say (speak, tell) before.

## Hebrews 10:16 .

.	Greek	Strong's	Origin
"THIS	Ἄυτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
IS THE COVENANT	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
THAT I WILL MAKE	διαθήσομαι (diathēsomai)	1303: to place separately, i.e. dispose of by a will	from dia and tithēmi
WITH THEM AFTER	μετὰ (meta)	3326: with, among, after	a prim. preposition
THOSE	ἐκείνας (ekeinas)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
DAYS,	ἡμέρας (ēmeras)	2250: day	a prim. word
SAYS	λέγει (legei)	3004: to say	a prim. verb
THE LORD:	κύριος (kurios)	2962: lord, master	from kuros (authority)
I WILL PUT	δίδους (didous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
MY LAWS	νόμους (nomous)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
UPON THEIR HEART,	καρδίας (kardias)	2588: heart	a prim. word
AND ON THEIR MIND	διάνοιαν (dianoian)	1271: the mind, disposition, thought	from dia and noeó
I WILL WRITE	ἐπιγράψω (epigrapsō)	1924: to write upon	from epi and graphó
THEM," [He then says],			

## KJV Lexicon

αυτη **demonstrative pronoun - nominative singular feminine**

**houtos hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

η **definite article - nominative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαθηκη **noun - nominative singular feminine**

**diatheke dee-ath-ay'-kay**: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

ην **relative pronoun - accusative singular feminine**

**hos hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

διαθησομαι **verb - future middle deponent indicative - first person singular**

**diatithemai dee-at-ith'-em-ahee**: to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest) -- appoint, make, testator.

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

μετα **preposition**

**meta met-ah'**: denoting accompaniment; amid (local or causal);

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.

εκεινας **demonstrative pronoun - accusative 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.

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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**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.

---

**διδους** **verb - present active participle - nominative singular masculine**

**didomi** **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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**νομους** **noun - accusative plural masculine**

**nomos** **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

---

**μου** **personal pronoun - first person genitive singular**

**mou** **moo**: of me -- I, me, mine (own), my.

---

**επι** **preposition**

**epi** **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**καρδιας** **noun - accusative plural feminine**

**kardia** **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

**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

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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.

---

**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.

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**διανοιων** **noun - genitive plural feminine**

**dianoia** **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

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**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

ἐπιγραψω **verb - future active indicative - first person singular**

epigrapho **ep-ee-graf'-o**: to inscribe (physically or mentally) -- inscription, write in (over, thereon).

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

## Hebrews 10:17 .

.	Greek	Strong's	Origin
"AND THEIR SINS	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
AND THEIR LAWLESS DEEDS	ἀνομιῶν (anomiōn)	458: lawlessness	from anomos
I WILL REMEMBER	μνησθήσομαι (mnēsthēsomai)	3403: to remind, remember	from a prim. verb
NO	οὐ (ou)	3756: not, no	a prim. word
MORE."	ἔτι (eti)	2089: still, yet	a prim. adverb

### 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

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.

ἁμαρτιῶν **noun - genitive 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

**καὶ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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.

**ἀνομίῶν noun - genitive plural feminine**

**anomia an-om-ee'-ah:** illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

**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.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**μνησθῶ verb - aorist passive subjunctive - first person singular**

**mnaomai mnah'-om-ahee:** to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

**ἐτι adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

## Hebrews 10:18 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
where	οὗ (ou)	3699: where	from hos, and pou
there is forgiveness	ἄφεσις (aphesis)	859: dismissal, release, fig. pardon	from aphíēmi

of these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
there is no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
[any] offering	προσφορά (prosphora)	4376: an offering	from prospheró
for sin.	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

## KJV Lexicon

### ΟΠΟΥ **adverb**

**hopou hop'-oo:** what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

### ΔΕ **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### ΑΦΕΣΙΣ **noun - nominative singular feminine**

**aphesis af'-es-is:** freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

### ΤΟΥΤΩΝ **demonstrative pronoun - genitive plural feminine**

**touton too'-tone:** of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

### 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).

### ΠΡΟΣΦΟΡΑ **noun - nominative singular feminine**

**prosphora pros-for-ah':** presentation; concretely, an oblation (bloodless) or sacrifice -- offering (up).

### ΠΕΡΙ **preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

### ΑΜΑΡΤΙΑΣ **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

## Hebrews 10:19 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
since we have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
confidence	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhēsis (speech)
to enter	εἰσόδον (eisodon)	1529: an entrance, a means or place of entering	from eis and hodos
the holy place		40: sacred, holy	from a prim. root
by the blood	αἵματι (aimati)	129: blood	of uncertain origin
of Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

### KJV Lexicon

ΕΧΟΝΤΕΣ **verb - present active participle - nominative plural masculine**  
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

οὖν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἀδελφοί **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

παρησιαν **noun - accusative 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).

εις **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.

εισοδον **noun - accusative singular feminine**

**eisodos ice'-od-os**: an entrance -- coming, enter(-ing) in (to).;

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.

αγιων **adjective - genitive plural neuter**

**hagion hag'-ee-on**: a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

εν **preposition**

**en en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιματι **noun - dative singular neuter**

**haima hah'-ee-mah**: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

ιησου **noun - genitive singular masculine**

**lesous ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## Hebrews 10:20 .

.	Greek	Strong's	Origin
by a new	πρόσφατον (prosphaton)	4372: freshly slain, generally new	from pros and a prim. root phen- (to slay, kill)

and living	ζῶσαν (zōsan)	2198: to live	from prim. roots zé- and zó-
way	ὁδὸν (odon)	3598: a way, road	a prim. word
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He inaugurated	ἐνεκαίνισεν (enekainisen)	1457a: to renew, inaugurate	from egkainia
for us through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the veil,	καταπετάσματος (katapetasmatos)	2665: a curtain (the inner veil of the temple)	from kata and petannumi (to spread out)
that is, His flesh,	σαρκὸς (sarkos)	4561: flesh	a prim. word

## KJV Lexicon

ην **relative pronoun - accusative singular feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐνεκαίνισεν **verb - aorist active indicative - third person singular**

**egkainizo eng-kahee-nid'-zo:** to renew, i.e. inaugurate -- consecrate, dedicate.

ημιν **personal pronoun - first person dative plural**

**hemin hay-meen':** to (or for, with, by) us -- our, (for) us, we.

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.

προσφατον **adjective - accusative singular feminine**

**prospatos pros'-fat-os:** previously (recently) slain (fresh), i.e. (figuratively) lately made -- new.

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ζωσαν verb - present active participle - accusative singular feminine**  
**zao dzah'-o:** to live -- life(-time), (a-)live(-ly), quick.

**δια preposition**  
**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

**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.

**καταπετασματος noun - genitive 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.

**τουτ demonstrative pronoun - nominative singular neuter**  
**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**εστιν verb - present indicative - third person singular**  
**esti es-tee':** he (she or it) is; also (with neuter plural) they are

**της definite article - genitive singular feminine**  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**σαρκος noun - genitive singular feminine**  
**sarx sarx:** carnal(-ly, + -ly minded), flesh(-ly).

**αυτου personal pronoun - genitive singular masculine**  
**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Hebrews 10:21 .

.	Greek	Strong's	Origin
and since [we have] a great	μέγαν (megan)	3173: great	a prim. word
priest	ιερέα (ierea)	2409: a priest	from hieros
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the house	οἶκον	3624: a house, a dwelling	a prim. word

	(oikon)		
of God,	θεοῦ	2316: God, a god	of uncertain origin
	(theou)		

## 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

### ιερεα noun - accusative singular masculine

**hiereus hee-er-yooce':** a priest -- (high) priest.

### 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.

### 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.

### οικον noun - accusative singular masculine

**oikos oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

### του definite article - genitive singular masculine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### θεου noun - genitive singular masculine

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Hebrews 10:22 .

.	Greek	Strong's	Origin
let us draw near	προσερχώμεθα (proserchōmetha)	4334: to approach, to draw near	from pros and erchomai
with a sincere	ἀληθινῆς (alēthinēs)	228: true.	from aléthés
heart	καρδίας (kardias)	2588: heart	a prim. word
in full assurance	πληροφορία (plērophoria)	4136: full assurance	from plérōphoréō
of faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
having our hearts	καρδίας (kardias)	2588: heart	a prim. word
sprinkled	ῥεραντισμένοι (rerantismenoi)	4472: to sprinkle	from rhainó (to sprinkle)
[clean] from an evil	πονηρᾶς (ponēras)	4190: toilsome, bad	from poneó (to toil)
conscience	συνειδήσεως (suneidēseōs)	4893: consciousness, spec. conscience	from suneidon
and our bodies	σῶμα (sōma)	4983: a body	of uncertain origin
washed	λελουσμένοι (lelousmenoi)	3068: to bathe, to wash	a prim. verb
with pure	καθαρῶ (katharō)	2513: clean (adjective)	a prim. word
water.	ὕδατι (udati)	5204: water	a prim. word



προσερχομαι **verb - present middle or passive deponent subjunctive - first person**  
proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or  
(figuratively) worship, assent to

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μετα **preposition**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

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αληθινος **adjective - genitive singular feminine**  
alethinos **al-ay-thee-nos'**: truthful -- true.

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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).

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εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

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πληροφορια **noun - dative singular feminine**  
plerophoria **play-rof-or-ee'-ah**: entire confidence -- (full) assurance.

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πιστεως **noun - genitive singular feminine**  
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

---

ερραντισμενοι **verb - perfect passive participle - nominative plural masculine**  
rhantizo **hran-tid'-zo**: to render besprinkled, i.e. asperse (ceremonially or figuratively) -- sprinkle.

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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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καρδιας **noun - accusative plural feminine**  
kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

---

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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συνειδησεως **noun - genitive singular feminine**  
suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

---

πονηρας **adjective - genitive singular feminine**  
poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

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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

λελουμενοι **verb - perfect passive participle - nominative plural masculine**

louo **loo'-o**: to bathe (the whole person; cleanse garments exclusively) -- wash.

το **definite article - accusative singular neuter**

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.

υδατι **noun - dative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

καθαρω **adjective - dative singular neuter**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

## Hebrews 10:23 .

.	Greek	Strong's	Origin
Let us hold fast	κατέχωμεν (katechōmen)	2722: to hold fast, hold back	from kata and echó
the confession	ὁμολογίαν (omologian)	3671: an agreement, confession	from homologeó
of our hope	ἐλπίδος (elpidos)	1680: expectation, hope	from the same as elpizó
without wavering,	ἀκλινῇ (aklinē)	186: unbending	from alpha (as a neg. prefix) and klinó
for He who promised	ἐπαγγειλάμενος (epangeilamenos)	1861: to proclaim, to promise	from epi and aggeló
is faithful;	πιστὸς (pistos)	4103: faithful, reliable	from peithó

## KJV Lexicon

κατεχωμεν **verb - present active subjunctive - first person**

**katecho** **kat-ekh'-o**: to hold down (fast), in various applications -- have, hold (fast), keep (in memory), let, make toward, possess, retain, seize on, stay, take, withhold.

την **definite article - accusative singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ομολογιαν **noun - accusative singular feminine**

**homologia** **hom-ol-og-ee'-ah**: acknowledgment -- con-(pro-)fession, professed.

της **definite article - genitive singular feminine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελπιδος **noun - genitive singular feminine**

**elpis** **el-pece'**: expectation (abstractly or concretely) or confidence -- faith, hope.

ακλινη **adjective - accusative singular feminine**

**aklines** **ak-lee-nace'**: not leaning, i.e. (figuratively) firm -- without wavering.

πιστος **adjective - nominative singular masculine**

**pistos** **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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.

επαγγελιαμενος **verb - aorist middle deponent participle - nominative singular masculine**

**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.

## Hebrews 10:24 .

.	Greek	Strong's	Origin
and let us consider	κατανοῶμεν (katanoōmen)	2657: to take note of, perceive	from kata and noeó
how to stimulate	παροξυσμὸν (paroxusmon)	3948: stimulation, provocation	from paroxunó
one another	ἀλλήλους	240: of one another	a reciporical pronoun

to love	(allēlous) ἀγάπης (agapēs)	26: love, goodwill	from agapaó
and good	καλῶν (kalōn)	2570: beautiful, good	a prim. word
deeds,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

## 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

### κατανοωμεν verb - present active subjunctive - first person

**katanoeo kat-an-o-eh'-o:** to observe fully -- behold, consider, discover, perceive.

### αλληλους reciprocal pronoun - accusative plural masculine

**allelon al-lay'-lone:** one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

### εις preposition

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

### παροξυσμον noun - accusative singular masculine

**paroxusmos par-ox-oos-mos':** incitement (to good), or dispute (in anger) -- contention, provoke unto.

### αγαπης noun - genitive singular feminine

**agape ag-ah'-pay:** love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### καλων adjective - genitive plural neuter

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

**εργων noun - genitive plural neuter**  
**ergon er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

## Hebrews 10:25 .

.	Greek	Strong's	Origin
not forsaking	ἐγκαταλείποντες (enkataleipontes)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
our own	ἑαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
assembling together,	ἐπισυναγωγὴν (episunagōgēn)	1997: a gathering together, an assembly	from episunagó
as is the habit	ἔθος (ethos)	1485: custom, a usage (prescribed by habit or law)	from ethó
of some,	τισὶν (tisin)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
but encouraging	παρακαλοῦντες (parakalountes)	3870: to call to or for, to exhort, to encourage	from para and kaleó
[one another]; and all	τοσοῦτω (tosoutō)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
the more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
as you see	βλέπετε (blepete)	991: to look (at)	a prim. verb
the day	ἡμέραν (ēmeran)	2250: day	a prim. word
drawing near.	ἐγγίζουσιν (engizousan)	1448: to make near, refl. to come near	from eggus

## 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.

εγκαταλειποντες **verb - present active participle - nominative plural masculine**

egkataleipo **eng-kat-al-i'-po**: to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert -- forsake, leave.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επισυναγωγην **noun - accusative singular feminine**

episunagoge **ep-ee-soon-ag-o-gay'**: a complete collection; especially a Christian meeting (for worship) -- assembling (gathering) together.

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.

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εθος **noun - nominative singular neuter**

ethos **eth'-os**: a usage (prescribed by habit or law) -- custom, manner, be wont.

τισιν **indefinite pronoun - dative plural masculine**

tis **tis**: some or any person or object

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.

παρακαλουντες **verb - present active participle - nominative plural 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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοσoutω **demonstrative pronoun - dative singular neuter**

tosoutos **tos-oo'-tos**: so vast as this, i.e. such (in quantity, amount, number of space) -- as

large, so great (long, many, much), these many.

μαλλον **adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

οσω **correlative pronoun - dative singular neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

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.

εγγιζουσαν **verb - present active participle - accusative singular feminine**

**eggizo eng-id'-zo:** to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

την **definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραν **noun - accusative singular feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

## Hebrews 10:26 .

.	Greek	Strong's	Origin
For if we go on sinning	ἀμαρτανόντων (amartanontōn)	264: to miss the mark, do wrong, sin	from an early root hamart-
willfully	ἑκουσίως (ekousiōs)	1596: voluntarily	from hekousios
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
receiving	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
the knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginóskó
of the truth,	ἀληθείας (alētheias)	225: truth	from aléthés

there no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
remains	ἀπολείπεται (apoleipetai)	620: to leave, leave behind	from apo and leipó
a sacrifice	θυσία (thusia)	2378: a sacrifice	from thuó
for sins,	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

## KJV Lexicon

ἐκουσίως **adverb**

hekousios **hek-oo-see'-ose**: voluntarily -- wilfully, willingly.

γὰρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἁμαρτανοντων **verb - present active participle - genitive plural masculine**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ἡμων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.

λαβειν **verb - second aorist active middle or passive deponent**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.



ἐπιγνώσις **noun - accusative singular feminine**  
epignosis **ep-ig'-no-sis**: recognition, i.e. (by implication) full discernment, acknowledgement -- (ac-)knowledge(-ing, -ment).

τῆς **definite article - genitive singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀληθείας **noun - genitive singular feminine**  
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

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).

περί **preposition**  
peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ἁμαρτιῶν **noun - genitive plural feminine**  
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ἀπολείπεται **verb - present passive indicative - third person singular**  
apoleipo **ap-ol-ipe'-o**: to leave behind (passively, remain); by implication, to forsake -- leave, remain.

θυσία **noun - nominative singular feminine**  
thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

## Hebrews 10:27 .

.	Greek	Strong's	Origin
but a terrifying	φοβερά (phobera)	5398: fearful	from phobeó
expectation	ἐκδοχή (ekdochē)	1561: a receiving from, expectation	from ekdechomai
of judgment	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó
and THE FURY	ζήλος (zēlos)	2205b: zeal, jealousy	probably from zeó
OF A FIRE	πυρὸς (puros)	4442: fire	a prim. word
WHICH WILL	μέλλοντος	3195: to be about to	a prim. verb

	(mellontos)		
CONSUME	ἐσθίειν (esthiein)	2068: to eat	akin to edó (to eat)
THE ADVERSARIES.	ὑπεναντίους (upenantious)	5227: set over against, opposite	from hupo and enantios

## KJV Lexicon

φοβερα **adjective - nominative singular feminine**

phoberos **fob-er-os'**: frightful, i.e. (objectively) formidable -- fearful, terrible.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular feminine**

tis **tis:** some or any person or object

εκδοχη **noun - nominative singular feminine**

ekdoche **ek-dokh-ay'**: expectation -- looking foreign

κρισεως **noun - genitive singular feminine**

krisis **kree'-sis:** by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πυρος **noun - genitive singular neuter**

pur **poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

ζηλος **noun - nominative singular neuter**

zelos **dzay'-los:** heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

εσθιειν **verb - present active infinitive**

esthio **es-thee'-o:** to eat (usually literal) -- devour, eat, live.

μελλοντος **verb - present active participle - genitive singular neuter**

mello **mel'-lo:** to intend, i.e. be about to be, do, or suffer something

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.

ὑπεναντίους **adjective - accusative plural masculine**

hupenantios **hoop-en-an-tee'-os**: under (covertly) contrary to, i.e. opposed or (as noun) an opponent -- adversary, against.

## Hebrews 10:28 .

.	Greek	Strong's	Origin
Anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
who has set aside	ἀθετήσας (athetēsas)	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 Law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
dies	ἀποθνήσκει (apothnēskei)	599: to die	from apo and thnēskó
without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
mercy	οἰκτιρμῶν (oiktirmōn)	3628: compassion, pity	from oiktiró
on [the testimony of] two	δυσὶν (dusin)	1417: two	a primary number
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
three	τρισὶν (trisin)	5140: three	a prim. cardinal number
witnesses.	μάρτυσιν (martusin)	3144: a witness	a prim. word

## KJV Lexicon

αθετησας **verb - aorist active participle - nominative singular masculine**

**atheteo ath-et-eh'-o:** to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

τις **indefinite pronoun - nominative singular masculine**

**tis tis:** some or any person or object

νομον **noun - accusative singular masculine**

**nomos nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume)); also of the Gospel), or figuratively (a principle) -- law.

μωυσεως **noun - genitive singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

χωρις **adverb**

**choris kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

οικτιρμων **noun - genitive plural masculine**

**oiktirmos oyk-tir-mos':** pity -- mercy.

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.

δυσιν **adjective - dative plural masculine**

**duo doo'-o:** two -- both, twain, two.

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.

τρισιν **adjective - dative plural masculine**

**treis trice:** three -- three.

μαρτυσιν **noun - dative plural masculine**

**martus mar'-toos:** a witness; by analogy, a martyr -- martyr, record, witness.

αποθνησκει **verb - present active indicative - third person singular**

**apothnesko ap-oth-nace'-ko:** to die off -- be dead, death, die, lie a-dying, be slain (with).

# Hebrews 10:29 .

.	Greek	Strong's	Origin
How much	πόσῳ (posō)	4214: how much? how great?	interrog. adjective from a prim. root
severer	χείρονος (cheironos)	5501: worse	from a prim. root cher-, used as cptv. of kakos
punishment	τιμωρίας (timōrias)	5098: punishment, vengeance	from timóreó
do you think	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
he will deserve	ἀξιωθήσεται (axiōthēsetai)	515: to deem worthy	from axios
who has trampled under foot	καταπατήσας (katapatēsas)	2662: to tread down	from kata and pateó
the Son	υἶόν (uion)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and has regarded	ἡγησάμενος (ēgēsamenos)	2233: to lead, suppose	from agó
as unclean	κοινόν (koinon)	2839: common	from sun
the blood	αἷμα (aima)	129: blood	of uncertain origin
of the covenant	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithémi
by which	ὧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was sanctified,	ἡγιάσθη (ēgiasthē)	37: to make holy, consecrate, sanctify	from hagios

and has insulted	ἐνυβρίσας (enubrisas)	1796: to insult	from en and hubrizó
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of grace?	χάριτος (charitos)	5485: grace, kindness	a prim. word

## KJV Lexicon

ποσῶ **correlative or interrogative pronoun - dative singular neuter**

posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

δοκεῖτε **verb - present active indicative - second person**

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

χειρονος **adjective - genitive singular feminine**

cheiron **khi'-rone**: from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

αξιωθησεται **verb - future passive indicative - third person singular**

axioo **ax-ee-o'-o**: to deem entitled or fit -- desire, think good, count (think) worthy.

τιμωρίας **noun - genitive singular feminine**

timoria **tee-mo-ree'-ah**: vindication, i.e. (by implication) a penalty -- punishment.

ο **definite article - nominative singular masculine**

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.

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.

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**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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**καταπατησας verb - aorist active participle - nominative singular masculine**

**katapateo kat-ap-at-eh'-o:** to trample down; figuratively, to reject with disdain -- trample, tread (down, underfoot).

---

**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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**το definite article - accusative singular neuter**

**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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**αιμα noun - accusative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

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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.

---

**διαθηκης noun - genitive singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

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**κοινον adjective - accusative singular neuter**

**koinos koy-nos':** common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

---

**ηγησαμενος verb - aorist middle deponent participle - nominative singular masculine**

**hegeomai hayg-eh'-om-ahee:** to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

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**ω relative pronoun - dative singular neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**ηγιασθη verb - aorist passive indicative - third person singular**

**hagiazō** **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

**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 - accusative singular neuter**

**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 - accusative singular neuter**

**pneuma** **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

**της definite article - genitive singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**χαρις noun - genitive singular feminine**

**charis** **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

**ενυβρισας verb - aorist active participle - nominative singular masculine**

**enubrizo** **en-oo-brid'-zo**: to insult -- do despite unto.

## Hebrews 10:30 .

.	Greek	Strong's	Origin
For we know		3609a: to have seen or perceived, hence to know	perf. of eidon
Him who said,		3004: to say	a prim. verb
"VENGEANCE	ἐκδίκησις (ekdikēsis)	1557: vengeance, vindication	from ekdikeó
IS MINE,		1699: my	from the oblique cases of egó, first pers. poss. pronoun
I WILL REPAY."	ἀνταποδώσω (antapodōsō)	467: to give back as an equivalent, recompense	from anti and apodidómi
And again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word



"THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
WILL JUDGE	Κρινεῖ (krinei)	2919: to judge, decide	a prim. verb
HIS PEOPLE."	λαὸν (laon)	2992: the people	a prim. word

## KJV Lexicon

οἶδμεν **verb - perfect active indicative - first person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἰποντα **verb - second aorist active participle - accusative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εμοι **personal pronoun - first person dative singular**

emoi **em-oy'**: to me -- I, me, mine, my.

εκδικησις **noun - nominative singular feminine**

ekdikesis **ek-dik'-ay-sis**: vindication, retribution -- (a-, re-)venge(-ance), punishment.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

ανταποδωσω **verb - future active indicative - first person singular**

antapodidomi **an-tap-od-ee'-do-mee**: to requite (good or evil) -- recompense, render, repay.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

**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.

**καί** **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.

**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.

**κρίνει** **verb - future active indicative - third person singular**

**krino** **kree'-no**: by implication, to try, condemn, punish

**krino** **kree'-no**: by implication, to try, condemn, punish

**τοῦ** **verb - present active indicative - third person singular**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**λαόν** **definite article - accusative singular masculine**

**laos** **lah-os'**: a people -- people.

**αὐτοῦ** **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 masculine**

## Hebrews 10:31 .

.	Greek	Strong's	Origin
It is a terrifying thing	φοβερόν (phoberon)	5398: fearful	from phobeó
to fall	ἐμπεσεῖν (empesein)	1706: to fall into	from en and piptó
into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of the living	ζώντος	2198: to live	from prim. roots zé- and zó-

	(zōntos)		
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

φοβερον **adjective - nominative singular neuter**  
**phoberos fob-er-os'**: frightful, i.e. (objectively) formidable -- fearful, terrible.

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.

εμπεσειν **verb - second aorist active middle or passive deponent**  
**empipto em-pip'-to**: to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with -- fall among (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

χειρας **noun - accusative plural feminine**  
**cheir khire'**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

θεου **noun - genitive singular masculine**  
**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ζωντος **verb - present active participle - genitive singular masculine**  
**zao dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

## Hebrews 10:32 .

.	Greek	Strong's	Origin
But remember	Αναμνήσκεσθε (anamimnēskethe)	363: to remind, call to one's remembrance	from ana and mimnēskó

the former		4387: before	cptv. adjective from pro
days,	ἡμέρας (ēmeras)	2250: day	a prim. word
when,	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
after being enlightened,	φωτισθέντες (phōtisthentes)	5461: to shine, give light	from phós
you endured	ὑπεμείνατε (upemeinate)	5278: to stay behind, to await, endure	from hupo and menó
a great	πολλήν (pollēn)	4183: much, many	a prim. word
conflict	ἄθλησιν (athlēsin)	119: a contest	from athleó
of sufferings,	παθημάτων (pathēmatōn)	3804: that which befalls one, i.e. a suffering, a passion	from paschó

## KJV Lexicon

αναμνησθε **verb - present middle imperative - second person**

anamimnesko **an-am-im-nace'-ko**: to remind; (reflexively) to recollect -- call to mind, (bring to , call to, put in), remember(-brance).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προτερον **adjective - accusative singular neuter**

proteron **prot'-er-on**: previously -- before, (at the) first, former.

ημερας **noun - accusative plural 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.

**αις relative pronoun - dative plural feminine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**φωτισθεντες verb - aorist passive participle - nominative plural masculine**

**photizo fo-tid'-zo:** to shed rays, i.e. to shine or (transitively) to brighten up -- enlighten, illuminate, (bring to, give) light, make to see.

**πολλην adjective - accusative 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.

**αθλησιν noun - accusative singular feminine**

**athlesis ath'-lay-sis:** a struggle (figuratively) -- fight.

**υπεμεινατε verb - aorist active indicative - second person**

**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.

**παθηματων noun - genitive plural neuter**

**pathema path'-ay-mah:** something undergone, i.e. hardship or pain; subjectively, an emotion or influence -- affection, affliction, motion, suffering.

## Hebrews 10:33 .

■			
.	Greek	Strong's	Origin
partly		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
by being made a public spectacle	θεατριζόμενοι (theatrizomenoi)	2301: to make a spectacle of	from theatron
through reproaches	ὀνειδισμοῖς (oneidismois)	3680: a reproach	from oneidizō
and tribulations,	θλίψεσιν (thlipsesin)	2347: tribulation	from thlibō
and partly	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

by becoming	γενηθέντες (genēthentes)	1096: to come into being, to happen, to become	from a prim. root gen-
sharers	κοινωνοὶ (koinōnoi)	2844: a sharer	from koinos
with those	τῶν (tōn)	3588: the	the def. art.
who were so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
treated.	ἀναστρεφόμενων (anastrephomenōn)	390: to overturn, turn back	from ana and strephó

## KJV Lexicon

**ΤΟΥΤΟ demonstrative pronoun - nominative singular neuter**

**touto too'-to:** that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

**ΜΕΝ particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**ΟΝΕΙΔΙΣΜΟΙΣ noun - dative plural masculine**

**oneidismos on-i-dis-mos':** contumely -- reproach.

**ΤΕ particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

**ΚΑΙ conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ΘΛΙΨΕΙΣΙΝ noun - dative plural feminine**

**thlipsis thlip'-sis:** pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

**ΘΕΑΤΡΙΖΟΜΕΝΟΙ verb - present passive participle - nominative plural masculine**

**theatrizo theh-at-rid'-zo:** to expose as a spectacle -- make a gazing stock.

<b>ΤΟΥΤΟ</b>	<b>demonstrative pronoun - nominative singular neuter</b>
<b>touto too'-to:</b>	that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).
<b>ΔΕ</b>	<b>conjunction</b>
<b>de deh:</b>	but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
<b>ΚΟΙΝΩΝΟΙ</b>	<b>adjective - nominative plural masculine</b>
<b>koinonos koy-no-nos':</b>	a sharer, i.e. associate -- companion, fellowship, partaker, partner.
<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>ΟΥΤΩΣ</b>	<b>adverb</b>
<b>houto hoo'-to:</b>	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.
<b>ΑΝΑΣΤΡΕΦΟΜΕΝΩΝ</b>	<b>verb - present passive participle - genitive plural masculine</b>
<b>anastrepho an-as-tref'-o:</b>	to overturn; also to return; by implication, to busy oneself, i.e. remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be used.
<b>ΓΕΝΗΘΕΝΤΕΣ</b>	<b>verb - aorist passive deponent participle - nominative plural masculine</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.)

## Hebrews 10:34 .

.	Greek	Strong's	Origin
For you showed sympathy	συνεπαθήσατε (sunepathēsate)	4834: to have a fellow feeling with, i.e. sympathize with	from sumpathēs
to the prisoners	δεσμίοις (desmiois)	1198: binding, bound	from deó
and accepted	προσεδέξασθε (prosedexasthe)	4327: to receive to oneself	from pros and dechomai
joyfully	χαρᾶς (charas)	5479: joy, delight	from chairó
the seizure	ἄρπαγὴν (arpagēn)	724: pillage, plundering	from harpazó
of your property,		5225: to begin, to be ready or at hand, to be	from hupo and archó

knowing	γινώσκοντες (ginōskontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that you have	ἔχειν (echein)	2192: to have, hold	a prim. verb
for yourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
a better	κρείττονα (kreittona)	2909: better	cptv. of the same as kratistos
possession	ὑπαρξιν (uparxin)	5223: subsistence, existence, property	from huparchó
and a lasting	μένουσαν (menousan)	3306: to stay, abide, remain	a prim. verb
one.			

## KJV Lexicon

### καὶ conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### γὰρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### 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.

### δεσμοῖς noun - dative plural 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.

### μου personal pronoun - first person genitive singular

**mou moo:** of me -- I, me, mine (own), my.



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**συνεπαθησατε** **verb - aorist active indicative - second person**  
**sumpatheo soom-path-eh'-o:** to feel sympathy with, i.e. (by implication) to commiserate -- have compassion, be touched with a feeling of.

---

**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.

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**αρπαγην** **noun - accusative singular feminine**  
**harpagē har-pag-ay':** pillage (properly abstract) -- extortion, ravaging, spoiling.

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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.

---

**υπαρχοντων** **verb - present active participle - genitive plural neuter**  
**huparchonta hoop-ar'-khon-tah:** things extant or in hand, i.e. property or possessions -- goods, that which one has, things which (one) possesseth, substance, that hast.

---

**υμων** **personal pronoun - second person genitive plural**  
**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**μετα** **preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

---

**χαρας** **noun - genitive singular feminine**  
**chara khar-ah':** cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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**προσεδεξασθε** **verb - aorist middle deponent indicative - second person**  
**prosdechomai pros-dekh'-om-ahee:** to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.

---

**γινωσκοντες** **verb - present active participle - nominative plural masculine**  
**ginosko ghin-ocē'-ko:** to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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**εχειν** **verb - present active infinitive**  
**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

---

**εαυτοις** **reflexive pronoun - third person dative plural masculine**  
**heautou heh-ow-too':** him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

---

κρειττονα **adjective - accusative singular feminine**  
kreitton **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

υπαρξιν **noun - accusative singular feminine**  
huparxis **hoop'-arx-is**: existency or proprietorship, i.e. (concretely) property, wealth -- goods, substance.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

ουρανοις **noun - dative plural masculine**  
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μενουσαν **verb - present active participle - accusative singular feminine**  
meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

## Hebrews 10:35 .

.	Greek	Strong's	Origin
Therefore,	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
do not throw away	ἀποβάλητε (apobalēte)	577: to throw off	from apo and balló
your confidence,	παρρησίαν (parrēsian)	3954: freedom of speech, confidence	from pas and rhésis (speech)
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
has	ἔχει (echei)	2192: to have, hold	a prim. verb
a great	μεγάλην (megalēn)	3173: great	a prim. word
reward.	μισθαποδοσίαν (misthapodosian)	3405: payment of wages	from misthos and apodidómi

## 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.

αποβαλητε **verb - second aorist active subjunctive - second person**

apoballo **ap-ob-al'-lo**: to throw off; figuratively, to lose -- cast away.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρρησιαν **noun - accusative 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).

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ητις **relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μισθαποδοσιαν **noun - accusative singular feminine**

misthapodosia **mis-thap-od-os-ee'-ah**: requital (good or bad) -- recompence of reward.

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.

## Hebrews 10:36 .

■			
.	Greek	Strong's	Origin

For you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
need	χρείαν (chreian)	5532: need, business	akin to chraomai
of endurance,	ὑπομονῆς (upomonēs)	5281: a remaining behind, a patient enduring	from hupomenó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when you have done	ποιήσαντες (poiēsantes)	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
you may receive	κομίσησθε (komisēsthe)	2865: to bear, carry	from komeó (to take care of)
what was promised.	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai

## KJV Lexicon

υπομονης **noun - genitive singular feminine**

**hupomone** **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

γαρ **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εχετε **verb - present active indicative - second person**

**echo** **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

**iva conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**to definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**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).

**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)

**κομισησθε verb - aorist middle subjunctive - second person**

**komizo kom-id'-zo:** to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**επαγγελιαν noun - accusative singular feminine**

**epaggelia ep-ang-el-ee'-ah:** an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

## Hebrews 10:37 .

.	Greek	Strong's	Origin
FOR YET	ἔτι (eti)	2089: still, yet	a prim. adverb
IN A VERY	ὅσον (oson)	3745: how much, how many	from hos,

LITTLE		3398: small, little	a prim. word
WHILE,	ὅσον (oson)	3745: how much, how many	from hos,
HE WHO IS COMING	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
WILL COME,	ἔξει (ēxei)	2240: to have come, be present	a prim. verb
AND WILL NOT DELAY.	χρονίσει (chronisei)	5549: to spend or take time, delay	from chronos

## KJV Lexicon

### ἐτι **adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

### γάρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### μικρον **adjective - accusative singular neuter**

**mikron mik-ron':** a small space of time or degree -- a (little) (while).

### ὅσον **correlative pronoun - accusative singular neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

### ὅσον **correlative pronoun - accusative singular neuter**

**hosos hos'-os:** as (much, great, long, etc.) as

### ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### ἐρχομενος **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.

ηξει **verb - future active indicative - third person singular**  
heko **hay'-ko**: to arrive, i.e. be present -- come.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρονιει **verb - future active indicative - third person singular**  
chronizo **khron-id'-zo**: to take time, i.e. linger -- delay, tarry.

## Hebrews 10:38 .

.	Greek	Strong's	Origin
BUT MY RIGHTEOUS ONE	δικαιός (dikaios)	1342: correct, righteous, by impl. innocent	from diké
SHALL LIVE	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
BY FAITH;	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
AND IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
HE SHRINKS BACK,	ὑποστείλῃται (uposteilētai)	5288: to draw in, let down, draw back	from hupo and stelló
MY SOUL	ψυχή (psuchē)	5590: breath, the soul	of uncertain origin
HAS	εὐδοκεῖ (eudokei)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
NO	οὐκ (ouk)	3756: not, no	a prim. word
PLEASURE		2106: to think well of, i.e. to be well-pleased	from eu and dokeó
IN HIM.			

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δικαιος **adjective - nominative singular masculine**

dikaïos **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ζησεται **verb - future middle deponent indicative - third person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

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).

υποστειληται **verb - aorist middle subjunctive - third person singular**

hupostello **hoop-os-tel'-lo**: to withhold under (out of sight), i.e. (reflexively) to cower or shrink, (figuratively) to conceal (reserve) -- draw (keep) back, shun, withdraw.

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.

ευδοκει **verb - present active indicative - third 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.

---

**η definite article - nominative singular feminine**

**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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**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.

---

**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

## Hebrews 10:39 .

■			
.	Greek	Strong's	Origin
But we are not of those who shrink back	ὑποστολῆς (upostolēs)	5289: a letting down, a shrinking back	from hupostelló
to destruction,	ἀπώλειαν (apōleian)	684: destruction, loss	from apollumi
but of those who have faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
to the preserving	περιποιήσιν (peripoiēsín)	4047: preservation, acquisition	from peripoieó
of the soul.	ψυχῆς (psuchēs)	5590: breath, the soul	of uncertain origin

## KJV Lexicon

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

υποστολης **noun - genitive singular feminine**

hupostole **hoop-os-tol-ay'**: shrinkage (timidity), i.e. (by implication) apostasy -- draw back.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απωλειαν **noun - accusative singular feminine**

apoleia **ap-o'-li-a**: ruin or loss (physical, spiritual or eternal) -- damnable(-nation), destruction, die, perdition, perish, pernicious ways, waste.

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.

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

περιποιησιν **noun - accusative singular feminine**

peripoiesis **per-ee-poy'-ay-sis**: acquisition (the act or the thing); by extension, preservation - obtain(-ing), peculiar, purchased, possession, saving.

ψυχης **noun - genitive singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you

## Hebrews 11:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
is the assurance	ὑπόστασις (upostasis)	5287: a support, substance, steadiness, hence assurance	from hupo and histémi
of [things] hoped	ἐλπίζομένων (elpizomenōn)	1679: to expect, to hope (for)	from elpōmai (to anticipate, expect)
for, the conviction	ἔλεγχος (elenchos)	1650: a proof, test	from elegchó
of things	πραγμάτων (pragmatōn)	4229: a deed, a matter	from prassó
not seen.	βλεπομένων (blepomenōn)	991: to look (at)	a prim. verb

## KJV Lexicon

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

δὲ **conjunction**

de **deh'**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ΕΛΠΙΖΟΜΕΝΩΝ **verb - present passive participle - genitive plural masculine**

elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

ΥΠΟΣΤΑΣΙΣ **noun - nominative singular feminine**

hupostasis **hoop-os'-tas-is**: a setting under (support), i.e. (figuratively) concretely, essence, or abstractly, assurance (objectively or subjectively) -- confidence, confident, person, substance.

πραγμάτων **noun - genitive plural neuter**  
**pragma prag'-mah:** a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

ελεγχος **noun - nominative singular masculine**  
**elegchos el'-eng-khos:** proof, conviction -- evidence, reproof.

ου **particle - nominative**  
**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

βλεπομενων **verb - present passive participle - genitive plural neuter**  
**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

## Hebrews 11:2 .

.	Greek	Strong's	Origin
For by it the men of old	πρεσβύτεροι (presbuteroi)	4245: elder	a cptv. of presbus (an old man)
gained approval.	ἐμαρτυρήθησαν (emarturēthēsan)	3140: to bear witness, testify	from martus

## KJV Lexicon

εν **preposition**  
**en en:** in, at, (up-)on, by, etc.

ταυτη **demonstrative pronoun - dative singular feminine**  
**houtos hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γαρ **conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

εμαρτυρηθησαν **verb - aorist passive indicative - third person**  
**martureo mar-too-reh'-o:** to be a witness, i.e. testify

οι **definite article - nominative plural masculine**

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.

## Hebrews 11:3 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
we understand	νοοῦμεν (nooumen)	3539: to perceive, think	from nous
that the worlds	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
were prepared	κατηρτίσθαι (katērtisthai)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
by the word	ῥήματι (rēmāti)	4487: a word, by impl. a matter	from a modified form of ereó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that what is seen	βλεπόμενον (blepomenon)	991: to look (at)	a prim. verb
was not made	γεγονέναι (gegonenai)	1096: to come into being, to happen, to become	from a prim. root gen-
out of things which are visible.	φαινομένων (phainomenōn)	5316: to bring to light, to cause to appear	from a prim. root

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

νοοῦμεν **verb - present active indicative - first person**

**noieo noy-eh'-o**: to exercise the mind (observe), i.e. (figuratively) to comprehend, heed -- consider, perceive, think, understand.

κατηρτισθαι **verb - perfect passive middle or passive deponent**

**katartizo kat-ar-tid'-zo**: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

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.

αἰῶνας **noun - accusative plural masculine**

**aion ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

ῥηματι **noun - dative singular neuter**

**rhema hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

θεοῦ **noun - genitive singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

μη **particle - nominative**

**me may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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)

φαινομένων **verb - present middle or passive participle - genitive plural neuter**  
**phaino fah'-ee-no:** to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

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.

βλεπομένα **verb - present passive participle - nominative plural neuter**  
**blepo blep'-o:** to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

γεγονεναι **verb - second perfect active middle or passive deponent**  
**ginomai ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Hebrews 11:4 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithō
Abel	Ἄβελ (abel)	6: Abel, a son of Adam	of Hebrew origin Hebel
offered	προσήνεγκεν (prosēnenken)	4374: to bring to, i.e. to offer	from pros and pherō
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
a better		4183: much, many	a prim. word
sacrifice	θυσίαν (thusian)	2378: a sacrifice	from thuó
than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
Cain,	Κάϊν (kain)	2535: Cain, a son of Adam	of Hebrew origin Qayin
through	δι' (di)	1223: through, on account of, because of	a prim. preposition

which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he obtained	ἐμαρτυρήθη (emarturēthē)	3140: to bear witness, testify	from martus
the testimony	μαρτυροῦντος (marturountos)	3140: to bear witness, testify	from martus
that he was righteous,	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
testifying		3140: to bear witness, testify	from martus
about	ἐπὶ (epi)	1909: on, upon	a prim. preposition
his gifts,	δώροις (dōrois)	1435: a gift, present, spec. a sacrifice	from didómi
and through	δι' (di)	1223: through, on account of, because of	a prim. preposition
faith, though he is dead,	ἀποθανών (apothanōn)	599: to die	from apo and thnéskó
he still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaks.	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis** **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.



πλεονα **adjective - accusative singular feminine - comparative or contracted**  
pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

---

θυσιαν **noun - accusative singular feminine**  
thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

---

αβελ **proper noun**  
Abel **ab'-el**: Abel, the son of Adam -- Abel.

---

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

---

καιν **proper noun**  
Kain **kah'-in**: Cain, (i.e. Cajin), the son of Adam -- Cain.

---

προσηνεγκεν **verb - aorist active indicative - third person singular**  
prosphero **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

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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.

---

θεω **noun - dative singular masculine**  
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

δι **preposition**  
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

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.

---

εμαρτυρηθη **verb - aorist passive indicative - third person singular**  
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

---

ειναι **verb - present infinitive**  
einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

---

δικαιος **adjective - nominative singular masculine**  
dikaios **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

---

μαρτυρουντος **verb - present active participle - genitive singular masculine**  
martureo **mar-too-reh'-o**: to be a witness, i.e. testify

---

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.

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.

δωροῖς **noun - dative plural neuter**

doron **do'-ron**: specially, a sacrifice -- gift, offering.

αυτου **personal pronoun - genitive 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.

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

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποθανων **verb - second aorist active participle - nominative singular masculine**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

λαλειται **verb - present middle indicative - third person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

## Hebrews 11:5 .

■			
.	Greek	Strong's	Origin

By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Enoch	Ἐνώχ (enōch)	1802: Enoch, a patriarch	of Hebrew origin Chanok
was taken	μετετέθη (metetethē)	3346a: to transfer, change	from meta and tithémi
up so that he would not see		3708: to see, perceive, attend to	a prim. verb
death;	θάνατον (thanaton)	2288: death	from thnésko
AND HE WAS NOT FOUND	ἡυρίσκετο (ēurisketo)	2147: to find	a prim. verb
BECAUSE	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
GOD	θεός (theos)	2316: God, a god	of uncertain origin
TOOK	μετέθηκεν (metethēken)	3346a: to transfer, change	from meta and tithémi
HIM UP; for he obtained the witness	μεμαρτύρηται (memarturētai)	3140: to bear witness, testify	from martus
that before	πρὸ (pro)	4253: before	a prim. preposition
his being taken	μεταθέσεως (metatheseōs)	3331: a change, removal	from metatithémi
up he was pleasing	εὐαρεστηκέναι (euaRESTēkenai)	2100: to be well-pleasing	from euaRESTOS
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΕΝΩΧ **proper noun**

Enok **en-oke'**: Enoch (i.e. Chanok), an antediluvian -- Enoch.

ΜΕΤΕΤΕΘΗ **verb - aorist passive indicative - third person singular**

metatithemi **met-at-ith'-ay-mee**: to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert -- carry over, change, remove, translate, turn.

ΤΟΥ **definite article - genitive singular masculine**

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.

ΙΔΕΙΝ **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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

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.

ΕΥΡΙΣΚΕΤΟ **verb - imperfect passive indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ΔΙΟΤΙ **conjunction**

dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

ΜΕΤΕΘΗΚΕΝ **verb - aorist active indicative - third person singular**

metatithemi **met-at-ith'-ay-mee**: to transfer, i.e. (literally) transport, (by implication) exchange, (reflexively) change sides, or (figuratively) pervert -- carry over, change, remove, translate, turn.

ΑΥΤΟΝ **personal pronoun - accusative 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.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεταθεσεως **noun - genitive singular feminine**

metathesis **met-ath'-es-is**: transposition, i.e. transferral (to heaven), disestablishment (of a law) -- change, removing, translation.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μεμαρτυρηται **verb - perfect passive indicative - third person singular**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

ευηρεστηκεναι **verb - perfect active middle or passive deponent**

euaresteo **yoo-ar-es-teh'-o**: to gratify entirely -- please (well).

τω **definite article - dative singular masculine**

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).

## Hebrews 11:6 .

.	Greek	Strong's	Origin
And without	χωρὶς	5565: separately, separate	adverb akin to chéros (bereaved)

	(chōris)	from	
faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
it is impossible	ἀδύνατον (adunaton)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
to please	εὐαρεσθῆσαι (euarestēsai)	2100: to be well-pleasing	from euarestos
[Him], for he who comes	προσερχόμενον (proserchomenon)	4334: to approach, to draw near	from pros and erchomai
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
must	δεῖ (dei)	1163: it is necessary	a form of deó
believe	πιστεῦσαι (pisteusai)	4100: to believe, entrust	from pistis
that He is and [that] He is a rewarder	μισθαποδότης (misthapodotēs)	3406: one who pays wages	from misthos and apodidómi
of those	τὸν (ton)	3588: the	the def. art.
who seek	ἐκζητοῦσιν (ekzētousin)	1567a: to seek out, demand, inquire	from ek and zéteó
Him.			

## KJV Lexicon

χωρίς **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).

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**ΠΙΣΤΕΩΣ noun - genitive singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

---

**αδυνατον adjective - nominative singular neuter**

**adunatos ad-oo'-nat-os:** unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

---

**ευαρεστησαι verb - aorist active middle or passive deponent**

**euaresteo yoo-ar-es-teh'-o:** to gratify entirely -- please (well).

---

**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)

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**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.

---

**προσερχομενον verb - present middle or passive deponent participle - accusative singular masculine**

**proserchomai pros-er'-khom-ahee:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

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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.

---

**θεω noun - dative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**οτι conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

---

**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

**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.

**ἐκζητοῦσιν verb - present active participle - dative plural masculine**

**ekzeteo ek-zay-teh'-o:** to search out, i.e. (figuratively)investigate, crave, demand, (by Hebraism) worship -- en-(re-)quire, seek after (carefully, diligently).

**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

**μισθαποδοτής noun - nominative singular masculine**

**misthapodotes mis-thap-od-ot'-ace:** a renumerator -- rewarder.

**γίνεται verb - present middle or passive deponent indicative - third person singular**

**ginomai ghin'-om-ahée:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

## Hebrews 11:7 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Noah,	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noah
being warned	χρηματισθεῖς (chrēmatistheis)	5537: to transact business, to make answer	from chréma
[by God] about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
things not yet	μηδέπω (mēdepō)	3369: not yet	from méde and #NAME?
seen,	βλεπομένων (blepomenōn)	991: to look (at)	a prim. verb
in reverence	εὐλαβηθεῖς (eulabētheis)	2125: to be cautious	from eulabés
prepared	κατεσκεύασεν	2680: to prepare	from kata and skeuazó (to



	(kateskeuasen)		prepare, make ready)
an ark	κιβωτὸν (kibōton)	2787: a wooden box	of uncertain origin
for the salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
of his household,	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
by which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he condemned	κατέκρινεν (katekrinen)	2632: to give judgment against	from kata and krinó
the world,	κόσμον (kosmon)	2889: order, the world	a prim. word
and became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
an heir	κληρονόμος (klēronomos)	2818: an heir	from kléros and the same as nomos
of the righteousness	δικαιοσύνης (dikaiousunēs)	1343: righteousness, justice	from dikaios
which is according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to faith.	πίστιν (pistin)	4102: faith, faithfulness	from peithó

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis** **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

χρηματισθεις **verb - aorist passive participle - nominative singular masculine**

chrematizo **kh-ray-mat-id'-zo**: to utter an oracle, i.e. divinely intimate; by implication, to constitute a firm for business, i.e. (generally) bear as a title

---

**νωε proper noun**

Noe **no'-eh**: Noe, (i.e. Noah), a patriarch -- Noe.

---

**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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**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.

---

**μηδεπω adverb**

medepo **may-dep'-o**: not even yet -- not yet.

---

**βλεπομενων verb - present passive participle - genitive plural neuter**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

---

**ευλαβηθεις verb - aorist passive participle - nominative singular masculine**

eulabeomai **yoo-lab-eh'-om-ah-ee**: to be circumspect, i.e. (by implication) to be apprehensive; religiously, to reverence -- (moved with) fear.

---

**κατεσκευασεν verb - aorist active indicative - third person singular**

kataskeuazo **kat-ask-yoo-ad'-zo**: to prepare thoroughly; by implication, to construct, create - build, make, ordain, prepare.

---

**κιβωτον noun - accusative singular feminine**

kibotos **kib-o-tos'**: a box, i.e. the sacred ark and that of Noah -- ark.

---

**εις preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**σωτηριαν noun - accusative singular feminine**

soteria **so-tay-ree'-ah**: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

---

**του definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**οικου noun - genitive singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

---

**αυτου personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

---

**δι** preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

---

**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.

---

**κατεκρινεν** verb - aorist active indicative - third person singular

**katakrimo kat-ak-ree'-no:** to judge against, i.e. sentence -- condemn, damn.

---

**τον** definite article - accusative singular masculine

**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

---

**της** definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κατα** preposition

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**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.

---

**δικαιοσύνης** noun - genitive singular feminine

**dikaioisune dik-ah-yos-oo'-nay:** equity (of character or act); specially (Christian) justification -- righteousness.

---

**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.)

---

**κληρονομος** noun - nominative singular masculine

**kleronomos klav-ron-om'-os:** a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

## Hebrews 11:8 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Abraham,	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
when he was called,	καλούμενος (kaloumenos)	2564: to call	a prim. word
obeyed	ὑπήκουσεν (upēkousen)	5219: to listen, attend to	from hupo and akouó
by going	ἐξελεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
out to a place	τόπον (topon)	5117: a place	a prim. word
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was to receive	λαμβάνειν (lambanein)	2983: to take, receive	from a prim. root lab-
for an inheritance;	κληρονομίαν (klēronomian)	2817: an inheritance	from kléronomos
and he went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out, not knowing	ἐπιστάμενος (epistamenos)	1987: to know, to understand	from ephistémi
where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
he was going.	ἔρχεται (erchetai)	2064: to come, go	a prim. verb

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

καλουμενος **verb - present passive participle - nominative singular masculine**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

υπηκουσεν **verb - aorist active indicative - third person singular**

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.

εξελθειν **verb - second aorist active middle or passive deponent**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

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.

ημελλεν **verb - imperfect active indicative - third person singular - attic**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

λαμβανειν **verb - present active infinitive**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κληρονομιαν **noun - accusative singular feminine**

kleronomia **klay-ron-om-ee'-ah**: heirship, i.e. (concretely) a patrimony or (genitive case) a

possession -- inheritance.

**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.

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**επισταμενος verb - present middle or passive deponent participle - nominative singular masculine**

**epistamai ep-is'-tam-ahee:** to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

**που particle - interrogative**

**pou poo:** as adverb of place; at (by implication, to) what locality -- where, whither.

**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.

## Hebrews 11:9 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
he lived as an alien	παρώκησεν (parōkēsen)	3939: to dwell near, i.e. reside as a foreigner	from para and oikeó
in the land	γῆν (gēn)	1093: the earth, land	a prim. word
of promise,	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
as in a foreign	ἀλλοτρίαν (allotrian)	245: belonging to another	from allos
[land], dwelling	κατοικήσας (katoikēsas)	2730: to inhabit, to settle	from kata and oikeó

in tents	σκηναῖς (skēnais)	4633: a tent	a prim. word
with Isaac	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
and Jacob,	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
fellow heirs	συγκληρονόμων (sunklēronomōn)	4789: a co-inheritor	from sun and kléronomos
of the same	αὐτῆς (autēs)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
promise;	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai

## KJV Lexicon

**ΠΙΣΤΕΙ noun - dative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

**παρωκησεν verb - aorist active indicative - third person singular**

**paroikeo par-oy-keh'-o:** to dwell near, i.e. reside as a foreigner -- sojourn in, be a stranger.

**εις 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.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

---

επαγγελίας **noun - genitive singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

---

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

---

αλλοτριαν **adjective - accusative singular feminine**

allotrios **al-lot'-ree-os**: another's, i.e. not one's own; by extension foreign, not akin, hostile -  
- alien, (an-)other (man's, men's), strange(-r).

---

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

---

σκηναις **noun - dative plural feminine**

skene **skay-nay'**: a tent or cloth hut -- habitation, tabernacle.

---

κατοικησας **verb - aorist active participle - nominative singular masculine**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

---

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

---

ισαακ **proper noun**

Isaak **ee-sah-ak'**: Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ιακωβ **proper noun**

Iakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

---

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

συγκληρονομων **adjective - genitive plural masculine**

sugkleronomos **soong-klay-ron-om'-os**: a co-heir, i.e. (by analogy) participant in common -- fellow (joint)-heir, heir together, heir with.

---

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

επαγγελίας **noun - genitive singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially



a divine assurance of good) -- message, promise.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

## Hebrews 11:10 .

.	Greek	Strong's	Origin
for he was looking	ἐξεδέχετο (exedecheto)	1551: to take or receive, by impl. to await, expect	from ek and dechomai
for the city	πόλιν (polin)	4172: a city	a prim. word
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has	ἔχουσιν (echousan)	2192: to have, hold	a prim. verb
foundations,	θεμελίους (themelious)	2310b: of or for a foundation	from tithémi
whose		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
architect	τεχνίτης (technitēs)	5079: a craftsman, artificer	from techné
and builder	δημιουργός (dēmiourgos)	1217: builder, maker, creator	from démos and ergon
is God.	θεός (theos)	2316: God, a god	of uncertain origin

## KJV Lexicon

εξεδεχeto **verb - imperfect middle or passive deponent indicative - third person singular**  
ekdechomai **ek-dekh'-om-ahee**: to accept from some source, i.e. (by implication) to await -- expect, look (tarry) for, wait (for).

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.

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.

θεμελιους **noun - accusative plural masculine**

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

εχουσαν **verb - present active participle - accusative singular feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

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.

τεχνιτης **noun - nominative singular masculine**

technites **tekh-nee'-tace**: an artisan; figuratively, a founder (Creator) -- builder, craftsman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δημιουργος **noun - nominative singular masculine**

demiourgos **day-me-oor-gos'**: a worker for the people, i.e. mechanic (spoken of the Creator) -- maker.

ο **definite article - nominative singular masculine**

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).

## Hebrews 11:11 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
Sarah	Σάρρα (sarra)	4564: Sarah, the wife of Abraham	of Hebrew origin Sarah
herself	αὐτὴ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
received	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
ability	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
to conceive,	καταβολὴν (katabolēn)	2602: a laying down	from kataballó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
beyond	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the proper time	καιρὸν (kairon)	2540: time, season	a prim. word
of life,	ἡλικίας (ēlikias)	2244: maturity, i.e. age	from hēlix (of the same age, mature)
since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
she considered	ἡγήσατο (ēgēsato)	2233: to lead, suppose	from agó
Him faithful	πιστὸν (piston)	4103: faithful, reliable	from peithó

who had promised. ἐπαγγειλάμενον 1861: to proclaim, to promise from epi and agelló  
(epangeilamenon)

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη **personal pronoun - nominative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σαρρα **noun - nominative singular feminine**

Sarrha **sar'-hrah**: Sarra (i.e. Sarah), the wife of Abraham -- Sara, Sarah.

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καταβολην **noun - accusative singular feminine**

katabole **kat-ab-ol-ay'**: a deposition, i.e. founding; figuratively, conception -- conceive, foundation.

σπερματος **noun - genitive singular neuter**

sperma **sper'-mah**: something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

ελαβεν **verb - second aorist active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**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

**καιρον noun - accusative singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

**ηλικιας noun - genitive singular feminine**

**helikia hay-lik-ee'-ah:** maturity (in years or size) -- age, stature.

**ετεκεν verb - second aorist active indicative - third person singular**

**tikto tik'-to:** to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

**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.

**πιστον adjective - accusative singular masculine**

**pistos pis-tos':** objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

**ηγησατο verb - aorist middle deponent indicative - third person singular**

**hegeomai hayg-eh'-om-ahee:** to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**επαγγελιαμενον verb - aorist middle deponent participle - accusative singular masculine**

**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.

## Hebrews 11:12 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
there was born		1096: to come into being, to happen, to become	from a prim. root gen-

even	καὶ (kai)	2532: and, even, also	a prim. conjunction
of one man,	ἐνός (enos)	1520: one	a primary number
and him as good as dead	νενεκρωμένου (nenekrōmenou)	3499: to put to death	from nekros
at that, [as many descendants] AS THE STARS	ἄστρο (astra)	798: a star	from astér
OF HEAVEN	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
IN NUMBER,	πλήθει (plēthei)	4128: a great number	from plēthó (to be full)
AND INNUMERABLE	ἀναρίθμητος (anarithmētos)	382: innumerable	from alpha (as a neg. prefix) and arithmeó
AS THE SAND	ἄμμος (ammos)	285: sand	from psammos (sand)
WHICH IS BY THE SEASHORE.	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin

## KJV Lexicon

### διο conjunction

**διο dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

### και conjunction

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αφ preposition

**apo apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

### ενος adjective - genitive singular masculine

**heis hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

---

**εγεννηθησαν verb - aorist passive indicative - third person**

**gennao ghen-nah'-o:** to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**ταυτα demonstrative pronoun - nominative plural neuter**

**tauta tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

---

**νεκρωμενου verb - perfect passive participle - genitive singular masculine**

**nekroo nek-ro'-o:** to deaden, i.e. (figuratively) to subdue -- be dead, mortify.

---

**καθως adverb**

**kathos kath-oce':** just (or inasmuch) as, that -- according to, (according, even) as, how, when.

---

**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.

---

**αστρα noun - nominative plural neuter**

**astron as'-tron:** a constellation; put for a single star (natural or artificial) -- 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.

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**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.

---

**πληθει noun - dative singular neuter**

**plethos play'-thos:** a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

---

**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 hoco:** which how, i.e. in that manner (very variously used, as follows)

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αμμος **noun - nominative singular feminine**

ammos **am'-mos**: sand (as heaped on the beach) -- sand.

---

η **definite article - nominative singular feminine**

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

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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.

---

χειλος **noun - accusative singular neuter**

cheilos **khi'-los**: a lip (as a pouring place); figuratively, a margin (of water) -- lip, shore.

---

της **definite article - genitive singular feminine**

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.

---

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

αναριθμητος **adjective - nominative singular feminine**

anarithmetos **an-ar-ith'-may-tos**: unnumbered, i.e. without number -- innumerable.

## Hebrews 11:13 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
died	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó



in faith,	πίστιν (pistin)	4102: faith, faithfulness	from peithó
without	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
receiving		2865: to bear, carry	from komeó (to take care of)
the promises,	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
but having seen		3708: to see, perceive, attend to	a prim. verb
them and having welcomed	ἀσπασάμενοι (aspasamenoi)	782: to welcome, greet	a prim. verb
them from a distance,	πόρρωθεν (porrōthen)	4207: from afar	adverb from porró with adverb suff. of source
and having confessed	ὁμολογήσαντες (omologēsantes)	3670: to speak the same, to agree	from homologos (of one mind)
that they were strangers	ξένοι (xenoi)	3581: foreign, a foreigner, guest	a prim. word
and exiles	παρεπίδημοι (parepidēmoi)	3927: sojourning in a strange place	from para and epidēmos (sojourning in)
on the earth.	γῆς (gēs)	1093: the earth, land	a prim. word

## KJV Lexicon

κατά **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

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.

απεθανον **verb - second aorist active indicative - third person**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

---

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.

---

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

---

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

λαβοντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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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.

---

επαγγελιας **noun - accusative plural feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

---

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.

---

πορρωθεν **adverb**

porrhothen **por'-rho-then**: from far, or (by implication) at a distance, i.e. distantly -- afar off.

---

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

---

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ασπασαμενοι **verb - aorist middle deponent participle - nominative plural masculine**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

---

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ομολογησαντες **verb - aorist active participle - nominative plural masculine**

homologeō **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ξενοι **adjective - nominative plural masculine**

xenos **xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεπιδημοι **adjective - nominative plural masculine**

parepidemos **par-ep-id'-ay-mos**: an alien alongside, i.e. a resident foreigner -- pilgrim, stranger.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

## Hebrews 11:14 .

.	Greek	Strong's	Origin
For those	οί (oi)	3588: the	the def. art.
who say	λέγοντες (legontes)	3004: to say	a prim. verb

such things	τοιαῦτα (toiauta)	5108: such as this, such	from toios (such, such-like) and houtos,
make it clear	ἐμφανίζουσιν (emphanizousin)	1718: to exhibit, appear (in person), to declare	from emphanés
that they are seeking	ἐπιζητοῦσιν (epizētousin)	1934: to inquire for	from epi and zétéo
a country of their own.	πατρίδα (patrida)	3968: of one's fathers, fatherland	from patér

## 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)

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).

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.

εμφανιζουσιν **verb - present active indicative - third person**

emphanizo **em-fan-id'-zo**: to exhibit (in person) or disclose (by words) -- appear, declare (plainly), inform, (will) manifest, shew, signify.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πατριδα **noun - accusative singular feminine**

patris **pat-rece'**: a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

ἐπιζητοῦσιν **verb - present active indicative - third person**  
**epizeteo ep-eed-zay-teh'-o:** to search (inquire) for; intensively, to demand, to crave --  
 desire, enquire, seek (after, for).

## Hebrews 11:15 .

.	Greek	Strong's	Origin
And indeed	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they had been thinking	ἐμνημόνευον (emnēmoneuon)	3421: to call to mind, to make mention of	from mnémón (mindful)
of that [country] from which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they went		1544a: to go out	from ek and the same as basis
out, they would have had	εἶχον (eichon)	2192: to have, hold	a prim. verb
opportunity	καιρὸν (kairon)	2540: time, season	a prim. word
to return.	ἀνακάμψαι (anakampsai)	344: to turn back, to return	from ana and kamptó

### 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

**ει conditional**

**ei i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

**μεν particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

**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.

**εμνημονευον verb - imperfect active indicative - third person**

**mnemoneuo mnay-mon-yoo'-o:** to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

**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.

**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.

**ειχον verb - imperfect active indicative - third person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**αν particle**

**an an:** denoting a supposition, wish, possibility or uncertainty

**καιρον noun - accusative singular masculine**

**kairos kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

**ανακαμψαι verb - aorist active middle or passive deponent**

**anakampto an-ak-amp'-to:** to turn back -- (re-)turn.

## Hebrews 11:16 .

.	Greek	Strong's	Origin
But as it is, they desire	ὀρέγονται (oregontai)	3713: to stretch out, to reach after, to yearn for	a prim. verb
a better	κρείττονος (kreittonos)	2909: better	cptv. of the same as kratistos

[country], that is, a heavenly one.	ἐπουρανίου (epouraniou)	2032: of heaven	from epi and ouranos
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
God	θεὸς (theos)	2316: God, a god	of uncertain origin
is not ashamed	ἐπαισχύνεται (epaischunetai)	1870: to be ashamed (of)	from epi and aischunó
to be called	ἐπικαλεῖσθαι (epikaleisthai)	1941: to call upon	from epi and kaleó
their God;	θεὸς (theos)	2316: God, a god	of uncertain origin
for He has prepared	ἡτοίμασεν (ētoimasen)	2090: to prepare	from hetoimos
a city	πόλιν (polin)	4172: a city	a prim. word
for them.			

## KJV Lexicon

**νυν** **adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

**δε** **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**κρειττονος** **adjective - genitive singular feminine**

**kreitton krite'-tohn:** stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

**ορεγονται** **verb - present middle indicative - third person**

**oregomai or-eg'-om-ahee:** to stretch oneself, i.e. reach out after (long for) -- covet after, desire.

---

**ΤΟΥΤ** demonstrative pronoun - nominative singular neuter

**touto too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

---

**ΕΣΤΙ** verb - present indicative - third person singular

**esti es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**ΕΠΟΥΡΑΝΙΟΥ** adjective - genitive singular feminine

**epouranios ep-oo-ran'-ee-os**: above the sky -- celestial, (in) heaven(-ly), high.

---

**ΔΙΟ** conjunction

**dio dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, 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.

---

**ΕΠΑΙΣΧΥΝΕΤΑΙ** verb - present middle or passive deponent indicative - third person singular

**epaischunomai ep-ahee-skhoo'-nom-ahee**: to feel shame for something -- be ashamed.

---

**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).

---

**ΘΕΟΣ** noun - nominative singular masculine

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**ΕΠΙΚΑΛΕΙΣΘΑΙ** verb - present passive middle or passive deponent

**epikaleomai ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

---

**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

---

**ΗΤΟΙΜΑΣΕΝ** verb - aorist active indicative - third person singular

**hetoimazo het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

---

**ΓΑΡ** conjunction

---



**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

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

πολιν **noun - accusative singular feminine**

**polis pol'-is:** a town (properly, with walls, of greater or less size) -- city.

## Hebrews 11:17 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Abraham,	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
when he was tested,	πειραζόμενος (peirazomenos)	3985: to make proof of, to attempt, test, tempt	from peira
offered	προσενήνοχεν (prosenēnochen)	4374: to bring to, i.e. to offer	from pros and pheró
up Isaac,	Ἰσαάκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
and he who had received	ἀναδεξάμενος (anadexamenos)	324: to undertake, receive	from ana and dechomai
the promises	ἐπαγγελίας (epangelias)	1860: a summons, a promise	from epaggellomai
was offering	προσέφερεν (prosepheren)	4374: to bring to, i.e. to offer	from pros and pheró
up his only begotten	μονογενῆ (monogenē)	3439: only begotten	from monos and genos
[son];			

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

προσενηνοχεν **verb - second perfect active indicative - third person singular - attic**

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.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισαακ **proper noun**

Isaak **ee-sah-ak'**: Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

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.

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.

μονογενη **adjective - accusative singular masculine**

monogenes **mon-og-en-ace'**: only-born, i.e. sole -- only (begotten, child).

προσφερεν **verb - imperfect active indicative - third person singular**

prosphero **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελίας **noun - accusative plural feminine**  
**epaggelia ep-ang-el-ee'-ah:** an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

αναδεξαμενος **verb - aorist middle deponent participle - nominative singular masculine**  
**anadechomai an-ad-ekh'-om-ahee:** to entertain (as a guest) -- receive.

## Hebrews 11:18 .

.	Greek	Strong's	Origin
[it was he] to whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it was said,	ἐλάληθη (elalēthē)	2980: to talk	from lalos (talkative)
"IN ISAAC	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
YOUR DESCENDANTS	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró
SHALL BE CALLED."	κληθήσεται (klēthēsetai)	2564: to call	a prim. word

## KJV Lexicon

προς **preposition**  
**pros pros:** a preposition of direction; forward to, i.e. toward

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.

ελάληθη **verb - aorist passive indicative - third person singular**  
**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ὅτι **conjunction**  
**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

**εν** **preposition**  
**en en:** in, at, (up-)on, by, etc.

**ισαακ** **proper noun**  
**Isaak ee-sah-ak':** Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

**κληθήσεται** **verb - future passive indicative - third person singular**  
**kaleo kal-eh'-o:** to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

**σοι** **personal pronoun - second person dative singular**  
**soi soy:** to thee -- thee, thine own, thou, thy.

**σπερμα** **noun - nominative singular neuter**  
**sperma sper'-mah:** something sown, i.e. seed (including the male sperm); by implication, offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

## Hebrews 11:19 .

.	Greek	Strong's	Origin
He considered	λογισάμενος (logisamenos)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
that God	θεός (theos)	2316: God, a god	of uncertain origin
is able	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
to raise	ἐγείρειν (egeirein)	1453: to waken, to raise up	a prim. verb
[people] even	καὶ (kai)	2532: and, even, also	a prim. conjunction
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
from which	ὅθεν (othen)	3606: from where, for which reason	from hos,
he also	καὶ (kai)	2532: and, even, also	a prim. conjunction
received him back	ἐκομίσατο (ekomisato)	2865: to bear, carry	from komeó (to take care of)

as a type.

παροβολή  
(parabolē)

3850b: a placing beside, a  
comparison

from paraballō

## KJV Lexicon

λογισαμενος **verb - aorist middle deponent participle - nominative singular masculine**

logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

οτι **conjunction**

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

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.

εγειρειν **verb - present active infinitive**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

δυνατος **adjective - nominative singular masculine**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

ο **definite article - nominative singular masculine**

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).

οθεν **adverb**

hothen **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

<b>αὐτον</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>καί</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>εν</b> <b>preposition</b> <b>en</b> <b>en</b> : in, at, (up-)on, by, etc.
<b>παραβολή</b> <b>noun - dative 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.
<b>εκομισατο</b> <b>verb - aorist middle indicative - third person singular</b> <b>komizo</b> <b>kom-id'-zo</b> : to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

## Hebrews 11:20 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Isaac	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
Jacob	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
and Esau,	Ἡσαῦ (ēsau)	2269a: Esau, a son of Isaac	of Hebrew origin Esav
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
regarding	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

things to come.

μελλόντων  
(mellontōn)

3195: to be about to

a prim. verb

## KJV Lexicon

πιστει **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

μελλοντων **verb - present active participle - genitive plural neuter**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

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.

ισαακ **proper noun**

Isaak **ee-sah-ak'**: Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιακωβ **proper noun**

Iakob **ee-ak-obe'**: Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

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.

ησαυ **proper noun**

Esau **ay-sow'**: Esau, an Edomite -- Esau.

# Hebrews 11:21 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Jacob,	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
as he was dying,	ἀποθνήσκων (apothnēskōn)	599: to die	from apo and thnēskó
blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
each	ἕκαστον (ekaston)	1538: each, every	a prim. word
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
and worshiped,	προσεκύνησεν (prosekunēsen)	4352: to do reverence to	from pros and kuneó (to kiss)
[leaning] on the top	ἄκρον (akron)	206: highest, extreme	from akros; from the same as akantha
of his staff.	ῥάβδου (rabdou)	4464: a staff, rod	a prim. word

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis** **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΙΑΚΩΒ **proper noun**



**lakob ee-ak-obe':** Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

---

**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).

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**εκάστος adjective - accusative singular masculine**  
**hekastos hek'-as-tos:** each or every -- any, both, each (one), every (man, one, woman), particularly.

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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.

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**υιων noun - genitive plural masculine**  
**huios hwee-os':** a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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**ιωσηφ proper noun**  
**Ioseph ee-o-safe':** Joseph, the name of seven Israelites -- Joseph.

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**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.

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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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**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.

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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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**ακρον noun - accusative singular neuter**  
**akron ak'-ron:** the extremity -- one end... other, tip, top, uttermost participle

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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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**ραβδου noun - genitive singular feminine**

**rhabdos hrab'-dos:** a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

αυτου **personal pronoun - genitive singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Hebrews 11:22 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
when he was dying,	τελευτῶν (teleutōn)	5053: to complete, to come to an end, hence to die	from teleuté
made mention	ἐμνημόνευσεν (emnēmoneusen)	3421: to call to mind, to make mention of	from mnémón (mindful)
of the exodus	ἐξόδου (exodou)	1841: a departure	from ek and hodos
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Israel,	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
and gave orders	ἐνετείλατο (eneteilato)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
his bones.	ὀστέων (osteōn)	3747: a bone	a prim. word

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Ιωσηφ **proper noun**

Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

ΤΕΛΕΥΤΩΝ **verb - present active participle - nominative singular masculine**

teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, decease, die.

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.

ΕΞΟΔΟΥ **noun - genitive singular feminine**

exodos **ex'-od-os**: an exit, i.e. (figuratively) death -- decease, departing.

ΤΩΝ **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΙΩΝ **noun - genitive plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ΙΣΡΑΗΛ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

ΕΜΝΗΜΟΝΕΥΣΕΝ **verb - aorist active indicative - third person singular**

mnemoneuo **mnay-mon-yoo'-o**: to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

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 neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οστέων **noun - genitive plural neuter**  
osteon **os-teh'-on**: a bone -- bone.

αυτου **personal pronoun - genitive singular masculine**  
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ενετειλατο **verb - aorist middle deponent indicative - third person singular**  
entellomai **en-tel'-lom-ahee**: to enjoin -- (give) charge, (give) command(-ments), injoin.

## Hebrews 11:23 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Moses,	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
when he was born,	γεννηθεὶς (gennētheis)	1080: to beget, to bring forth	from genna (descent, birth)
was hidden	ἐκρύβη (ekrubē)	2928: to hide	a prim. verb
for three months	τρίμηνον (trimēnon)	5150: of three months	neut. of a comp. of treis and mén
by his parents,	πατέρων (paterōn)	3962: a father	a prim. word
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
they saw		3708: to see, perceive, attend to	a prim. verb
he was a beautiful	ἄστεϊον (asteion)	791: of the town, by impl. courteous, elegant	from astu (a city)
child;	παιδίον (paidion)	3813: a young child	dim. of pais
and they were not afraid	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos

of the king's	βασιλέως (basileōs)	935: a king	of uncertain origin
edict.	διάταγμα (diatagma)	1297: an edict, mandate	from diatassó

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΜΩΥΣΗΣ **noun - nominative singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ΓΕΝΝΗΘΕΙΣ **verb - aorist passive participle - nominative singular masculine**

**gennao ghen-nah'-o:** to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

ΕΚΡΥΒΗ **verb - second aorist passive indicative - third person singular**

**krupto kroop'-to:** to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

ΤΡΙΜΗΝΟΝ **adjective - accusative singular neuter**

**trimenon trim'-ay-non:** a three months' space -- three months.

ΥΠΟ **preposition**

**hupo hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ΤΩΝ **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΑΤΕΡΩΝ **noun - genitive plural 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

**διότι conjunction**

**dioti dee-ot'-ee:** on the very account that, or inasmuch as -- because (that), for, therefore.

**εἶδον verb - second aorist active indicative - third person**

**eido i'-do:** to see; by implication, (in the perfect tense only) to know

**ἀστεῖον adjective - accusative singular neuter**

**asteios as-ti'-os:** urbane, i.e. (by implication) handsome -- fair.

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**παῖδιον 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.

**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.

**εφοβήθησαν 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.

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**διατάγμα noun - accusative singular neuter**

**diatagma dee-at'-ag-mah:** an arrangement, i.e. (authoritative) edict -- commandment.

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**βασιλεως noun - genitive singular masculine**

**basileus bas-il-yooce':** a sovereign (abstractly, relatively, or figuratively) -- king.

## Hebrews 11:24 .

.	Greek	Strong's	Origin
By faith	Πίστει	4102: faith, faithfulness	from peithó

	(pistei)		
Moses,	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
when he had grown	μέγας (megas)	3173: great	a prim. word
up, refused	ἠρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
to be called	λέγεσθαι (legesthai)	3004: to say	a prim. verb
the son	υἱός (uios)	5207: a son	a prim. word
of Pharaoh's	Φαραώ (pharaō)	5328: Pharaoh, an Eg. king	of Eg. origin (great house)
daughter,	θυγατρός (thugatros)	2364: daughter	a prim. word

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Μωυσης **noun - nominative singular masculine**

**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

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.

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.)

ἠρνήσατο **verb - aorist middle deponent indicative - third person singular**

arneomai **ar-neh'-om-ahēe**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

λεγεσθαι **verb - present passive middle or passive deponent**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

θυγατρος **noun - genitive singular feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

φαραω **proper noun**

Pharao **far-ah-o'**: Pharao (i.e. Pharoh), an Egyptian king -- Pharaoh.

## Hebrews 11:25 .

.	Greek	Strong's	Origin
choosing	ἐλόμενος (elomenos)	138: to take, choose	a prim. verb
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
to endure ill-treatment	συγκακουχεῖσθαι (sunkakoucheisthai)	4778: to endure adversity with (pass.)	from sun and kakoucheó
with the people	λαῶ (laō)	2992: the people	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to enjoy	ἀπόλαυσιν (apolausin)	619: enjoyment	from apolauó (to take of, enjoy)
the passing	πρόσκαιρον (proskairon)	4340: in season, i.e. temporary	from pros and kairos
pleasures		619: enjoyment	from apolauó (to take of, enjoy)
of sin,	ἁμαρτίας	266: a sin, failure	from hamartanó



(amartias)

## KJV Lexicon

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

ελομενος **verb - second aorist middle passive - nominative singular masculine**

haireomai **hahee-reh'-om-ahee**: to take for oneself, i.e. to prefer -- choose. Some of the forms are borrowed from a cognate hellomai hel'-lom-ahee; which is otherwise obsolete.

συγκακουχεισθαι **verb - present middle or passive deponent infinitive**

sugkakoucheo **soong-kak-oo-kheh'-o**: to maltreat in company with, i.e. (passively) endure persecution together -- suffer affliction 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.

λαω **noun - dative singular masculine**

laos **lah-os'**: a people -- people.

του **definite article - genitive singular masculine**

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.

προσκαιρον **adjective - accusative singular feminine**

proskairos **pros'-kahee-ros**: for the occasion only, i.e. temporary -- dur-(eth) for awhile, endure for a time, for a season, temporal.

εχειν **verb - present active infinitive**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αμαρτιας **noun - genitive singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

απολαυσιν **noun - accusative singular feminine**

apolausis **ap-ol'-ow-sis**: full enjoyment -- enjoy(-ment).

## Hebrews 11:26 .

.	Greek	Strong's	Origin
considering	ἡγησάμενος (ēgēsamenos)	2233: to lead, suppose	from agó
the reproach	ὀνειδισμόν (oneidismón)	3680: a reproach	from oneidizó
of Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
greater	μείζονα (meizona)	3173: great	a prim. word
riches	πλοῦτον (plouton)	4149: wealth	probably from pleó in an early sense of to flow, abound
than the treasures	θησαυρῶν (thēsaurōn)	2344: treasure	from the same as tithémi and a prim. root aur-
of Egypt;	Αἰγύπτου (aiguptou)	125: Egypt, the land of the Nile	of uncertain origin
for he was looking	ἀπέβλεπεν (apeblepen)	578: to look away from all else at an object	from apo and blepó
to the reward.	μισθαποδοσίαν (misthapodosian)	3405: payment of wages	from misthos and apodidómi

### KJV Lexicon

μειζονα **adjective - accusative singular masculine - comparative or contracted**

**megas meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear)  
exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

**πλουτον noun - accusative singular masculine**

**ploutos ploo'-tos:** wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

---

**ηγησαμενος verb - aorist middle deponent participle - nominative singular masculine**

**hegeomai hayg-eh'-om-ahee:** to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

---

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιγυπτου noun - genitive singular feminine**

**Aiguptos ah'-ee-goop-tos:** Ggyptus, the land of the Nile

---

**θησαυρων noun - genitive plural masculine**

**thesauros thay-sow-ros':** a deposit, i.e. wealth -- treasure.

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ονειδισμον noun - accusative singular masculine**

**oneidismos on-i-dis-mos':** contumely -- reproach.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**χριστου noun - genitive singular masculine**

**Christos khris-tos':** anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

---

**απεβλεπεν verb - imperfect active indicative - third person singular**

**apoblepo ap-ob-lep'-o:** to look away from everything else, i.e. (figuratively) intently regard -- have respect.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**μισθαποδοσιαν noun - accusative singular feminine**

misthapodosia **mis-thap-od-os-ee'-ah**: requital (good or bad) -- recompence of reward.

## Hebrews 11:27 .

.	Greek	Strong's	Origin
By faith	Πιστει (pistei)	4102: faith, faithfulness	from peithó
he left	κατέλιπεν (katelipen)	2641: to leave, leave behind	from kata and leipó
Egypt,	Αἰγύπτον (aigupton)	125: Egypt, the land of the Nile	of uncertain origin
not fearing	φοβηθεὶς (phobētheis)	5399: to put to flight, to terrify, frighten	from phobos
the wrath	θυμὸν (thumon)	2372: passion	from the same as thuella
of the king;	βασιλέως (basileōs)	935: a king	of uncertain origin
for he endured,	ἐκαρτέρησεν (ekarterēsen)	2594: to be steadfast	from a derivation of kratos
as seeing	ὁρῶν (orōn)	3708: to see, perceive, attend to	a prim. verb
Him who is unseen.	ἀόρατον (aoraton)	517: invisible	from alpha (as a neg. prefix) and horatos

### KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis** **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΚΑΤΕΛΙΠΕΝ **verb - second aorist 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.

---

αιγυπτου **noun - accusative singular feminine**  
Aiguptos **ah'-ee-goop-tos**: Ggyptus, the land of the Nile

---

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

φοβηθεις **verb - aorist passive deponent participle - nominative singular masculine**  
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

---

τον **definite article - accusative singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

θυμον **noun - accusative singular masculine**  
thumos **thoo-mos'**: passion (as if breathing hard) -- fierceness, indignation, wrath.

---

του **definite article - genitive singular masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

βασιλεως **noun - genitive singular masculine**  
basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

---

τον **definite article - accusative singular masculine**  
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)

---

αορατον **adjective - accusative singular masculine**  
aoratos **ah-or'-at-os**: invisible -- invisible (thing).

---

ως **adverb**  
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

ορων **verb - present active participle - nominative singular masculine**  
horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

---

εκαρτερησεν **verb - aorist active indicative - third person singular**  
kartereo **kar-ter-eh'-o**: to be strong, i.e. (figuratively) steadfast (patient) -- endure.

---

## Hebrews 11:28 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
he kept	πεποίηκεν (pepoiēken)	4160: to make, do	a prim. word
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
and the sprinkling	πρόσχυσιν (proschusin)	4378: a pouring upon	from a comp. of pros and cheó (to pour)
of the blood,	αἵματος (aimatos)	129: blood	of uncertain origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he who destroyed		3639: destruction, death	from ollumi (to destroy)
the firstborn	πρωτότοκα (prōtotoka)	4416a: first-born	from prótos and tokos (childbirth, offspring); from tiktó
would not touch	θίγη (thigē)	2345: to touch	from a prim. root thig-
them.			

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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)

ΤΟ **definite article - accusative singular neuter**

**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

---

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προσχυσιν noun - accusative singular feminine**

**proschusis pros'-khoo-sis:** a shedding forth, i.e. affusion -- sprinkling.

---

**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.

---

**ινα conjunction**

**hina hin'-ah:** in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

---

**μη particle - nominative**

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ολοθρευων verb - present active participle - nominative singular masculine**

**olothreuo ol-oth-ryoo'-o:** to spoil, i.e. slay -- destroy.

---

**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.

---

**πρωτοτοκα adjective - accusative plural neuter**

**prototokos pro-tot-ok'-os:** first-born (usually as noun, literally or figuratively) -- firstbegotten(-born).

---

**θιγη verb - second aorist active subjunctive - third person singular**

**thiggano thing-gan'-o:** to manipulate, i.e. have to do with; by implication, to injure -- handle, touch.

**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

## Hebrews 11:29 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
they passed through	διέβησαν (diebēsan)	1224: to step across	from dia and the same as basis
the Red	ἐρυθρὰν (eruthran)	2063: red	a prim. word
Sea	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
[they were passing] through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
dry	ξηρᾶς (xēras)	3584: dry	a prim. word
land;	γῆς (gēs)	1093: the earth, land	a prim. word
and the Egyptians,	Αἰγύπτιοι (aiguptioi)	124: Egyptian	from Aiguptos
when they attempted	πειρᾶν (peiran)	3984: a trial, an experiment	a prim. word
it, were drowned.	κατεπόθησαν (katepothēsan)	2666: to drink down	from kata and pinó



## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

διεβησαν **verb - second aorist active indicative - third person**

diabaino **dee-ab-ah'-ee-no**: to cross -- come over, pass (through).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερυθραν **adjective - accusative singular feminine**

eruthros **er-oo-thros'**: red, i.e. the Red Sea -- red.

θαλασσαν **noun - accusative singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ξηρας **noun - genitive singular feminine**

xeros **xay-ros'**: arid; by implication, shrunken, earth (as opposed to water) -- dry land, withered.

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.

πειραν **noun - accusative singular feminine**

peira **pi'-rah**: a test, i.e. attempt, experience -- assaying, trial.

λαβοντες **verb - second aorist active participle - nominative plural masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιγυπτιοι **adjective - nominative plural masculine**

Aiguptios **ahee-goop'-tee-os**: an Egyptian or inhabitant of Egyptus -- Egyptian.

κατεποθησαν **verb - aorist passive indicative - third person**

katapino **kat-ap-ee'-no**: to drink down, i.e. gulp entire -- devour, drown, swallow (up).

# Hebrews 11:30 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
the walls	τείχη (teichē)	5038: a wall	of uncertain origin
of Jericho	Ἰεριχὼ (ierichō)	2410a: Jericho, a city of Pal.	of Hebrew origin Yericho
fell down	ἔπεσαν (epesan)	4098: to fall	from a redupl. of the prim. root pet
after they had been encircled	κυκλωθέντα (kuklōthenta)	2944: to encircle	from the same as kukló
for seven	ἑπτὰ (epta)	2033: seven	a prim. word
days.	ἡμέρας (ēmeras)	2250: day	a prim. word

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

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.

ΤΕΙΧΗ **noun - nominative plural neuter**

**teichos ti'-khos:** a wall (as formative of a house) -- wall.

ΙΕΡΙΧΩ **proper noun**

**Hiericho hee-er-ee-kho':** Jericho, a place in Palestine -- Jericho.

ΕΠΕΣΕΝ **verb - second aorist active indicative - third person singular**  
pipto **pip'-to, :** to fall -- fail, fall (down), light on.

ΚΥΚΛΩΘΕΝΤΑ **verb - aorist passive participle - nominative plural neuter**  
kukloo **koo-klo'-o:** to encircle, i.e. surround -- compass (about), come (stand) round 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.

ΕΠΤΑ **numeral (adjective)**  
hepta **hep-tah':** seven -- seven.

ΗΜΕΡΑΣ **noun - accusative plural feminine**  
hemera **hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

## Hebrews 11:31 .

.	Greek	Strong's	Origin
By faith	Πίστει (pistei)	4102: faith, faithfulness	from peithó
Rahab	Ραὰβ (raab)	4460: Rahab, a Canaanitess and an ancestor of Christ	of Hebrew origin Rachab
the harlot	πόρνη (pornē)	4204: a prostitute	probably from pernémi (to export for sale)
did not perish along	συναπώλετο (sunapōleto)	4881: to destroy with, mid. to perish together	from sun and apollumi
with those	ἡ (ē)	3588: the	the def. art.
who were disobedient,	ἀπειθήσασιν (apeithēsasín)	544: to disobey	from apeithés
after she had welcomed	δεξαμένη (dexamenē)	1209: to receive	a prim. verb
the spies	κατασκόπους (kataskopous)	2685: a spy	probably from kataskopeó
in peace.	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

## KJV Lexicon

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Ρααβ **proper noun**

Rhaab **hrah-ab'**: Raab (i.e. Rachab), a Canaanitess -- Rahab.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορνη **noun - nominative singular feminine**

porne **por'-nay**: a strumpet; figuratively, an idolater -- harlot, whore.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

συναπώλετο **verb - second aorist middle indicative - third person singular**

sunapollumi **soon-ap-ol'-loo-mee**: to destroy (middle voice or passively, be slain) in company with -- perish with.

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.

απειθησασιν **verb - aorist active participle - dative plural masculine**

apeitheo **ap-i-theh'-o**: to disbelieve (wilfully and perversely) -- not believe, disobedient, obey not, unbelieving.

δεξαμενη **verb - aorist middle deponent participle - nominative singular feminine**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

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.

κατασκοπους **noun - accusative plural masculine**

kataskopos **kat-as'-kop-os**: a reconnoiterer -- spy.

**μετ** **preposition**  
**meta met-ah':** denoting accompaniment; amid (local or causal);

**ειρηνης** **noun - genitive singular feminine**  
**eirene i-ray'-nay:** peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

## Hebrews 11:32 .

.	Greek	Strong's	Origin
And what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
more	ἔτι (eti)	2089: still, yet	a prim. adverb
shall I say?	λέγω (legō)	3004: to say	a prim. verb
For time	χρόνος (chronos)	5550: time	a prim. word
will fail	ἐπιλείψει (epileipsei)	1952a: to fail	from epi and leipō
me if I tell	διηγούμενον (diēgoumenon)	1334: to relate fully	from dia and hēgeomai
of Gideon,	Γεδεών (gedeōn)	1066: Gideon, an Isr.	of Hebrew origin Gidon
Barak,	Βαράκ (barak)	913: Barak, a commander of the Isr.	of Hebrew origin Baraq
Samson,	Σαμψών (sampsōn)	4546: Samson, a judge in Isr.	of Hebrew origin Shimshon
Jephthah,	Ἰεφθάε (iephthae)	2422: Jephthah, a judge of Isr.	of Hebrew origin Yiphtach
of David		1160b: David, king of Isr.	of Hebrew origin David
and Samuel	Σαμουήλ (samouēl)	4545: Samuel, a prophet and judge in Isr.	of Hebrew origin Shemuel
and the prophets,	προφητῶν	4396: a prophet (an interpreter	from a comp. of pro and phēmi

(prophētōn)

or forth-teller of the divine  
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

### 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.

### λεγω verb - present active subjunctive - first person singular

**lego leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### επιλειπει verb - future active indicative - third person singular

**epileipo ep-ee-li'-po:** to leave upon, i.e. (figuratively) to be insufficient for -- fail.

### γαρ conjunction

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

### με personal pronoun - first person accusative singular

**me meh:** me -- I, me, my.

### διηγουμενον verb - present middle or passive deponent participle - accusative singular masculine

**diegeomai dee-ayg-eh'-om-ahee:** to relate fully -- declare, shew, 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.

### 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.

---

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

γεδεων **proper noun**

Gedeon **ghed-eh-own'**: Gedeon (i.e. Gid(e)on), an Israelite -- Gedeon (in the King James Version).

---

βαρακ **proper noun**

Barak **bar-ak'**: Barak, an Israelite -- Barak.

---

τε **particle**

te **teh'**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

σαμψων **proper noun**

Sampson **samp-sone'**: Sampson (i.e. Shimshon), an Israelite -- Samson.

---

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

ιεφθαε **proper noun**

Iephthae **ee-ef-thah'-eh'**: Jephthae (i.e. Jiphtach), an Israelite -- Jephthah.

---

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

---

τε **particle**

te **teh'**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

σαμουηλ **proper noun**

Samouel **sam-oo-ale'**: Samuel (i.e. Shemuel), an Israelite -- Samuel.

---

και **conjunction**

kai **kahee'**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

των **definite article - genitive plural masculine**

ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

προφητων **noun - genitive plural masculine**  
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

## Hebrews 11:33 .

.	Greek	Strong's	Origin
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
by faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
conquered	κατηγωνίσαντο (katēgōnisanto)	2610: to struggle against	from kata and agōnizomai
kingdoms,	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuō
performed	εἰργάσαντο (eirgasanto)	2038b: to work, labor	from ergon
[acts of] righteousness,	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
obtained	ἐπέτυχον (epetuchon)	2013: to light upon, i.e. to obtain	from epi and tugchanō
promises,	ἐπαγγελιῶν (epangeliōn)	1860: a summons, a promise	from epaggellomai
shut	ἐφραξαν (ephraxan)	5420: to fence in, to stop	from a root phrag-
the mouths	στόματα (stomata)	4750: the mouth	a prim. word
of lions,	λεόντων (leontōn)	3023: a lion	a prim. word



## KJV Lexicon

οι **relative pronoun - nominative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

κατηγωνισαντο **verb - aorist middle deponent indicative - third person**

katagonizomai **kat-ag-o-nid'-zom-ahee**: to struggle against, i.e. (by implication) to overcome -- subdue.

βασιλειας **noun - accusative plural feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

ειργασαντο **verb - aorist middle deponent indicative - third person**

ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

δικαιοσυνην **noun - accusative singular feminine**

dikaiousune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

επιτυχον **verb - second aorist active indicative - second person**

epitugchano **ep-ee-toong-khan'-o**: to chance upon, i.e. (by implication) to attain -- obtain.

επαγγελιων **noun - genitive plural feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

εφραξαν **verb - aorist active indicative - third person**

phrasso **fras'-so**: to fence or inclose, i.e. (specially), to block up (figuratively, to silence) - - stop.

στοματα **noun - accusative plural neuter**

stoma **stom'-a**: edge, face, mouth.

λεοντων **noun - genitive plural masculine**

leon **leh-ohn'**: a lion -- lion.

# Hebrews 11:34 .

.	Greek	Strong's	Origin
quenched	ἔσβησαν (esbesan)	4570: to quench	a prim. verb
the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of fire,	πυρός (puros)	4442: fire	a prim. word
escaped	ἔφυγον (ephugon)	5343: to flee	a prim. verb
the edge	στόματα (stomata)	4750: the mouth	a prim. word
of the sword,	μαχαίρης (machairēs)	3162: a short sword or dagger	perhaps from machomai
from weakness	ἀσθενείας (astheneias)	769: weakness, frailty	from asthenés
were made strong,	ἐδυναμώθησαν (edunamōthēsan)	1412: to make strong, enable	from dunamis
became	ἐγενήθησαν (egenēthēsan)	1096: to come into being, to happen, to become	from a prim. root gen-
mighty	ἰσχυροὶ (ischuroi)	2478: strong, mighty	from ischuó
in war,	πολέμῳ (polemō)	4171: war	a prim. word
put	ἔκλιναν (eklinan)	2827: to cause to bend	a prim. verb
foreign	ἀλλοτρίων (allotriōn)	245: belonging to another	from allos
armies	παρεμβολὰς (parembolas)	3925b: an insertion, an army in battle array, barracks	from paremballó
to flight.		2827: to cause to bend	a prim. verb

## KJV Lexicon

εσβεσαν **verb - aorist active indicative - third person**

sbennumi **sben'-noo-mee**: to extinguish -- go out, quench.

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

πυρος **noun - genitive singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

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).

στοματα **noun - accusative plural neuter**

stoma **stom'-a**: edge, face, mouth.

μαχαιρας **noun - genitive singular feminine**

machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

ενεδυναμωθησαν **verb - aorist passive indicative - third person**

endunamoo **en-doo-nam-o'-o**: to empower -- enable, (increase in) strength(-en), be (make) strong.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ασθενειας **noun - genitive singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

εγενηθησαν **verb - aorist passive deponent indicative - third person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ισχυροι **adjective - nominative plural masculine**

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

εν **preposition**

en en: in, at, (up-)on, by, etc.

πολεμῶ **noun - dative singular masculine**

**polemos pol'-em-os:** warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

παρεμβολᾶς **noun - accusative plural feminine**

**parembole par-em-bol-ay':** a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

εκλιναν **verb - aorist active indicative - third person**

**klino klee'-no:** to slant or slope, i.e. incline or recline -- bow (down), be far spent, lay, turn to flight, wear away.

αλλοτριῶν **adjective - genitive plural masculine**

**allotrios al-lot'-ree-os:** another's, i.e. not one's own; by extension foreign, not akin, hostile - - alien, (an-)other (man's, men's), strange(-r).

## Hebrews 11:35 .

.	Greek	Strong's	Origin
Women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
received	ἔλαβον (elabon)	2983: to take, receive	from a prim. root lab-
[back] their dead	νεκροὺς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
by resurrection;	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi
and others	ἄλλοι (alloi)	243: other, another	a prim. word
were tortured,	ἐτυμπανίσθησαν (etumpanisthēsan)	5178: to beat a drum, to torture by beating	from tumpanon (a kettle drum)
not accepting	προσδεξάμενοι (prosdexamenoi)	4327: to receive to oneself	from pros and dechomai
their release,	ἀπολύτρωσιν (apolutrōsin)	629: a release effected by payment of ransom	from apolutroō (to release on payment of ransom)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that they might obtain	τύχωσιν (tuchōsin)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
a better	κρείττονος (kreittonos)	2909: better	cptv. of the same as kratistos
resurrection;	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistēmi

## KJV Lexicon

ελαβον **verb - second aorist active indicative - third person**

**lambano lam-ban'-o**: to take (in very many applications, literally and figuratively)

γυναικες **noun - nominative plural feminine**

**gune goo-nay'**: a woman; specially, a wife -- wife, woman.

εξ **preposition**

**ek ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αναστασεως **noun - genitive singular feminine**

**anastasis an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

τους **definite article - accusative plural masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκρους **adjective - accusative plural masculine**

**nekros nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

αυτων **personal pronoun - genitive plural feminine**

**autos ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

ετυμpanισθησαν **verb - aorist passive indicative - third person**  
tumpanizo **toom-pan-id'-zo**: to stretch on an instrument of torture resembling a drum, and thus beat to death -- torture.

**ου particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

προσδεξαμενοι **verb - aorist middle deponent participle - nominative plural 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.

απολυτρωσις **noun - accusative singular feminine**  
apolutrosis **ap-ol-oo'-tro-sis**: (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

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.

κρειττονος **adjective - genitive singular feminine**  
kreitton **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

αναστασεως **noun - genitive singular feminine**  
anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

τυχωσιν **verb - second aorist active subjunctive - third person**  
tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

## Hebrews 11:36 .

.	Greek	Strong's	Origin
and others	ἑτεροι (eteroi)	2087: other	of uncertain origin
experienced	ἐλαβον (elabon)	2983: to take, receive	from a prim. root lab-
mockings	ἐμπαυγμων (empaigmōn)	1701b: a mocking	from empaizō

and scourings,	μαστίγων (mastigōn)	3148: a whip, scourge	of uncertain origin
yes,	ἔτι (eti)	2089: still, yet	a prim. adverb
also	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
chains	δεσμῶν (desmōn)	1199: a band, bond	from deó
and imprisonment.	φυλακῆς (phulakēs)	5438: a guarding, guard, watch	from phulassó

## KJV Lexicon

ἄλλοι **adjective - nominative plural masculine**

**heteros het'-er-os:** (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐμπαιγμῶν **noun - genitive plural masculine**

**empaigmos emp-aheeg-mos':** derision -- mocking.

καί **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαστιγῶν **noun - genitive plural feminine**

**mastix mas'-tix:** a whip (literally, the Roman flagellum for criminals; figuratively, a disease) -- plague, scourging.

πειράν **noun - accusative singular feminine**

**peira pi'-rah:** a test, i.e. attempt, experience -- assaying, trial.

ἐλάβον **verb - second aorist active indicative - third person**

**lambano lam-ban'-o:** to take (in very many applications, literally and figuratively)

ἐτι **adverb**

**eti et'-ee:** yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

**δεσμων noun - genitive plural 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.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**φυλακης noun - genitive 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.

## Hebrews 11:37 .

.	Greek	Strong's	Origin
They were stoned,	ἐλιθάσθησαν (elithasthēsan)	3034: to throw stones, to stone	from lithos
they were sawn in two,	ἐπρίσθησαν (epristhēsan)	4249: to saw (in two)	alt. form of a prim. verb prió (to saw)
they were tempted,	ἐπειράσθησαν (epeirasthēsan)	3985: to make proof of, to attempt, test, tempt	from peira
they were put to death	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó
with the sword;	μαχαίρης (machairēs)	3162: a short sword or dagger	perhaps from machomai
they went about	περιῆλθον (periēlthon)	4022: to go about	from peri and erchomai
in sheepskins,	μηλωταῖς (mēlōtais)	3374: a sheepskin	from mélon (a sheep or goat)
in goatskins,	αἰγείοις (aigeiois)	122: of a goat	from aix (a goat)



being destitute,	ὕστερόμενοι (usteroumenoi)	5302: to come late, be behind, come short	from husteros
afflicted,	θλιβόμενοι (thlibomenoi)	2346: to press, afflict	a prim. verb
ill-treated	κακουχούμενοι (kakouchoumenoi)	2558: to ill-treat	from kakos and echó

## KJV Lexicon

ελιθασθησαν **verb - aorist passive indicative - third person**  
lithazo **lith-ad'-zo**: to lapidate -- stone.

επρισθησαν **verb - aorist passive indicative - third person**  
prizo **prid'-zo**: to saw in two -- saw asunder.

επειρασθησαν **verb - aorist passive indicative - third person**  
peirazo **pi-rad'-zo**: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

φονω **noun - dative singular masculine**  
phonos **fon'-os**: murder -- murder, + be slain with, slaughter.

μαχαιρας **noun - genitive singular feminine**  
machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

απεθανον **verb - second aorist active indicative - third person**  
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

περιηλθον **verb - second aorist active indicative - third person**  
perierchomai **per-ee-er'-khom-ahee**: to come all around, i.e. stroll, vacillate, veer -- fetch a compass, vagabond, wandering about.

εν **preposition**  
en **en**: in, at, (up-)on, by, etc.

μηλωταις **noun - dative plural feminine**  
melote **may-lo-tay'**: a sheep-skin -- sheepskin.

<b>εν</b> <b>preposition</b> <b>en en:</b> in, at, (up-)on, by, etc.
<b>αιγειοις</b> <b>adjective - dative plural neuter</b> <b>aigeos ah'-ee-ghi-os:</b> belonging to a goat -- goat.
<b>δερμασιν</b> <b>noun - dative plural neuter</b> <b>derma der'-mah:</b> a hide -- skin.
<b>υστερουμενοι</b> <b>verb - present passive participle - nominative plural masculine</b> <b>hustereo hoos-ter-eh'-o:</b> 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.
<b>θλιβομενοι</b> <b>verb - present passive participle - nominative plural masculine</b> <b>thlibo thlee'-bo:</b> to crowd -- afflict, narrow, throng, suffer tribulation, trouble.
<b>κακουχουμενοι</b> <b>verb - present passive participle - nominative plural masculine</b> <b>kakoucheo kak-oo-kheh'-o:</b> to maltreat -- which suffer adversity, torment.

## Hebrews 11:38 .

.	Greek	Strong's	Origin
([men] of whom	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the world	κόσμος (kosmos)	2889: order, the world	a prim. word
was not worthy),	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
wandering	πλανώμενοι (planōmenoi)	4105: to cause to wander, to wander	from plané
in deserts	ἐρημίαις (erēmiais)	2047: a solitude, a wilderness	from erémos
and mountains	ὄρεσιν (oresin)	3735: a mountain	a prim. word
and caves	σπηλαίοις (spēlaiois)	4693: a cave	from speos (a cave)
and holes	ὀπαῖς (opais)	3692: an opening, a hole	probably from a prim. root op- (cf. horaó)

in the ground.

γῆς  
(gēs)

1093: the earth, land

a prim. word

## KJV Lexicon

ων **relative pronoun - genitive plural masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ην **verb - imperfect indicative - third person singular**

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αξιος **adjective - nominative singular masculine**

**axios ax'-ee-os:** deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος **noun - nominative singular masculine**

**kosmos kos'-mos:** orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

ερημiais **noun - dative plural feminine**

**eremia er-ay-mee'-ah:** solitude (concretely) -- desert, wilderness.

πλανωμενοι **verb - present passive participle - nominative plural masculine**

**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.;

και **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**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

**σπηλαισις noun - dative plural neuter**

**spelaion spay'-lah-yon:** a cavern; by implication, a hiding-place or resort -- cave, den.

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ταις definite article - dative plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**οπαις noun - dative plural feminine**

**ope op-ay':** a hole (as if for light), i.e. cavern; by analogy, a spring (of water) -- cave, place.

**της definite article - genitive singular feminine**

**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.

## Hebrews 11:39 .

.	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word
these,	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
having gained approval	μαρτυρηθέντες (marturēthentes)	3140: to bear witness, testify	from martus
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
their faith,	πίστεως	4102: faith, faithfulness	from peithó

	(pisteōs)		
did not receive	ἐκομίσαντο (ekomisanto)	2865: to bear, carry	from komeó (to take care of)
what was promised,	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai

## KJV 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.

### παντες adjective - nominative plural masculine

**pas pas:** apparently a primary word; all, any, every, the whole

### μαρτυρηθεντες verb - aorist passive participle - nominative plural masculine

**martureo mar-too-reh'-o:** to be a witness, i.e. testify

### δια preposition

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

### της definite article - genitive singular feminine

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### πιστεως noun - genitive singular feminine

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

### 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.

### εκομισαντο verb - aorist middle indicative - third person

**komizo kom-id'-zo:** to provide for, i.e. (by implication) to carry off (as if from harm; genitive case obtain) -- bring, receive.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαν **noun - accusative singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

## Hebrews 11:40 .

.	Greek	Strong's	Origin
because God	θεοῦ (theou)	2316: God, a god	of uncertain origin
had provided	προβλεψαμένον (problepsamenou)	4265: to foresee	from pro and blepó
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
better	κρεῖττον (kreitton)	2909: better	cptv. of the same as kratistos
for us, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that apart	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
from us they would not be made perfect.	τελειῶθωσιν (teleiōthōsin)	5048: to bring to an end, to complete, perfect	from teleios

### KJV Lexicon

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

**περι preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

**ημων personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

**κρειττον adjective - accusative singular neuter**

kreitton **krite'-tohn**: stronger, i.e. (figuratively) better, i.e. nobler -- best, better.

**τι indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

**προβλεψαμενου verb - aorist middle passive - genitive singular masculine**

problepo **prob-lep'-o**: to look out beforehand, i.e. furnish in advance -- provide.

**ινα conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**μη particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**χωρις adverb**

choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

**ημων personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

**τελειωθωσιν verb - aorist passive subjunctive - third person**

teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

## Hebrews 12:1 .

.	Greek	Strong's	Origin
Therefore,	Τοιγαροῦν (toigaroun)	5105: wherefore then, so therefore	from toi, gar and oun
since we have	ἔχοντες (echontes)	2192: to have, hold	a prim. verb
so great	τοσοῦτον (tosouton)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,

a cloud	νέφος (nephos)	3509: a mass of clouds, a cloud	a prim. word
of witnesses	μαρτύρων (marturōn)	3144: a witness	a prim. word
surrounding	περικείμενον (perikeimenon)	4029: to lie around	from peri and keimai
us, let us also	καὶ (kai)	2532: and, even, also	a prim. conjunction
lay aside	ἀποθέμενοι (apothemenoi)	659: to put off, lay aside	from apo and tithémi
every	πάντα (panta)	3956: all, every	a prim. word
encumbrance	ὄγκον (onkon)	3591: bulk, an encumbrance	of uncertain origin
and the sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
which so easily entangles	εὐπερίστατον (euperistaton)	2139: easily encircling	from eu and periistémi
us, and let us run	τρέχωμεν (trechōmen)	5143: to run	a prim. verb
with endurance	ὑπομονῆς (upomonēs)	5281: a remaining behind, a patient enduring	from hupomenó
the race	ἀγῶνα (agōna)	73: a gathering, contest, struggle	from agó
that is set before	προκείμενον (prokeimenon)	4295: to be set before, to be set forth	from pro and keimai
us,			



## KJV Lexicon

τοιγαρουν **particle**

toigaroun **toy-gar-oon'**: truly for then, i.e. consequently -- there-(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

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

τοσoutos **demonstrative pronoun - accusative singular neuter**

tosoutos **tos-oo'-tos**: so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

περικειμενον **verb - present middle or passive deponent participle - accusative singular neuter**

perikeimai **per-ik'-i-mahee**: to lie all around, i.e. inclose, encircle, hamper -- be bound (compassed) with, hang about.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

νεφος **noun - accusative singular neuter**

nephos **nef'-os**: a cloud -- cloud.

μαρτυρων **noun - genitive plural masculine**

martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

ογκον **noun - accusative singular masculine**

ogkos **ong'-kos**: a mass (as bending or bulging by its load), i.e. burden (hindrance) -- weight.

αποθεμενοι **verb - second aorist middle passive - nominative plural masculine**

apotithemi **ap-ot-eeth'-ay-mee**: to put away -- cast off, lay apart (aside, down), put away (off).

παντα **adjective - accusative singular 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

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**ευπεριστάτον** **adjective - accusative singular feminine**  
**euperistatos** **yoo-per-is'-tat-os**: well standing around, i.e. (a competitor) thwarting (a racer) in every direction (figuratively, of sin in genitive case) -- which doth so easily beset.

**αμαρτιαν** **noun - accusative singular feminine**  
**hamartia** **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

**δι** **preposition**  
**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

**υπομονης** **noun - genitive singular feminine**  
**hupomone** **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

**τρεχωμεν** **verb - present active subjunctive - first person**  
**trecho** **trekh'-o**: to run or walk hastily -- have course, run.

**τον** **definite article - accusative singular masculine**  
**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**προκειμενον** **verb - present middle or passive deponent participle - accusative singular masculine**  
**prokeimai** **prok'-i-mahee**: to lie before the view, i.e. (figuratively) to be present (to the mind), to stand forth (as an example or reward) -- be first, set before (forth).

**ημιν** **personal pronoun - first person dative plural**  
**hemin** **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

**αγωνα** **noun - accusative singular masculine**  
**agon** **ag-one'**: a place of assembly (as if led), i.e. (by implication) a contest (held there); figuratively, an effort or anxiety -- conflict, contention, fight, race.

## Hebrews 12:2 .

.	Greek	Strong's	Origin
fixing our eyes	ἀφορῶντες (aphorōntes)	872: to look away from all else at	from apo and horaó
on Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the author	ἀρχηγὸν (archēgon)	747: founder, leader	from archó and hégeomai
and perfecter	τελειωτὴν (teleiōtēn)	5051: a completer, finisher	from teleioó

of faith,	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
for the joy	χαρᾶς (charas)	5479: joy, delight	from chairó
set before	προκειμένης (prokeimenēs)	4295: to be set before, to be set forth	from pro and keimai
Him endured	ὑπέμεινεν (upemeinen)	5278: to stay behind, to await, endure	from hupo and menó
the cross,	σταυρόν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
despising	καταφρονήσας (kataphronēsas)	2706: to think little of	from kata and phroneó
the shame,	αἰσχύνης (aischunēs)	152: shame	from the same as aischunó
and has sat down	κεκάθικεν (kekathiken)	2523: to make to sit down, to sit down	another form of kathezomai
at the right hand	δεξιᾱ (dexia)	1188: the right hand or side	perhaps a prim. word
of the throne	θρόνου (thronou)	2362: a throne	probably from thranos (bench)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

## KJV Lexicon

αφορωντες **verb - present active participle - nominative plural masculine**  
**aphorao af-or-ah'-o:** to consider attentively -- look.

**εις 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.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**πιστεως noun - genitive singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

---

**αρχηγον noun - accusative singular masculine**

**archegos ar-khay-gos':** a chief leader -- author, captain, prince.

---

**και conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τελειωτην noun - accusative singular masculine**

**teleiotes tel-i-o-tace':** a completer, i.e. consummator -- finisher.

---

**ιησουν noun - accusative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

---

**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.

---

**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.

---

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προκειμενης verb - present middle or passive deponent participle - genitive singular feminine**

**prokeimai prok'-i-mahee:** to lie before the view, i.e. (figuratively) to be present (to the mind), to stand forth (as an example or reward) -- be first, set before (forth).

---

**αυτω personal pronoun - dative singular masculine**

**autos ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

---

**χαράς noun - genitive singular feminine**

**chara khar-ah':** cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

---

**υπεμεινεν verb - aorist active indicative - third person singular**

**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.

---

**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.

---

**αισχυνής noun - genitive singular feminine**

**aischune ahee-skhoo'-nay:** shame or disgrace (abstractly or concretely) -- dishonesty, shame.

---

**καταφρονήσας verb - aorist active participle - nominative singular masculine**

**kataphroneo kat-af-ron-eh'-o:** to think against, i.e. disesteem -- despise.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**δεξια adjective - dative singular feminine**

**dexios dex-ee-os':** the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

---

**τε particle**

**te teh:** also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θρονου noun - genitive singular masculine**

**thronos thron'-os:** a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

---

**του definite article - genitive singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**θεου noun - genitive singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

---

**κεκαθικεν 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.

## Hebrews 12:3 .

.	Greek	Strong's	Origin
For consider	ἀναλογίσασθε (analogisasthe)	357: to consider	from ana and logizomai
Him who has endured	ὑπομεμενηκότα (upomemenēkota)	5278: to stay behind, to await, endure	from hupo and menó
such	τοιαύτην (toiautēn)	5108: such as this, such	from toios (such, such-like) and houtos,
hostility	ἀντιλογίαν (antilogian)	485: gainsaying, contradiction	from antilegó
by sinners	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
Himself,	ἑαυτοῦς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you will not grow weary	κάμητε (kamēte)	2577: to be weary	from a prim. root kam-
and lose	ἐκλύομενοι (ekluomenoi)	1590: to loose, release, to grow weary	from ek and luó
heart.	ψυχᾱῖς (psuchais)	5590: breath, the soul	of uncertain origin

## KJV Lexicon

αναλογισασθε **verb - aorist middle deponent imperative - second person**

analogizomai **an-al-og-id'-zom-ahē**: to estimate, i.e. (figuratively) contemplate -- consider.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τὸν **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοιαύτην **demonstrative pronoun - accusative singular feminine**

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

υπομεμενηκοτα **verb - perfect active participle - accusative 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.

ὑπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τῶν **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτωλῶν **adjective - genitive plural masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἀντιλογίαν **noun - accusative singular feminine**

antilogia **an-tee-log-ee'-ah**: dispute, disobedience -- contradiction, gainsaying, strife.

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.

καμητε **verb - second aorist active subjunctive - second person**

kamno **kam'-no**: to toil, i.e. (by implication) to tire (figuratively, faint, sicken) -- faint, sick, be wearied.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχαις **noun - dative plural feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εκλυομενοι **verb - present passive participle - nominative plural masculine**

ekluo **ek-loo'-o**: to relax -- faint.

## Hebrews 12:4 .

.	Greek	Strong's	Origin
You have not yet	Οὐπω (oupō)	3768: not yet	from ou, and #NAME?
resisted	ἀντικατέστητε (antikatestēte)	478: to set down against, i.e. to replace, oppose	from anti and kathistēmi
to the point	μέχρις (mechris)	3360: as far as, until	a prim. word
of shedding blood	αἵματος (aimatos)	129: blood	of uncertain origin
in your striving	ἀνταγωνιζόμενοι (antagōnizomenoi)	464: to struggle against	from anti and agōnizomai
against	πρός (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
sin;	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó



## KJV Lexicon

οὐπω **adverb**

oupo **oo'-po**: not yet -- hitherto not, (no...) as yet, not yet.

μέχρις **adverb**

mechri **mekh'-ree**: as far as, i.e. up to a certain point -- till, (un-)to, until.

αἷματος **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.

ἀντικατέστητε **verb - second aorist active indicative - second person**

antikathistemi **an-tee-kath-is'-tay-mee**: to set down (troops) against, i.e. withstand -- resist.

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.

ἁμαρτιαν **noun - accusative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ἀνταγωνίζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

antagonizomai **an-tag-o-nid'-zom-ah-ee**: to struggle against (figuratively) (antagonize) -- strive against.

## Hebrews 12:5 .

.	Greek	Strong's	Origin
and you have forgotten	ἐκλέλησθε (eklelēsthe)	1585: to forget utterly	from ek and lanthanó
the exhortation	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis

is addressed	διαλέγεται (dialegetai)	1256: to discuss, to address, to preach	from dia and legó
to you as sons,	υἱοῖς (uiois)	5207: a son	a prim. word
"MY SON,	Υἱέ (uie)	5207: a son	a prim. word
DO NOT REGARD LIGHTLY	ὀλιγώρει (oligōrei)	3643a: to esteem lightly	from oligos and óra (care)
THE DISCIPLINE	παιδείας (paideias)	3809: the rearing of a child, training, discipline	from paideuó
OF THE LORD,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
NOR	μηδὲ (mēde)	3366: but not, and not	from mé and de
FAINT	ἐκλύου (ekluou)	1590: to loose, release, to grow weary	from ek and luó
WHEN YOU ARE REPROVED	ἐλεγχόμενος (elenchomenos)	1651: to expose, convict, reprove	a prim. verb
BY 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

εκλελησθε **verb - perfect passive indicative - second person**  
eklanthanomai **ek-lan-than'-om-ahee**: to be utterly oblivious of -- forget.

της **definite article - genitive singular feminine**

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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παρακλησεως **noun - genitive singular feminine**  
paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

---

ητις **relative pronoun - nominative singular feminine**  
hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

---

υμιν **personal pronoun - second person dative plural**  
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

ως **adverb**  
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

---

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.

---

διαλεγεται **verb - present middle or passive deponent indicative - third person singular**  
dialegomai **dee-al-eg'-om-ahee**: to say thoroughly, i.e. discuss (in argument or exhortation) -  
- dispute, preach (unto), reason (with), speak.

---

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.

---

μου **personal pronoun - first person genitive singular**  
mou **moo**: of me -- I, me, mine (own), my.

---

μη **particle - nominative**  
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

---

ολιγωρει **verb - present active imperative - second person singular**  
oligoreo **ol-ig-o-reh'-o**: to have little regard for, i.e. to disesteem -- despise.

---

παιδειας **noun - genitive singular feminine**  
paideia **pahee-di'-ah**: tutorage, i.e. education or training; by implication, disciplinary correction -- chastening, chastisement, instruction, nurture.

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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.

---

μηδε **conjunction**  
mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

---

εκλυου **verb - present passive imperative - second person singular**  
ekluo **ek-loo'-o**: to relax -- faint.

---

**υπὲρ 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

**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

**ελεγχόμενος verb - present passive participle - nominative singular masculine**

**elegcho el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

## Hebrews 12:6 .

.	Greek	Strong's	Origin
FOR THOSE WHOM	ὧν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
LOVES	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
HE DISCIPLINES,	παιδεύει (paideuei)	3811: to train children, to chasten, correct	from pais
AND HE SCOURGES	μαστιγοῖ (mastigoi)	3146: to scourge	from mastix
EVERY	πάντα (panta)	3956: all, every	a prim. word
SON	υἱὸν (uion)	5207: a son	a prim. word
WHOM	ὧν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
HE RECEIVES."	παράδεχεται (paradechetai)	3858: to receive, admit	from para and dechomai

## KJV Lexicon

ον **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αγαπα **verb - present active indicative - third person singular**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

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.

παιδευει **verb - present active indicative - third person singular**

paideuo **pahee-dyoo'-o**: to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

μαστιγοι **verb - present active indicative - third person singular**

mastigoo **mas-tig-o'-o**: to flog -- scourge.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντα **adjective - accusative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

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.

παραδεχεται **verb - present middle or passive deponent indicative - third person singular**

paradechomai **par-ad-ekh'-om-ahee**: to accept near, i.e. admit or (by implication) delight in - receive.

## Hebrews 12:7 .

.	Greek	Strong's	Origin
It is for discipline	παιδείαν (paideian)	3809: the rearing of a child, training, discipline	from paideuó
that you endure;	ὑπομένετε (upomenete)	5278: to stay behind, to await, endure	from hupo and menó
God	θεός (theos)	2316: God, a god	of uncertain origin
deals	προσφέρεται (prospheretai)	4374: to bring to, i.e. to offer	from pros and pheró
with you as with sons;	υἱοῖς (uiois)	5207: a son	a prim. word
for what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
son	υἱός (uios)	5207: a son	a prim. word
is there whom	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[his] father	πατήρ (patēr)	3962: a father	a prim. word
does not discipline?	παιδεύει (paideuei)	3811: to train children, to chasten, correct	from pais

## KJV Lexicon

εις **preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παιδείαν **noun - accusative singular feminine**

**paideia pahee-di'-ah:** tutorage, i.e. education or training; by implication, disciplinary correction -- chastening, chastisement, instruction, nurture.

υπομένετε **verb - present active indicative - second person**

**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.

---

**ως** **adverb**

**hos** **hoce**: which how, i.e. in that manner (very variously used, as follows)

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**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.

---

**υμιν** **personal pronoun - second person dative plural**

**humin** **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

---

**προσφερεται** **verb - present passive indicative - third person singular**

**prosphero** **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

---

**ο** **definite article - nominative singular masculine**

**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).

---

**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.

---

**γαρ** **conjunction**

**gar** **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**υιος** **noun - nominative singular masculine**

**huios** **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

---

**εστιν** **verb - present indicative - third person singular**

**esti** **es-tee'**: he (she or it) is; also (with neuter plural) they are

---

**ο** **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.

---

**ου** **particle - nominative**

**ou** **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**παιδεύει** **verb - present active indicative - third person singular**  
**paideuo pahee-dyoo'-o:** to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

**πατηρ** **noun - nominative singular masculine**  
**pater pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

## Hebrews 12:8 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you are without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
discipline,	παιδείας (paideias)	3809: the rearing of a child, training, discipline	from paideuó
of which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
all	πάντες (pantes)	3956: all, every	a prim. word
have become	γεγόνασιν (gegonasin)	1096: to come into being, to happen, to become	from a prim. root gen-
partakers,	μέτοχοι (metochoi)	3353: sharing in	from metechó
then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
you are illegitimate children	νόθοι (nothoi)	3541: a bastard, baseborn	a prim. word
and not sons.	υἱοί (uioi)	5207: a son	a prim. word



## KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

χωρις **adverb**

choris **kho-rece':** at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

εστε **verb - present indicative - second person**

este **es-teh':** ye are -- be, have been, belong.

παιδειας **noun - genitive singular feminine**

paideia **pahee-di'-ah:** tutorage, i.e. education or training; by implication, disciplinary correction -- chastening, chastisement, instruction, nurture.

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.

μετοχοι **adjective - nominative plural masculine**

metochos **met'-okh-os:** participant, i.e. (as noun) a sharer; by implication, an associate -- fellow, partaker, partner.

γεγονασιν **verb - second perfect active indicative - third person**

ginomai **ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παντες **adjective - nominative plural masculine**

pas **pas:** apparently a primary word; all, any, every, the whole

αρα **particle**

ara **ar'-ah:** a particle denoting an inference more or less decisive (as follows)

νοθοι **adjective - nominative plural masculine**

nothos **noth'-os:** a spurious or illegitimate son -- bastard.

εστε **verb - present indicative - second person**

este **es-teh':** ye are -- be, have been, belong.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουχ **particle - nominative**

**οὐ οὐ**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**υἱοὶ noun - nominative plural masculine**

**huios hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

## Hebrews 12:9 .

.	Greek	Strong's	Origin
Furthermore,	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
we had	εἶχομεν (eichomen)	2192: to have, hold	a prim. verb
earthly	σαρκὸς (sarkos)	4561: flesh	a prim. word
fathers	πατέρας (pateras)	3962: a father	a prim. word
to discipline	παιδευτὰς (paideutas)	3810: a teacher, one who disciplines	from paideuó
us, and we respected	ἐνετρεπόμεθα (enetrepometha)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
them; shall we not much	πολὺ (polu)	4183: much, many	a prim. word
rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
be subject	ὑποταγησόμεθα (upotagēsometha)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to the Father	πατρὶ (patri)	3962: a father	a prim. word
of spirits,	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó
and live?	ζήσομεν (zēsomen)	2198: to live	from prim. roots zé- and zó-

## KJV Lexicon

εἰτα **adverb**

eita **i'-tah**: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

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.

μέν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, 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.

σὰρξ **noun - genitive singular feminine**

sarx **sarx**: carnal(-ly, + -ly minded), flesh(-ly).

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

πατέρας **noun - accusative plural masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εἶχομεν **verb - imperfect active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

παιδευτὰς **noun - accusative plural masculine**

paideutes **pahee-dyoo-tace'**: a trainer, i.e. teacher or (by implication) discipliner -- which corrected, instructor.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐνέτρεπόμεθα **verb - imperfect middle indicative - first 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.

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.

**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.

**υποταγησμεθα verb - second future passive indicative - first person**

**hupotasso hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

**τω definite article - dative singular masculine**

**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.

**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 pnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

**και conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ζησομεν verb - future active indicative - first person**

**zao dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

## Hebrews 12:10 .

.	Greek	Strong's	Origin
For they disciplined	ἐπαίδευον (epaideuon)	3811: to train children, to chasten, correct	from pais
us for a short	ὀλίγας (oligas)	3641: few, little, small	a prim. word
time	ἡμέρας (ēmeras)	2250: day	a prim. word

as seemed best	δοκοῦν (dokoun)	1380: to have an opinion, to seem	from dokos (opinion)
to them, but He [disciplines us] for [our] good,	συμφέρον (sumpheron)	4851a: to bring together, to be profitable	from sun and pheró
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that we may share	μεταλαβεῖν (metalabein)	3335: to partake of	from meta and lambanó
His holiness.	ἀγιότητος (agiotētos)	41: sanctity, holiness	from hagios

## 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.

μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

γαρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

ολιγας **adjective - accusative plural feminine**

**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.

ημερας **noun - accusative plural feminine**

**hemera hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

---

**κατα preposition**

**kata kat-ah':** (prepositionally) down (in place or time), in varied relations

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοκουν verb - present active participle - accusative singular neuter**

**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.

---

**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

---

**επαιδευον verb - imperfect active indicative - third person**

**paideuo pahee-dyoo'-o:** to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**επι preposition**

**epi ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

---

**το definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**συμπερον verb - present active participle - accusative singular neuter**

**sumphero soom-fer'-o:** to bear together (contribute), i.e. (literally) to collect, or (figuratively) to conduce; especially (neuter participle as a noun) advantage

---

**εις 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.

---

**μεταλαβειν verb - second aorist active middle or passive deponent**

**metalambano met-al-am-ban'-o:** to participate; genitive case, to accept (and use) -- eat, have,

be partaker, receive, take.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιότητος **noun - genitive singular feminine**

hagiotēs **hag-ee-ot'-ace**: sanctity (i.e. properly, the state) -- holiness.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Hebrews 12:11 .

.	Greek	Strong's	Origin
All	πᾶσα (pasa)	3956: all, every	a prim. word
discipline	παιδεία (paideia)	3809: the rearing of a child, training, discipline	from paideuó
for the moment	παρὸν (paron)	3918b: to be present, to have come	from para and eimi
seems	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
not to be joyful,	χαρᾶς (charas)	5479: joy, delight	from chairó
but sorrowful;	λύπης (lupēs)	3077: pain of body or mind, grief, sorrow	a prim. word
yet	μέν (men)	1161: but, and, now, (a connective or adversative particle)	a prim. word
to those	τὸ (to)	3588: the	the def. art.
who have been trained	γεγυμνασμένοις (gegumnasmenois)	1128: to exercise naked, to train	from gumnos
by it, afterwards	ὕστερον (usteron)	5305: afterwards, later	neut. of husteros
it yields	ἀποδίδωσιν	591: to give up, give back,	from apo and didómi

	(apodidōsin)	return, restore	
the peaceful	εἰρηνικὸν (eirēnikon)	1516: peaceful	from eiréné
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
of righteousness.	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios

## KJV Lexicon

πασα **adjective - nominative singular feminine**

**pas pas:** apparently a primary word; all, any, every, the whole

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παιδεία **noun - nominative singular feminine**

**paideia pahee-di'-ah:** tutorage, i.e. education or training; by implication, disciplinary correction -- chastening, chastisement, instruction, nurture.

προς **preposition**

**pros pros:** a preposition of direction; forward to, i.e. toward

μεν **particle**

**men men:** indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

το **definite article - accusative singular neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρον **verb - present participle - accusative singular neuter**

**pareimi par'-i-mee:** to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

ου **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δοκει **verb - present active indicative - third person singular**



**dokeo dok-eh'-o:** to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

---

**χαράς noun - genitive singular feminine**

**chara khar-ah':** cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

---

**ειναι verb - present infinitive**

**einai i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

---

**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.

---

**λυπής noun - genitive singular feminine**

**lupe loo'-pay:** sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

---

**υστερον adverb**

**husteron hoos'-ter-on:** more lately, i.e. eventually -- afterward, (at the) last (of all).

---

**δε conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**καρπον noun - accusative singular masculine**

**karpos kar-pos':** fruit (as plucked), literally or figuratively -- fruit.

---

**ειρηνικον adjective - accusative singular feminine**

**eirenikos i-ray-nee-kos':** pacific; by implication, salutary -- peaceable.

---

**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.

---

**δι preposition**

**dia dee-ah':** through (in very wide applications, local, causal, or occasional)

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**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

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**γεγυμνασμενοις verb - perfect passive participle - dative plural masculine**

**gumnazo goom-nad'-zo:** to practise naked (in the games), i.e. train (figuratively) -- exercise.

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**αποδιδωσιν verb - present active indicative - third person singular**

**apodidomi ap-od-eed'-o-mee:** to give away, i.e. up, over, back, etc. (in various applications)

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**δικαιοσύνης noun - genitive singular feminine**

**dikaiosune dik-ah-yos-oo'-nay:** equity (of character or act); specially (Christian) justification -- righteousness.

# Hebrews 12:12 .

.	Greek	Strong's	Origin
Therefore,	Διό (dio)	1352: wherefore, on which account	from dia and hos,
strengthen	ἀνορθώσατε (anorthōsate)	461: to set upright, set straight again	from ana and orthoó (to set straight, set up)
the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
that are weak	παρειμένας (pareimenas)	3935: to pass by or over, to relax	from para and hiémi (to send)
and the knees	γόνατα (gonata)	1119: the knee	a prim. word
that are feeble,	παρὰλελυμένα (paralelumena)	3886: to loose from the side	from para and luó

## KJV Lexicon

διο **conjunction**

dio **dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

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.

παρειμένας **verb - perfect passive participle - accusative plural feminine**

pariemi **par-ee'-ay-mi**: to let by, i.e. relax -- hang down.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

**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.

**παρὰλελυμένα** **verb - perfect passive participle - accusative plural neuter**

**paraluo par-al-oo'-o:** to loosen beside, i.e. relax (perfect passive participle, paralyzed or enfeebled) -- feeble, sick of the (taken with) palsy.

**γόνατα** **noun - accusative plural neuter**

**gonu gon-oo':** the knee -- knee(-l).

**ἀνορθώσατε** **verb - aorist active middle - second person**

**anorthoo an-orth-o'-o:** to straighten up -- lift (set) up, make straight.

## Hebrews 12:13 .

.	Greek	Strong's	Origin
and make	ποιεῖτε (poieite)	4160: to make, do	a prim. word
straight	ὀρθὰς (orthas)	3717: straight, upright	a prim. word
paths	τροχιάς (trochias)	5163: the track of a wheel, hence a track, path	from trochos
for your feet,	ποσὶν (posin)	4228: a foot	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that [the limb] which is lame	χολὸν (chōlon)	5560: lame, halt, maimed	a prim. word
may not be put out of joint,	ἐκτραπῇ (ektrapē)	1624: to turn away	from ek and the same as tropé
but rather	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
be healed.	ἰαθῇ (iathē)	2390: to heal	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

τροχίας **noun - accusative plural feminine**

trochia **trokh-ee-ah'**: a track (as a wheel-rut), i.e. (figuratively) a course of conduct -- path.

ορθας **adjective - accusative plural feminine**

orthos **or-thos'**: right (as rising), i.e. (perpendicularly) erect (figuratively, honest), or (horizontally) level or direct -- straight, upright.

ποιησατε **verb - aorist active middle - second person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποσιν **noun - dative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωλον **adjective - nominative singular neuter**

cholos **kho-los'**: halt, i.e. limping -- cripple, halt, lame.

εκτραπη **verb - second aorist passive subjunctive - third person singular**

ektrepo **ek-trep'-o**: to deflect, i.e. turn away -- avoid, turn (aside, out of the way).

ιαθη **verb - aorist passive subjunctive - third person singular**

iaomai **ee-ah'-om-ahee**: to cure -- heal, make whole.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαλλον **adverb**

mallon **mal'-lon**: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

## Hebrews 12:14 .

.	Greek	Strong's	Origin
Pursue	διώκετε (diōkete)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
peace	Εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
with all men,	πάντων (pantōn)	3956: all, every	a prim. word
and the sanctification	ἀγιασμόν (agiasmon)	38: consecration, sanctification	from hagiazó
without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chēros (bereaved)
which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
will see		3708: to see, perceive, attend to	a prim. verb
the Lord.	κύριον (kurion)	2962: lord, master	from kuros (authority)

## KJV Lexicon

ειρηνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

διωκετε **verb - present active imperative - second person**

dioko **dee-o'-ko**: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

αγιασμον **noun - accusative singular masculine**

hagiasmos **hag-ee-as-mos'**: purification, i.e. (the state) purity; concretely (by Hebraism) a purifier -- holiness, sanctification.

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.

χωρις **adverb**

choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

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.

οψεται **verb - future middle deponent indicative - third person singular**

optanomai **op-tan'-om-ah-ee**: 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.

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.

# Hebrews 12:15 .

.	Greek	Strong's	Origin
See	ἐπισκοποῦντες (episkopountes)	1983: to look upon, fig. to care for	from epi and skopeó
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
comes short	ὕστερῶν (usterōn)	5302: to come late, be behind, come short	from husteros
of the grace	χάριτος (charitos)	5485: grace, kindness	a prim. word
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
that no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
root	ρίζα (riza)	4491: a root	a prim. word
of bitterness	πικρίας (pikrias)	4088: bitterness	from pikros
springing	φύουσα (phuoussa)	5453: to bring forth, produce	a prim. verb
up causes trouble,	ἐνοχλῇ (enochlē)	1776: to crowd in, i.e. to annoy	from en and ochleó
and by it many	πολλοί (polloi)	4183: much, many	a prim. word
be defiled;	μιανθῶσιν (mianthōsin)	3392: to stain, defile	a prim. verb

## KJV Lexicon

ΕΠΙΣΚΟΠΟΥΝΤΕΣ **verb - present active participle - nominative plural masculine**

episkopeo **ep-ee-skop-eh'-o**: to oversee; by implication, to beware -- look diligently, take the oversight.

μη **particle - nominative**

me **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

υστερων **verb - present active participle - nominative singular masculine**

hustereo **hoos-ter-eh'-o**: to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

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.

χαριτος **noun - genitive singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μη **particle - nominative**

me **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 feminine**

tis **tis**: some or any person or object

ριζα **noun - nominative singular feminine**

rhiza **hrid'-zah**: a root -- root.



**πικρίας** **noun - genitive singular feminine**  
**pikria** **pik-ree'-ah**: acidity (especially poison), literally or figuratively -- bitterness.

**ανω** **adverb**  
**ano** **an'-o**: upward or on the top -- above, brim, high, up.

**φουουσα** **verb - present active participle - nominative singular feminine**  
**phuo** **foo'-o**: probably originally, to puff or blow, i.e. to swell up; but only used in the implied sense, to germinate or grow (sprout, produce), literally or figuratively -- spring (up).

**ενοχλη** **verb - present active subjunctive - third person singular**  
**enochleo** **en-okh-leh'-o**: to crowd in, i.e. (figuratively) to annoy -- trouble.

**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)

**ταυτης** **demonstrative pronoun - genitive singular feminine**  
**houtos** **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

**μιανθωσιν** **verb - aorist passive subjunctive - third person**  
**miaino** **me-ah'-ee-no**: to sully or taint, i.e. contaminate (ceremonially or morally) -- defile.

**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.

## Hebrews 12:16 .

.	Greek	Strong's	Origin
that [there be] no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
immoral	πόρνος (pornos)	4205: a fornicator	akin to porné
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
godless person	βέβηλος (bebēlos)	952: permitted to be trodden, by impl. unhallowed	from bélos (a threshold)

like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Esau,	Ἡσαῦ (ēsau)	2269a: Esau, a son of Isaac	of Hebrew origin Esav
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
sold	ἀπέδετο (apedeto)	591: to give up, give back, return, restore	from apo and didómi
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
birthright	πρωτοτόκια (prōtotokia)	4415: the rights of the first- born	from prōtotokos
for a [single] meal.	βρώσεως (brōseōs)	1035: eating, food	from bibróskō

## KJV Lexicon

### μη particle - nominative

**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

### τις indefinite pronoun - nominative singular masculine

**tis tis:** some or any person or object

### πορνος noun - nominative singular masculine

**pornos por'-nos:** a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

### 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.

### βεβηλος adjective - nominative singular masculine

**bebelos beb'-ay-los:** accessible (as by crossing the door-way), i.e. (by implication, of Jewish notions) heathenish, wicked -- profane (person).

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ησäu **proper noun**

Esau **ay-sow'**: Esau, an Edomite -- Esau.

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.

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.

βρωσεως **noun - genitive singular feminine**

brosis **bro'-sis**: (abstractly) eating; by extension (concretely) food -- eating, food, meat.

μιας **adjective - genitive singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

απεδοτο **verb - second aorist middle indicative - third person singular**

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.

πρωτοτοκια **noun - accusative plural neuter**

prototokia **pro-tot-ok'-ee-ah**: primogeniture (as a privilege) -- birthright.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

## Hebrews 12:17 .

.	Greek	Strong's	Origin
For you know		3609a: to have seen or perceived, hence to know	perf. of eidon
that even	καὶ (kai)	2532: and, even, also	a prim. conjunction
afterwards,	μετέπειτα (metepeita)	3347: afterwards	from meta and epeita

when he desired	θέλων (thelōn)	2309: to will, wish	a prim. verb
to inherit	κληρονομῆσαι (klēronomēsai)	2816: to inherit	from kléronomos
the blessing,	εὐλογίαν (eulogian)	2129: praise, blessing	from the same as eulogeó
he was rejected,	ἀπεδοκιμάσθη (apedokimasthē)	593: to reject	from apo and dokimazó
for he found	εὑρεν (euren)	2147: to find	a prim. verb
no	οὐχ (ouch)	3756: not, no	a prim. word
place	τόπον (topon)	5117: a place	a prim. word
for repentance,	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoieó
though	καίπερ (kaiper)	2539: although	from kai and per
he sought	ἐκζητήσας (ekzētēsas)	1567a: to seek out, demand, inquire	from ek and zéteó
for it with tears.	δακρύων (dakruōn)	1144: a teardrop	a prim. word

## KJV Lexicon

ΙΣΤΕ **verb - perfect active middle - second person**

isemi **is'-ay-mee**: to know -- know.

γαρ **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**ΟΤΙ conjunction**

**hoti hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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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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**ΜΕΤΕΠΕΙΤΑ adverb**

**metepeita met-ep'-i-tah:** thereafter -- afterward.

---

**ΘΕΛΩΝ verb - present active participle - nominative singular masculine**

**thelo thel'-o:** by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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**ΚΛΗΡΟΝΟΜΗΣΑΙ verb - aorist active middle or passive deponent**

**kleronomeo klav-ron-om-eh'-o:** to be an heir to -- be heir, (obtain by) inherit(-ance).

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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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**ΕΥΛΟΓΙΑΝ noun - accusative singular feminine**

**eulogia yoo-log-ee'-ah:** fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

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**ΑΠΕΔΟΚΙΜΑΣΘΗ verb - aorist passive indicative - third person singular**

**apodokimazo ap-od-ok-ee-mad'-zo:** to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

---

**ΜΕΤΑΝΟΙΑΣ noun - genitive singular feminine**

**metanoia met-an'-oy-ah:** (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

---

**ΓΑΡ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

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**ΤΟΠΟΝ noun - accusative singular masculine**

**topos top'-os:** coast, licence, place, plain, quarter, + rock, room, where.

---

**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.

---

**ΕΥΡΕΝ verb - second aorist active indicative - third person singular**

**heurisko hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

---

**ΚΑΙΠΕΡ conjunction**

kaiper **kah'-ee-per**: and indeed, i.e. nevertheless or notwithstanding -- and yet, although.

**μετα preposition**

**meta met-ah'**: denoting accompaniment; amid (local or causal);

**δακρυων noun - genitive plural neuter**

**dakru dak'-roo**: a tear -- tear.

**εκζητησας verb - aorist active participle - nominative singular masculine**

**ekzeteo ek-zay-teh'-o**: to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship -- en-(re-)quire, seek after (carefully, diligently).

**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

## Hebrews 12:18 .

.	Greek	Strong's	Origin
For you have not come	προσεληλύθατε (proselēluthate)	4334: to approach, to draw near	from pros and erchomai
to [a mountain] that can be touched	ψηλαφωμένω (psēlaphōmenō)	5584: to feel or grope about	probably from psallō and haphaó (to handle)
and to a blazing	κεκαυμένω (kekaumenō)	2545: to kindle, burn	a prim. verb
fire,	πυρὶ (puri)	4442: fire	a prim. word
and to darkness	γνόφω (gnophō)	1105: darkness, gloom	from dnophos (darkness)
and gloom	ζόφω (zophō)	2217: deep gloom	akin to gnophos
and whirlwind,	θύελλῃ (thuellē)	2366: a whirlwind	from thuó (to rage, seethe)

## KJV Lexicon

**ου** **oo** **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** **gar** **conjunction**

**gar gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**προσεληλυθατε** **verb - second perfect active indicative - second person**

**proserchomai pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

**ψηλαφωμενω** **verb - present passive participle - dative singular neuter**

**pselaphao psay-laf-ah'-o**: to manipulate, i.e. verify by contact; figuratively, to search for -- feel after, handle, touch.

**ορει** **noun - dative singular neuter**

**oros or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

**και** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**κεκαυμενω** **verb - perfect passive participle - dative singular neuter**

**kaio kah'-yo**: to set on fire, i.e. kindle or (by implication) consume -- burn, light.

**πυρι** **noun - dative singular neuter**

**pur poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

**και** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**γνοφω** **noun - dative singular masculine**

**gnophos gnof'-os**: gloom (as of a storm) -- blackness.

**και** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**σκοτω** **noun - dative singular masculine**

**skotos skot'-os**: shadiness, i.e. obscurity -- darkness.

**και** **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**θυελλη** **noun - dative singular feminine**

**thuella thoo'-el-lah**: (in the sense of blowing) a storm -- tempest.

# Hebrews 12:19 .

.	Greek	Strong's	Origin
and to the blast	ἤχῳ (ēchō)	2279: a noise, sound	a late form of a prim. word éché (noise, sound)
of a trumpet	σάλπιγγος (salpingos)	4536: a trumpet	from salpizó
and the sound	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
of words	ῥημάτων (rēmatōn)	4487: a word, by impl. a matter	from a modified form of ereó
which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[sound was such that] those	οἱ (oi)	3588: the	the def. art.
who heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
begged	παρητήσαντο (parētēsanto)	3868: to beg from, to beg off	from para and aiteó
that no		3361: not, that...not, lest (used for qualified negation)	a prim. particle
further	προστεθῆναι (prostethēnai)	4369: to put to, add	from pros and tithémi
word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
be spoken		4369: to put to, add	from pros and tithémi
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

σαλπιγγος noun - genitive singular feminine

salpigx **sal'-pinx**: a trumpet -- trump(-et).

ηχω noun - dative singular masculine

echos **ay'-khos**: a loud or confused noise (echo), i.e. roar; figuratively, a rumor -- fame, sound.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ρηματων noun - genitive plural neuter

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

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.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουσαντες verb - aorist active participle - nominative plural masculine

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

παρητησαντο verb - aorist middle deponent indicative - third person

paraiteomai **par-ahee-teh'-om-ahee**: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**προστεθῆναι** **verb - aorist passive middle or passive deponent**  
**prostithemi pros-tith'-ay-mee:** to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

**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

**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.

## Hebrews 12:20 .

.	Greek	Strong's	Origin
For they could not bear	ἔφερον (epheron)	5342: to bear, carry, bring forth	a prim. word
the command,	διαστελλόμενον (diastellomenon)	1291: to set apart, fig. to distinguish, to charge expressly	from dia and stelló
"IF EVEN	κἄν (kan)	2579: and if	from kai and ean
A BEAST	θηρίον (thērion)	2342: a wild beast	dim. form of the same as théra
TOUCHES	θίγη (thigē)	2345: to touch	from a prim. root thig-
THE MOUNTAIN,	ὄρους (orous)	3735: a mountain	a prim. word
IT WILL BE STONED."	λιθοβοληθήσεται (lithobolēthēsetai)	3036: to pelt with stones, to stone	from lithos and balló

## 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.

### ἔφερον 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.

### γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

### το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### διαστελλομενον verb - present passive participle - accusative singular neuter

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).

### καὶ conditional - contracted form

kan **kan**: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

### θηριον noun - nominative singular neuter

therion **thay-ree'-on**: a dangerous animal -- (venomous, wild) beast.

### θιγη verb - second aorist active subjunctive - third person singular

thiggano **thing-gan'-o**: to manipulate, i.e. have to do with; by implication, to injure -- handle, 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.

### ορους noun - genitive singular neuter

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

### λιθοβοληθησεται verb - future passive indicative - third person singular

lithoboleo **lith-ob-ol-eh'-o**: to throw stones, i.e. lapidate -- stone, cast stones.

## Hebrews 12:21 .

.	Greek	Strong's	Origin
And so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

terrible	φοβερόν (phoberon)	5398: fearful	from phobeó
was the sight,	φανταζόμενον (phantazomenon)	5324: to make visible, to become visible	from a derivation of phainó
[that] Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
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
FULL OF FEAR	Ἐκφοβος (ekphobos)	1630: terrified	from ek and phobos
and trembling."	ἐντρομος (entromos)	1790: terrified	from en and tromos

## 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

### 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.

### φοβερόν adjective - nominative singular neuter

**phoberos fob-er-os':** frightful, i.e. (objectively) formidable -- fearful, terrible.

### ἦν verb - imperfect indicative - third person singular

**en ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

### το definite article - nominative singular neuter

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φανταζομενον **verb - present passive participle - nominative singular neuter**  
**phantazo fan-tad'-zo:** to make apparent, i.e. (passively) to appear (neuter participle as noun, a spectacle) -- sight.

μωυσης **noun - nominative singular masculine**  
**Moseus moce-yoos':** Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ειπεν **verb - second aorist active indicative - third person singular**  
**epo ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εκφοβος **adjective - nominative singular masculine**  
**ekphobos ek'-fob-os:** frightened out of one's wits: sore afraid, exceedingly fear.

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

εντρομος **adjective - nominative singular masculine**  
**entromos en'-trom-os:** terrified -- quake, trembled

## Hebrews 12:22 .

.	Greek	Strong's	Origin
But you have come	προσεληλύθατε (proselēluthate)	4334: to approach, to draw near	from pros and erchomai
to Mount	ὄρει (orei)	3735: a mountain	a prim. word
Zion	Σιὼν (siōn)	4622: Zion, a mountain of Jer. or the city of Jer.	of Hebrew origin Tsiyyon
and to the city	πόλει (polei)	4172: a city	a prim. word
of the living	ζώντος (zōntos)	2198: to live	from prim. roots zé- and zó-
God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
the heavenly	ἐπουρανίῳ	2032: of heaven	from epi and ouranos

	(epouraniō)		
Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and to myriads	μυριάσιν (muriasin)	3461: ten thousand, a myriad	from murios
of angels,	ἁγγέλων (angelōn)	32a: a messenger, angel	a prim. word

## KJV Lexicon

### αλλα **conjunction**

**alla al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

### προσεληλυθατε **verb - second perfect active indicative - second person**

**proserchomai pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

### σιων **proper noun**

**Sion see-own'**: Sion (i.e. Tsijon), a hill of Jerusalem; figuratively, the Church (militant or triumphant) -- Sion.

### ορει **noun - dative singular neuter**

**oros or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

### και **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### πολει **noun - dative singular feminine**

**polis pol'-is**: a town (properly, with walls, of greater or less size) -- city.

### θεου **noun - genitive singular masculine**

**theos theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

### ζωντος **verb - present active participle - genitive singular masculine**

**zao dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

ιερουσαλημ **proper noun**  
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

επουρανιω **adjective - dative singular feminine**  
epouranios **ep-oo-ran'-ee-os**: above the sky -- celestial, (in) heaven(-ly), high.

και **conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μυριασιν **adjective - dative plural masculine**  
urias **moo-ree'-as**: a ten-thousand; by extension, a myriad or indefinite number -- ten thousand.

αγγελων **noun - genitive plural masculine**  
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

## Hebrews 12:23 .

.	Greek	Strong's	Origin
to the general assembly	πανηγύρει (panēgurei)	3831: a festal assembly	from pas and a derivation of agora
and church	ἐκκλησία (ekklēsia)	1577: an assembly, a (religious) congregation	from ek and kaleó
of the firstborn	πρωτοτόκων (prōtotokōn)	4416a: first-born	from prōtos and tokos (childbirth, offspring); from tiktó
who are enrolled	ἀπογεγραμμένων (apogegrammenōn)	583: to copy, enroll	from apo and graphó
in heaven,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
the Judge	κριτῇ (kritē)	2923: a judge	from krinó
of all,	πάντων (pantōn)	3956: all, every	a prim. word

and to the spirits	πνεύμασιν (pneumasin)	4151: wind, spirit	from pneó
of [the] righteous	δικαίων (dikaiōn)	1342: correct, righteous, by impl. innocent	from diké
made perfect,	τετελειωμένων (teteleiōmenōn)	5048: to bring to an end, to complete, perfect	from teleios

## KJV Lexicon

πανηγυρει **noun - dative singular feminine**

paneguris **pan-ay'-goo-ris**: a mass-meeting, i.e. (figuratively) universal companionship -- general assembly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκκλησια **noun - dative singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

πρωτοτοκων **adjective - genitive plural masculine**

prototokos **pro-tot-ok'-os**: first-born (usually as noun, literally or figuratively) -- firstbegotten(-born).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

απογεγραμμενων **verb - perfect passive participle - genitive plural masculine**

apographo **ap-og-raf'-o**: to write off (a copy or list), i.e. enrol -- tax, write.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κριτη **noun - dative singular masculine**



krites **kree-face'**: a judge (genitive case or specially) -- judge.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

παντων **adjective - genitive 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

πνευμασιν **noun - dative plural neuter**

pneuma **pnwoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

δικαιων **adjective - genitive plural masculine**

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

τετελειωμενων **verb - perfect passive participle - genitive plural masculine**

teleioo **tel-i-o'-o**: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

## Hebrews 12:24 .

.	Greek	Strong's	Origin
and to Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the mediator	μεσίτη (mesitē)	3316: an arbitrator, a mediator	from mesos
of a new	νέας (neas)	3501b: young, new	a prim. word
covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi
and to the sprinkled	ῥαντισμοῦ (rantismou)	4473: sprinkling	from rhantizō
blood,	αἵματι (aimati)	129: blood	of uncertain origin
which speaks	λαλοῦντι (lalounti)	2980: to talk	from lalos (talkative)

better	κρεῖττον (kreitton)	2909: better	cptv. of the same as kratistos
than	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
[the blood] of Abel.	Ἀβελ (abel)	6: Abel, a son of Adam	of Hebrew origin Hebel

## KJV Lexicon

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### διαθηκης noun - genitive singular feminine

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

### νεας adjective - genitive singular feminine

**neos neh'-os:** new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

### μεσιτη noun - dative singular masculine

**mesites mes-ee'-tace:** a go-between, i.e. (simply) an internunciator, or (by implication) a reconciler (intercessor) -- mediator.

### ιησου noun - dative singular masculine

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### και conjunction

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### αιματι noun - dative singular neuter

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

### ραντισμου noun - genitive singular masculine

**rhantismos hran-tis-mos':** aspersion (ceremonially or figuratively) -- sprinkling.

<b>κρειττον</b> <b>krite'-tohn</b> : stronger, i.e. (figuratively) better, i.e. nobler -- best, better.
<b>λαλουντι</b> <b>laleo lal-eh'-o</b> : to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.
<b>παρα</b> <b>para par-ah'</b> : 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>τον</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>αβελ</b> <b>Abel ab'-el</b> : Abel, the son of Adam -- Abel.

## Hebrews 12:25 .

.	Greek	Strong's	Origin
See	Βλέπετε (blepete)	991: to look (at)	a prim. verb
to it that you do not refuse	παραιτήσθε (paraitēsēthe)	3868: to beg from, to beg off	from para and aiteó
Him who is speaking.	λαλουντα (lalounta)	2980: to talk	from lalos (talkative)
For if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
those	ἐκεῖνοι (ekeinoi)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
did not escape	ἐξέφυγον (exephugon)	1628: to flee away	from ek and pheugó
when they refused	παραιτησάμενοι (paraitēsamenoi)	3868: to beg from, to beg off	from para and aiteó
him who warned	χρηματίζοντα (chrēmatizonta)	5537: to transact business, to make answer	from chréma
[them] on earth,	γῆς	1093: the earth, land	a prim. word

	(gēs)		
much	πολύ (polu)	4183: much, many	a prim. word
less	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
[will] we [escape] who turn away	ἀποστρεφόμενοι (apostrephomenoi)	654: to turn away, turn back	from apo and strephó
from Him who [warns] from heaven.	οὐρανῶν (ouranōn)	3772: heaven	a prim. word

## 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.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παραιτησθε **verb - aorist middle deponent subjunctive - second person**

paraiteomai **par-ahee-teh'-om-ahee**: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλουντα **verb - present active participle - accusative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

**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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**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.

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**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).

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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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**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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**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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**ΠΑΡΑΙΤΗΣΑΜΕΝΟΙ verb - aorist middle deponent participle - nominative plural masculine**

**paraiteomai par-ahee-teh'-om-ahee:** to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

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**ΧΡΗΜΑΤΙΖΟΝΤΑ verb - present active participle - accusative singular masculine**

**chrematizo khray-mat-id'-zo:** to utter an oracle, i.e. divinely intimate; by implication, to constitute a firm for business, i.e. (generally) bear as a title

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**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.

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**ΜΑΛΛΟΝ adverb**

**mallon mal'-lon:** (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

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**ΗΜΕΙΣ personal pronoun - first person nominative plural**

**hemeis hay-mice':** we (only used when emphatic) -- us, we (ourselves).

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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.

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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.

**απ** **preposition**

**apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

**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.

**αποστρεφόμενοι** **verb - present middle passive - nominative plural masculine**

**apostrepho ap-os-tref'-o:** to turn away or back -- bring again, pervert, turn away (from).

## Hebrews 12:26 .

.	Greek	Strong's	Origin
And His voice	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
shook	ἐσάλευσεν (esaleusen)	4531: to agitate, shake, by ext. to cast down	from salos
the earth	γῆν (gēn)	1093: the earth, land	a prim. word
then,	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
He has promised,	ἐπήγγελται (epēngeltai)	1861: to proclaim, to promise	from epi and aggeló
saying,	λέγων (legōn)	3004: to say	a prim. verb
"YET	ἔτι (eti)	2089: still, yet	a prim. adverb
ONCE MORE	ἄπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
I WILL SHAKE	σεισῶ (seisō)	4579: to shake	a prim. verb
NOT ONLY	μόνον (monon)	3440: merely	adverb from monos

THE EARTH,	γῆν (gēn)	1093: the earth, land	a prim. word
BUT ALSO	καὶ (kai)	2532: and, even, also	a prim. conjunction
THE HEAVEN."	οὐρανόν (ouranon)	3772: heaven	a prim. word

## KJV Lexicon

### 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.

### η **definite article - nominative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

### φωνη **noun - nominative singular feminine**

**phone fo-nay':** a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

### την **definite article - accusative singular feminine**

**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.

### εσαλευσεν **verb - aorist active indicative - third person singular**

**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.

### τοτε **adverb**

**tote tot'-eh:** the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

### νυν **adverb**

**nun noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective

present or immediate

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**δε conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

---

**επηγγελλται verb - perfect middle or passive deponent indicative - third person singular**  
epaggello **ep-ang-el'-lo**: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

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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.

---

**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.

---

**απαξ adverb**  
hapax **hap'-ax**: one (or a single) time (numerically or conclusively) -- once.

---

**εγω personal pronoun - first person nominative singular**  
ego **eg-o'**: I, me.

---

**σειω verb - present active indicative - first person singular**  
seio **si'-o**: to move, quake, shake.

---

**ου particle - nominative**  
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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**μονον adverb**  
monon **mon'-on**: merely -- alone, but, only.

---

**την definite article - accusative singular feminine**  
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.

---

**αλλα conjunction**  
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

---

**και conjunction**  
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

---

**τον definite article - accusative singular masculine**



**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.

## Hebrews 12:27 .

.	Greek	Strong's	Origin
This	τὸ (to)	3588: the	the def. art.
[expression], "Yet	ἔτι (eti)	2089: still, yet	a prim. adverb
once more,"	ἅπαξ (apax)	530: once	from alpha (as a cop. prefix) and a prim. root pag-
denotes	δηλοῖ (dēloi)	1213: to make plain, declare	from délos
the removing	μετάθεσιν (metathesin)	3331: a change, removal	from metatithémi
of those	τῇν (tēn)	3588: the	the def. art.
things which can be shaken,	σαλευομένων (saleuomenōn)	4531: to agitate, shake, by ext. to cast down	from salos
as of created things,	πεποιημένων (pepoiēmenōn)	4160: to make, do	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that those	τῶν (tōn)	3588: the	the def. art.
things which cannot	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be shaken	σαλευόμενα (saleuomena)	4531: to agitate, shake, by ext. to cast down	from salos

may remain.

μείνη  
(meinē)

3306: to stay, abide, remain      a prim. verb

## KJV Lexicon

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

eti **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.

απαξ **adverb**

hapax **hap'-ax**: one (or a single) time (numerically or conclusively) -- once.

δηλοι **verb - present active indicative - third person singular**

deloo **day-lo'-o**: to make plain (by words) -- declare, shew, signify.

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.

σαλευομενων **verb - present passive participle - genitive plural neuter**

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.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεταθεσιν **noun - accusative singular feminine**

metathesis **met-ath'-es-is**: transposition, i.e. transferral (to heaven), disestablishment (of a law) -- change, removing, translation.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

**ΠΕΠΟΙΗΜΕΝΩΝ** **verb - perfect passive participle - genitive plural masculine**  
**poieo** **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

**ἵνα** **conjunction**

**hina** **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

**μεινῇ** **verb - aorist active subjunctive - third person singular**

**meno** **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

**τῶν** **definite article - nominative plural neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μη** **particle - nominative**

**me** **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**σαλευόμενα** **verb - present passive participle - nominative plural neuter**

**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.

## Hebrews 12:28 .

.	Greek	Strong's	Origin
Therefore,	Διὸ (dio)	1352: wherefore, on which account	from dia and hos,
since we receive	παραλαμβάνοντες (paralambanontes)	3880: to receive from	from para and lambanó
a kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
which cannot be shaken,	ἀσάλευτον (asaleuton)	761: unmoved	from alpha (as a neg. prefix) and saleuó
let us show	ἔχωμεν (echōmen)	2192: to have, hold	a prim. verb
gratitude,	χάριν (charin)	5485: grace, kindness	a prim. word
by which	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

we may offer	λατρεύωμεν (latreuōmen)	3000: to serve	from latris (a hired servant)
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
an acceptable	εὐαρέστως (euarestōs)	2102: acceptably	adverb from euarestos
service		3000: to serve	from latris (a hired servant)
with reverence	εὐλαβείας (eulabeias)	2124: caution	from eulabés
and awe;		1190a: fear, reverence	from deidó (to fear)

## KJV Lexicon

### διο conjunction

**διο dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

### βασίλειαν noun - accusative singular feminine

**basileia bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

### ασαλευτον adjective - accusative singular feminine

**asaleutos as-al'-yoo-tos**: unshaken, i.e. (by implication) immovable (figuratively) -- which cannot be moved, unmovable.

### παραλαμβανοντες verb - present active participle - nominative plural masculine

**paralambano par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

### εχωμεν verb - present active subjunctive - first person

**echo ekh'-o**: (used in certain tenses only) a primary verb; to hold

### χαριν noun - accusative singular feminine

**charis khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure,

thank(-s, -worthy).

**δι** preposition

**dia dee-ah'**: through (in very wide applications, local, causal, or occasional)

**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.

**λατρευομεν** verb - present active indicative - first person

**latreuo lat-ryoo'-o**: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

**ευαρεστως** adverb

**euarestos yoo-ar-es'-toce**: quite agreeably -- acceptably, + please well.

**τω** definite article - dative singular masculine

**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).

**μετα** preposition

**meta met-ah'**: denoting accompaniment; amid (local or causal);

**αιδους** noun - genitive singular feminine

**aidos ahee-doce'**: bashfulness, i.e. (towards men), modesty or (towards God) awe -- reverence, shamefacedness.

**και** conjunction

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

**ευλαβειας** noun - genitive singular feminine

**eulabeia yoo-lab'-i-ah**: caution, i.e. (religiously) reverence (piety); by implication, dread (concretely) -- fear(-ed).

## Hebrews 12:29 .

.	Greek	Strong's	Origin
for our God	θεὸς (theos)	2316: God, a god	of uncertain origin
is a consuming	καταναλίσκον (katanaliskon)	2654: to use up	from kata and analiskó

fire.

πῦρ  
(pur)

4442: fire

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.

**θεός noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**ἡμῶν personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

**πῦρ noun - nominative singular neuter**

**pur poor:** fire (literally or figuratively, specially, lightning) -- fiery, fire.

**καταναλίσκον verb - present active participle - nominative singular neuter**

**katanalisko kat-an-al-is'-ko:** to consume utterly -- consume.

## Hebrews 13:1 .

.	Greek	Strong's	Origin
Let love of the brethren	φιλαδελφία (philadelphia)	5360: the love of brothers, brotherly love	from philadelphos
continue.	μενέτω (menetō)	3306: to stay, abide, remain	a prim. verb

## KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλαδελφια **noun - nominative singular feminine**

philadelphia **fil-ad-el-fee'-ah**: fraternal affection -- brotherly love (kindness), love of the brethren.

μενεντω **verb - present active imperative - third person singular**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

## Hebrews 13:2 .

.	Greek	Strong's	Origin
Do not neglect	ἐπιλανθάνεσθε (epilanthanesthe)	1950: to forget, neglect	from epi and lanthanó
to show hospitality to strangers,	φιλοξενίας (philoxenias)	5381: love of strangers	from philoxenos
for by this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
have entertained	ξενίσαντες (xenisantes)	3579: to receive as a guest, to surprise	from xenos
angels	ἀγγέλους (angelous)	32a: a messenger, angel	a prim. word
without knowing	ἔλαθον (elathon)	2990: to escape notice	from a prim. root lath-

it.

## KJV Lexicon

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλοξενίας **noun - genitive singular feminine**

philonexia **fil-on-ex-ee'-ah**: hospitableness -- entertain stranger, hospitality.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επιλανθανεσθε **verb - present middle or passive deponent imperative - second person**

epilanthanomai **ep-ee-lan-than'-om-ahee**: to lose out of mind; by implication, to neglect -- (be) forget(-ful of).

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ελαθον **verb - second aorist active indicative - third person**

lanthano **lan-than'-o**: to lie hid; often used adverbially, unwittingly -- be hid, be ignorant of, unawares.

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

ξενισαντες **verb - aorist active participle - nominative plural masculine**

xenizo **xen-id'-zo**: to be a host (passively, a guest); by implication, be (make, appear) strange -- entertain, lodge, (think it) strange.

αγγελους **noun - accusative plural masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.



# Hebrews 13:3 .

.	Greek	Strong's	Origin
Remember	μιμνήσκεισθε (mimnēskesthe)	3403: to remind, remember	from a prim. verb
the prisoners,	δεσμίων (desmiōn)	1198: binding, bound	from deó
as though	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
in prison	συνδεδεμένοι (sundedemenoi)	4887: to bind together	from sun and deó
with them, [and] those	τῶν (tōn)	3588: the	the def. art.
who are ill-treated,	κακουχουμένων (kakouchoumenōn)	2558: to ill-treat	from kakos and echó
since	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you yourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
are in the body.	σώματι (sōmati)	4983: a body	of uncertain origin

## KJV Lexicon

μιμνήσκεισθε **verb - present middle or passive deponent imperative - second person**  
mimnesko **mim-nace'-ko**: to remind, i.e. (middle voice) to recall to mind -- be mindful,  
remember.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεσμιων **noun - genitive plural masculine**

desmios **des'-mee-os**: a captive (as bound) -- in bonds, prisoner.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

συνδεδεμενοι **verb - perfect passive participle - nominative plural masculine**

sundeo **soon-deh'-o**: to bind with, i.e. (passively) be a fellow-prisoner (figuratively) -- be bound 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.

κακουχουμενων **verb - present passive participle - genitive plural masculine**

kakoucheo **kak-oo-kheh'-o**: to maltreat -- which suffer adversity, torment.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

οντες **verb - present participle - nominative plural masculine**

on **oan**: being -- be, come, have.

εν **preposition**

en **en**: in, at, (up-)on, by, 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.

## Hebrews 13:4 .

.	Greek	Strong's	Origin
Marriage	γάμος (gamos)	1062: a wedding	a prim. word
[is to be held] in	τίμιος	5093: valued, precious	from timé

honor	(timios)		
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
all,	πᾶσιν (pasin)	3956: all, every	a prim. word
and the [marriage] bed	κοίτη (koitē)	2845: a bed	from keimai
[is to be] undefiled;	ἀμιάντος (amiantos)	283: undefiled	from alpha (as a neg. prefix) and miainó
for fornicators	πόρνους (pornous)	4205: a fornicator	akin to porné
and adulterers	μοιχοὺς (moichous)	3432: an adulterer	a prim. word
God	θεός (theos)	2316: God, a god	of uncertain origin
will judge.	κρινεῖ (krinei)	2919: to judge, decide	a prim. verb

## KJV Lexicon

τιμιος **adjective - nominative singular masculine**

**timios tim'-ee-os:** valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

ο **definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαμος **noun - nominative singular masculine**

**gamos gam'-os:** nuptials -- marriage, wedding.

εν **preposition**

**en en:** in, at, (up-)on, by, etc.

πασιν **adjective - dative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

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.

κοιτη **noun - nominative singular feminine**

**koite koy'-tay:** a couch; by extension, cohabitation; by implication, the male sperm -- bed, chambering, conceive.

αμιαντος **adjective - nominative singular feminine**

**amiantos am-ee'-an-tos:** unsoiled, i.e. (figuratively) pure -- undefiled.

πορνους **noun - accusative plural masculine**

**pornos por'-nos:** a (male) prostitute (as venal), i.e. (by analogy) a debauchee (libertine) -- fornicator, whoremonger.

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

μοιχους **noun - accusative plural masculine**

**moichos moy-khos':** a (male) paramour; figuratively, apostate -- adulterer.

κρινει **verb - future active indicative - third person singular**

**krino kree'-no:** by implication, to try, condemn, punish

**krino kree'-no:** by implication, to try, condemn, punish

ο **verb - present active indicative - third person singular**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **definite article - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

**noun - nominative singular masculine**

## Hebrews 13:5 .

.	Greek	Strong's	Origin
[Make sure that] your character	τρόπος (tropos)	5158: a way, manner, fashion	from the same as tropé
is free from the love of money,	Ἀφιλάργυρος (aphilarguros)	866: without love of money	from alpha (as a neg. prefix) and philarguros
being content	ἀρκούμενοι (arkoumenoi)	714: to assist, suffice	a prim. verb
with what you have;	παροῦσιν (parousin)	3918b: to be present, to have come	from para and eimi
for 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
has said,		3004: to say	a prim. verb
"I WILL NEVER	Οὐ (ou)	3756: not, no	a prim. word
DESERT	ἀνῶ (anō)	447: to send up, produce, send back	from ana and hiēmi (to send)
YOU, NOR	οὐδ' (oud)	3761: and not, neither	from ou, and de
WILL I EVER	οὐ (ou)	3756: not, no	a prim. word
FORSAKE	ἐγκαταλίπω (enkatalipō)	1459: to leave behind, i.e. (in a good sense) let remain over or (in a bad sense) desert	from en and kataleipó
YOU,"			

## KJV Lexicon

αφιλαργυρος **adjective - nominative singular masculine**

**aphilarguros af-il-ar'-goo-ros:** unavaricious -- without covetousness, not greedy of filthy lucre.

---

**ο definite article - nominative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**τροπος noun - nominative singular masculine**

**tropos trop'-os:** (even) as, conversation, (+ like) manner, (+ by any) means, way.

---

**αρκουμενοι verb - present passive participle - nominative plural masculine**

**arkeo ar-keh'-o:** to ward off, i.e. (by implication) to avail (figuratively, be satisfactory) -- be content, be enough, suffice, be sufficient.

---

**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.

---

**παρουσιν verb - present participle - dative plural neuter**

**pareimi par'-i-mee:** to be near, i.e. at hand; neuter present participle (singular) time being, or (plural) property -- come, have, be here, + lack, (be here) present.

---

**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)

---

**ειρηκεν verb - perfect active indicative - third person singular - attic**

**ereo er-eh'-o:** to utter, i.e. speak or say -- call, say, speak (of), tell.

---

**ου 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.

---

**ανω verb - second aorist active subjunctive - first person singular**

**aniemi an-ee'-ay-mee:** to let up, i.e. (literally) slacken or (figuratively) desert, desist from -- forbear, leave, loose.

---

**ουδ adverb**

**oude oo-deh':** not however, i.e. neither, nor, not even -- neither (indeed), never, no (more,

nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

**ου particle - nominative**

**ου oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**μη particle - nominative**

**μη me 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**

**σε seh:** thee -- thee, thou, thy house.

**εγκαταλείπω verb - present active subjunctive - first 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.

## Hebrews 13:6 .

.	Greek	Strong's	Origin
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
that we confidently	θαρροῦντας (tharrountas)	2292: to be of good courage	a late form of tharseó
say,	λέγειν (legein)	3004: to say	a prim. verb
"THE LORD	Κύριος (kurios)	2962: lord, master	from kuros (authority)
IS MY HELPER,	βοηθός (boēthos)	998: helping, a helper	from boētheó
I WILL NOT BE AFRAID.	φοβηθήσομαι (phobēthēsomai)	5399: to put to flight, to terrify, frighten	from phobos
WHAT	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
WILL MAN	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
DO	ποιήσει (poiēsei)	4160: to make, do	a prim. word
TO ME?"			

## KJV Lexicon

### ΩΣΤΕ conjunction

hoste **hoce'-teh**: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

### θαρρουντας verb - present active participle - accusative plural masculine

tharrheo **thar-hreh'-o**: to exercise courage -- be bold, boldly, have confidence, be confident.

### ημας personal pronoun - first person accusative plural

hemas **hay-mas'**: us -- our, us, we.

### λεγειν verb - present active infinitive

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

### 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.

### εμοι personal pronoun - first person dative singular

emoi **em-oy'**: to me -- I, me, mine, my.

### βοηθος noun - nominative singular masculine

boethos **bo-ay-thos'**: a succorer -- helper.

### 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.

### φοβηθησομαι verb - future passive deponent indicative - first person singular

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

### 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.

**ποιήσει** **verb - future active indicative - third person singular**  
**poieo** **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

**μοι** **personal pronoun - first person dative singular**  
**moi** **moy**: to me -- I, me, mine, my.

**ανθρωπος** **noun - nominative singular masculine**  
**anthropos** **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

## Hebrews 13:7 .

.	Greek	Strong's	Origin
Remember	Μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)
those	τῶν (tōn)	3588: the	the def. art.
who led	ἡγουμένων (ēgoumenōn)	2233: to lead, suppose	from agó
you, who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
spoke	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)
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
to you; and considering	ἀναθεωροῦντες (anatheōrountes)	333: to observe carefully	from ana and theóreó
the result	ἔκβασιν (ekbasin)	1545: an exit, outcome	from ekbainó
of their conduct,	ἀναστροφῆς (anastrophēs)	391: behavior, conduct	from anastrephó
imitate	μιμεῖσθε (mimeisthe)	3401: to imitate	from mimos (a mimic)

their faith.

πίστιν  
(pistin)

4102: faith, faithfulness

from peithō

## KJV Lexicon

μνημονεύετε **verb - present active imperative - second person**

**mnemoneuo mnay-mon-yoo'-o:** to exercise memory, i.e. recollect; by implication, to punish; also to rehearse -- make mention; be mindful, remember.

των **definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγουμενων **verb - present middle or passive deponent participle - genitive plural masculine**

**hegeomai hayg-eh'-om-ahee:** to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

υμων **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

οιτινες **relative pronoun - nominative plural masculine**

**hostis hos'-tis:** which some, i.e. any that; also (definite) which same

ελαλησαν **verb - aorist active indicative - third person**

**laleo lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

υμιν **personal pronoun - second person dative plural**

**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

τον **definite article - accusative singular masculine**

**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).

**ων relative pronoun - genitive plural masculine**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**αναθεωρουντες verb - present active participle - nominative plural masculine**

**antheoreo an-ath-eh-o-reh'-o:** to look again (i.e. attentively) at -- behold, consider.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**εκβασιν noun - accusative singular feminine**

**ekbasis ek'-bas-is:** an exit -- end, way to escape.

**της definite article - genitive singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αναστροφης noun - genitive singular feminine**

**anastrophe an-as-trof-ay':** behavior -- conversation.

**μιμεισθε verb - present middle or passive deponent imperative - second person**

**mimeomai mim-eh'-om-ahee:** to imitate -- follow.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**πιστις noun - accusative singular feminine**

**pistis pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

## Hebrews 13:8 .

.			
.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Christ	Χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
[is] the same	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
yesterday		2189a: yesterday	a prol. form of a prim. adverb
and today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
and forever.	αἰώνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration

## KJV Lexicon

Ἰησοῦς **noun - nominative singular masculine**

**Iesous ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστός **noun - nominative singular masculine**

**Christos khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

χθες **adverb**

**chthes khthes**: yesterday; by extension, in time past or hitherto -- yesterday.

καί **conjunction**

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σήμερον **adverb**

**semeron say'-mer-on**: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

ο **definite article - nominative singular masculine**

**ho ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

**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.

**αιωνας noun - accusative plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

## Hebrews 13:9 .

.	Greek	Strong's	Origin
Do not be carried away	παραφέρεσθε (parapheresthe)	3911: to bring to, to carry away	from para and pheró
by varied	ποικίλαις (poikilais)	4164: many colored	a prim. word
and strange	ξέναις (xenais)	3581: foreign, a foreigner, guest	a prim. word
teachings;	διδασκαίς (didachais)	1322: doctrine, teaching	from didaskó
for it is good	καλὸν (kalon)	2570: beautiful, good	a prim. word
for the heart	καρδίαν (kardian)	2588: heart	a prim. word
to be strengthened	βεβαιουῖσθαι (bebaiousthai)	950: to confirm, secure	from bebaios
by grace,	χάριτι (chariti)	5485: grace, kindness	a prim. word
not by foods,	βρώμασιν (brōmasin)	1033: food	from bibróskó

through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
those	τῇν (tēn)	3588: the	the def. art.
who were so occupied	περιπατοῦντες (peripatountes)	4043: to walk	from peri and pateó
were not benefited.	ὠφελήθησαν (ōphelēthēsan)	5623: to help, benefit, do good	from ophelos

## KJV Lexicon

διδασκαίς **noun - dative plural feminine**

didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

ποικιλαίς **adjective - dative plural feminine**

poikilos **poy-kee'-los**: motley, i.e. various in character -- divers, manifold.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ξεναίς **adjective - dative plural feminine**

xenos **xen'-os**: foreign (literally, alien, or figuratively, novel); by implication, a guest or (vice-versa) entertainer -- host, strange(-r).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παραφηρεσθε **verb - present passive imperative - second person**

paraphero **par-af-er'-o**: to bear along or aside, i.e. carry off; by implication, to avert -- remove, take away.

καλον **adjective - nominative singular neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

---

**γαρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**χαριτι noun - dative singular feminine**

**charis khar'-ece:** acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

---

**βεβαιουσθαι verb - present passive middle or passive deponent**

**bebaioo beb-ah-yo'-o:** to stabilitate (figuratively) -- confirm, (e-)stablish.

---

**την definite article - accusative singular feminine**

**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).

---

**ου particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

---

**βρωμασιν noun - dative plural neuter**

**broma bro'-mah:** food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**οις relative pronoun - dative plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**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.

---

**ωφεληθησαν verb - aorist passive indicative - third person**

**opheleo o-fel-eh'-o:** to be useful, i.e. to benefit -- advantage, better, prevail, profit.

---

**οι definite article - nominative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**περιπατησαντες verb - aorist active participle - nominative plural masculine**

**peripateo per-ee-pat-eh'-o:** to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

# Hebrews 13:10 .

.	Greek	Strong's	Origin
We have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
an altar	θυσιαστήριον (thusiastērion)	2379: an altar	from a derivation of thusia and - térion (suff. denoting place)
from which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
those	οἱ (oi)	3588: the	the def. art.
who serve	λατρεύοντες (latreuontes)	3000: to serve	from latris (a hired servant)
the tabernacle	σκηνῇ (skēnē)	4633: a tent	a prim. word
have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
right	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to eat.		2068: to eat	akin to edó (to eat)

## KJV Lexicon

ἐχομεν **verb - present active indicative - first person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

θυσιαστήριον **noun - accusative singular neuter**



**thusiasterion** **thoo-see-as-tay'-ree-on**: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

**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)

**οὐ relative pronoun - genitive singular masculine**

**hos hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**φαγεῖν verb - second aorist active middle or passive deponent**

**phago fag'-o**: to eat -- eat, meat.

**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.

**ἔχουσιν verb - present active indicative - third person**

**echo ekh'-o**: (used in certain tenses only) a primary verb; to hold

**ἐξουσίαν noun - accusative singular feminine**

**exousia ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

**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.

**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.

**σκηνή noun - dative singular feminine**

**skene skay-nay'**: a tent or cloth hut -- habitation, tabernacle.

**λατρεύοντες verb - present active participle - nominative plural masculine**

**latreuo lat-ryoo'-o**: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

## Hebrews 13:11 .

	Greek	Strong's	Origin
For the bodies	σώματα (sōmata)	4983: a body	of uncertain origin

of those		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
animals	ζῴων (zōōn)	2226: a living creature	from zóos (alive)
whose	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
blood	αἷμα (aima)	129: blood	of uncertain origin
is brought	εἰσφέρεται (eispheretai)	1533: lit. or fig. to carry inward	from eis and pheró
into the holy place		40: sacred, holy	from a prim. root
by the high priest	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
[as an offering] for sin,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
are burned	κατακαίεται (katakaietai)	2618: to burn up	from kata and kaió
outside	ἔξω (exō)	1854: outside, without	from ek
the camp.	παρεμβολῆς (parembolēs)	3925b: an insertion, an army in battle array, barracks	from paremballó

## KJV Lexicon

ων **relative pronoun - genitive plural neuter**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γὰρ **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**εισφερεται** verb - present passive indicative - third person singular  
**eisphero ice-fer'-o:** to carry inward -- bring (in), lead into.

---

**ζων** noun - genitive plural neuter  
**zoon dzo'-on:** a live thing, i.e. an animal -- beast.

---

**το** definite article - nominative singular neuter  
**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**αιμα** noun - nominative singular neuter  
**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

---

**περι** preposition  
**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

---

**αμαρτιας** noun - genitive singular feminine  
**hamartia ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

---

**εις** 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.

---

**αγια** adjective - accusative plural neuter  
**hagion hag'-ee-on:** a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

---

**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.

---

**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.

---

**τουτων** demonstrative pronoun - genitive plural neuter  
**touton too'-tone:** of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

---

**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.

**σώματα noun - nominative plural neuter**

**soma so'-mah:** the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

**κατακαίεται verb - present passive indicative - third person singular**

**katakaio kat-ak-ah'-ee-o:** to burn down (to the ground), i.e. consume wholly -- burn (up, utterly).

**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.

**παρεμβολης noun - genitive singular feminine**

**parembole par-em-bol-ay':** a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

## Hebrews 13:12 .

.	Greek	Strong's	Origin
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
that He might sanctify	ἀγίαση (agiasē)	37: to make holy, consecrate, sanctify	from hagios
the people	λαόν (laon)	2992: the people	a prim. word
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
His own	ἰδίου (idiou)	2398: one's own, distinct	a prim. word

blood,	αἵματος (aimatos)	129: blood	of uncertain origin
suffered	ἔπαθεν (epathen)	3958: to suffer, to be acted on	akin to penthos
outside	ἔξω (exō)	1854: outside, without	from ek
the gate.	πύλης (pulēs)	4439: a gate	a prim. word

## KJV Lexicon

### διο conjunction

**διο dee-o'**: through which thing, i.e. consequently -- for which cause, therefore, wherefore.

### και conjunction

**kai kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

### ιησους noun - nominative singular masculine

**iesous ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

### ινα conjunction

**hina hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### αγιαση verb - aorist active subjunctive - third person singular

**hagiazō hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to venerate -- hallow, be holy, sanctify.

### 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.

### ιδιου adjective - genitive singular masculine

**idios id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

**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.

**τον definite article - accusative singular masculine**

**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.

**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.

**πυλης noun - genitive singular feminine**

**pule poo'-lay:** a gate, i.e. the leaf or wing of a folding entrance -- gate.

**επαθεν verb - second aorist active indicative - third person singular**

**pascho pas'-kho:** to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

## Hebrews 13:13 .

.	Greek	Strong's	Origin
So,	τοίνυν (toinun)	5106: accordingly, therefore	from toi and nun
let us go	ἐξερχώμεθα (exerchōmetha)	1831: to go or come out of	from ek and erchomai
out to Him outside	ἔξω (exō)	1854: outside, without	from ek
the camp,	παρεμβολῆς (parembolēs)	3925b: an insertion, an army in battle array, barracks	from paremballó
bearing	φέροντες (pherontes)	5342: to bear, carry, bring forth	a prim. word
His reproach.	ὀνειδισμὸν	3680: a reproach	from oneidizó

(oneidismos)

## KJV Lexicon

τοιουν **particle**

toinun **toy'-noon**: truly now, i.e. accordingly -- then, therefore.

εξερχωμεθα **verb - present middle or passive deponent subjunctive - first person**

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.

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

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.

παρεμβολης **noun - genitive singular feminine**

parembole **par-em-bol-ay'**: a throwing in beside (juxtaposition), i.e. (specially), battle-array, encampment or barracks (tower Antonia) -- army, camp, castle.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονειδισμον **noun - accusative singular masculine**

oneidismos **on-i-dis-mos'**: contumely -- reproach.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φεροντες **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.

## Hebrews 13:14 .

.	Greek	Strong's	Origin
For here	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
we do not have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
a lasting	μένουσας (menousan)	3306: to stay, abide, remain	a prim. verb
city,	πόλιν (polin)	4172: a city	a prim. word
but we are seeking	ἐπιζητοῦμεν (epizētoumen)	1934: to inquire for	from epi and zéteó
[the city] which is to come.	μέλλουσας (mellousan)	3195: to be about to	a prim. verb

### KJV Lexicon

**οὐ** **particle - nominative**

**ou oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

**γὰρ** **conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**ἐχομεν** **verb - present active indicative - first person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**ὧδε** **adverb**

**hode ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

**μενουσας** **verb - present active participle - accusative singular feminine**

**meno men'-o:** to stay (in a given place, state, relation or expectancy) -- abide, continue,



dwell, endure, be present, remain, stand, tarry (for), thine own.

**πολιν noun - accusative singular feminine**

**polis pol'-is:** a town (properly, with walls, of greater or less size) -- city.

**αλλα conjunction**

**alla al-lah':** other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

**την definite article - accusative singular feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**μελλουσαν verb - present active participle - accusative singular feminine**

**mello mel'-lo:** to intend, i.e. be about to be, do, or suffer something

**επιζητουμεν verb - present active indicative - first person**

**epizeteo ep-eeed-zay-teh'-o:** to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

## Hebrews 13:15 .

.	Greek	Strong's	Origin
Through	δι΄ (di)	1223: through, on account of, because of	a prim. preposition
Him then,		3767: therefore, then, (and) so	a prim. word
let us continually	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
offer	ἀναφέρωμεν (anapherōmen)	399: to carry up, lead up	from ana and pheró
up a sacrifice	θυσίαν (thusian)	2378: a sacrifice	from thuó
of praise	αἰνέσεως (aineseōs)	133: praise	from aineó
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
that is, the fruit	καρπὸν (karpon)	2590: fruit	a prim. word
of lips	χειλέων	5491: a lip, an edge	a prim. word

	(cheileōn)		
that give thanks	ὁμολογούντων (omologountōn)	3670: to speak the same, to agree	from homologos (of one mind)
to His name.	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word

## KJV Lexicon

### δι preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

### αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

### ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

### αναφερωμεν verb - present active subjunctive - first person

anaphero **an-af-er'-o**: to take up -- bear, bring (carry, lead) up, offer (up).

### θυσιαν noun - accusative singular feminine

thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

### αινεσεως noun - genitive singular feminine

ainesis **ah'-ee-nes-is**: a praising (the act), i.e. (specially) a thank(-offering) -- praise.

### 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

### τω definite article - dative singular masculine

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).

<b>ΤΟΥΤ</b> <b>demonstrative pronoun - nominative singular neuter</b> <b>touto too'-to:</b> that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).
<b>ΕΣΤΙ</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>ΚΑΡΠΟΝ</b> <b>noun - accusative singular masculine</b> <b>karpos kar-pos':</b> fruit (as plucked), literally or figuratively -- fruit.
<b>ΧΕΙΛΕΩΝ</b> <b>noun - genitive plural neuter</b> <b>cheilos khi'-los:</b> a lip (as a pouring place); figuratively, a margin (of water) -- lip, shore.
<b>ΟΜΟΛΟΓΟΥΝΤΩΝ</b> <b>verb - present active participle - genitive plural masculine</b> <b>homologeō hom-ol-og-eh'-o:</b> to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.
<b>ΤΩ</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>ΟΝΟΜΑΤΙ</b> <b>noun - dative singular neuter</b> <b>onoma on'-om-ah:</b> a name (authority, character) -- called, (+ sur-)name(-d).
<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

## Hebrews 13:16 .

.	Greek	Strong's	Origin
And do not neglect	ἐπιλανθάνεσθε (epilanthanesthe)	1950: to forget, neglect	from epi and lanthanó
doing good	εὐποιῖας (eupoiias)	2140: doing good	from eu and poieó
and sharing,	κοινωνίας (koinōnias)	2842: fellowship	from koinónos
for with such	τοιαύταις (toiautais)	5108: such as this, such	from toios (such, such-like) and houtos,
sacrifices	θυσίαις (thusiais)	2378: a sacrifice	from thuó
God	θεός	2316: God, a god	of uncertain origin

	(theos)		
is pleased.	εὐαρεστεῖται (euaresteitai)	2100: to be well-pleasing	from euairestos

## KJV Lexicon

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ευποίας **noun - genitive singular feminine**

eupoia **yoo-poy-ee'-ah**: well-doing, i.e. beneficence -- to do good.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κοινωνίας **noun - genitive singular feminine**

koinonia **koy-nohn-ee'-ah**: partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction -- (to) communicate(-ation), communion, (contri-)distribution, fellowship.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επιλανθανεσθε **verb - present middle or passive deponent imperative - second person**

epilanthanomai **ep-ee-lan-than'-om-ahee**: to lose out of mind; by implication, to neglect -- (be) forget(-ful of).

τοιούταις **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).

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

θυσιας **noun - dative plural feminine**

**thusia thoo-see'-ah:** sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

ευαρεσται **verb - present passive indicative - third person singular**

**euaresteo yoo-ar-es-teh'-o:** to gratify entirely -- please (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.

θεος **noun - nominative singular masculine**

**theos theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

## Hebrews 13:17 .

.	Greek	Strong's	Origin
Obey	Πείθεσθε (peithesthe)	3982: to persuade, to have confidence	a prim. verb
your leaders	ἡγουμένοις (ēgoumenois)	2233: to lead, suppose	from agó
and submit	ὑπείκετε (upeikete)	5226: to retire, withdraw, submit	from hupo and eikó (to yield)
[to them], for they keep watch	ἀγρυπνοῦσιν (agrupnousin)	69: to be sleepless, wakeful	from agreuó and hupnos
over	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
your souls	ψυχῶν (psuchōn)	5590: breath, the soul	of uncertain origin
as those who will give	ἀποδώσοντες (apodōsontes)	591: to give up, give back, return, restore	from apo and didómi
an account.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
Let them do	ποιῶσιν (poiōsin)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

with joy	χαρᾶς (charas)	5479: joy, delight	from chairó
and not with grief,	στενάζοντες (stenazontes)	4727: to groan (within oneself)	from stenó (to moan, sigh, groan)
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
would be unprofitable	ἀλυσιτελὲς (alusiteles)	255: unprofitable	from alpha (as a neg. prefix) and lusiteleó (to pay dues, be useful)
for you.			

## KJV Lexicon

πειθεσθε **verb - present middle imperative - second person**

**peitho pi'-tho:** to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

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.

ηγούμενοις **verb - present middle or passive deponent participle - dative plural masculine**

**hegeomai hayg-eh'-om-ahee:** to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

υμῶν **personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

καὶ **conjunction**

**kai kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὑποταγετέ **verb - present active imperative - second person**

**hipeiko hoop-i'-ko:** to surrender -- submit self.

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

---

**γάρ conjunction**

**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

---

**αγρυπνουσιν verb - present active indicative - third person**

**agrupneo ag-roop-neh'-o:** to be sleepless, i.e. keep awake -- watch.

---

**υπερ preposition**

**huper hoop-er':** over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

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**των definite article - genitive plural feminine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ψυχων noun - genitive plural feminine**

**psuche psoo-khay':** breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

---

**υμων personal pronoun - second person genitive plural**

**humon hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

---

**ως adverb**

**hos hoce:** which how, i.e. in that manner (very variously used, as follows)

---

**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.

---

**αποδωσοντες verb - future active participle - nominative plural masculine**

**apodidomi ap-od-eed'-o-mee:** to give away, i.e. up, over, back, etc. (in various applications)

---

**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.

---

**μετα preposition**

**meta met-ah':** denoting accompaniment; amid (local or causal);

**χαράς noun - genitive singular feminine**  
**chara khar-ah':** cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

**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).

**ΠΟΙΩΣΙΝ verb - present active subjunctive - 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

**μη particle - nominative**  
**me may:** any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

**ΣΤΕΝΑΖΟΝΤΕΣ verb - present active participle - nominative plural masculine**  
**stenazo sten-ad'-zo:** to make (intransitively, be) in straits, i.e. (by implication) to sigh, murmur, pray inaudibly -- with grief, groan, grudge, sigh.

**ΑΛΥΣΙΤΕΛΕΣ adjective - nominative singular neuter**  
**alusiteles al-oo-sit-el-ace':** gainless, i.e. (by implication) pernicious -- unprofitable.

**γαρ conjunction**  
**gar gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

**υμιν personal pronoun - second person dative plural**  
**humin hoo-min':** to (with or by) you -- ye, you, your(-selves).

**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).

## Hebrews 13:18 .

.	Greek	Strong's	Origin
Pray	Προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
for us, for we are sure	πειθόμεθα (peithometha)	3982: to persuade, to have confidence	a prim. verb
that we have	ἔχομεν	2192: to have, hold	a prim. verb



	(echomen)		
a good	καλὴν (kalēn)	2570: beautiful, good	a prim. word
conscience,	συνείδησιν (suneidēsin)	4893: consciousness, spec. conscience	from suneidon
desiring	θέλοντες (thelontes)	2309: to will, wish	a prim. verb
to conduct	ἀναστρέφεισθαι (anastrephesthai)	390: to overturn, turn back	from ana and strephó
ourselves honorably	καλῶς (kalōs)	2573: well	adverb from kalos
in all things.	πᾶσιν (pasin)	3956: all, every	a prim. word

## KJV Lexicon

προσευχέσθε **verb - present middle or passive deponent imperative - second person**  
**proseuchomai pros-yoo'-khom-ahee:** to pray to God, i.e. supplicate, worship -- pray  
 (earnestly, for), make prayer.

**περι preposition**

**peri per-ee':** through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

**πειθοιμεν verb - second perfect active indicative - first person**

**peitho pi'-tho:** to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

**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.

**καλην adjective - accusative singular feminine**

**kalos kal-os':** better, fair, good(-ly), honest, meet, well, worthy.

**συνειδησιν noun - accusative singular feminine**

**suneidesis soon-i'-day-sis:** co-perception, i.e. moral consciousness -- conscience.

**εχομεν verb - present active indicative - first person**

**echo ekh'-o:** (used in certain tenses only) a primary verb; to hold

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

**πασιν adjective - dative plural neuter**

**pas pas:** apparently a primary word; all, any, every, the whole

**καλως adverb**

**kalos kal-oce':** well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

**θελοντες verb - present active participle - nominative 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

**αναστρεφεισθαι verb - present passive middle or passive deponent**

**anastrepho an-as-tref'-o:** to overturn; also to return; by implication, to busy oneself, i.e. remain, live -- abide, behave self, have conversation, live, overthrow, pass, return, be used.

## Hebrews 13:19 .

.	Greek	Strong's	Origin
And I urge	παροκαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleō
[you] all the more		4053: abundant	from peri
to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that I may be restored	ἀποκατασταθῶ (apokatastathō)	600: to restore, give back	from apo and kathistēmi
to you the sooner.		5036: quick, swift	a prim. word

## KJV Lexicon

### περισσότερως **adverb**

**perissoteros** **per-is-sot-er'-oce**: more superabundantly -- more abundant(-ly), the more earnest, (more) exceedingly, more frequent, much more, the rather.

### δε **conjunction**

**de** **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

### παρακαλῶ **verb - present active indicative - first person singular**

**parakaleo** **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

### τούτο **demonstrative pronoun - accusative singular neuter**

**touto** **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

### ποιῆσαι **verb - aorist active middle or passive deponent**

**poieo** **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

### ἵνα **conjunction**

**hina** **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

### ταχίον **adverb - contracted form**

**tachion** **takh'-ee-on**: more swiftly, i.e. (in manner) more rapidly, or (in time) more speedily -- out (run), quickly, shortly, sooner.

### ἀποκατασταθῶ **verb - aorist passive subjunctive - second person singular**

**apokathistemi** **ap-ok-ath-is'-tay-mee**: to reconstitute (in health, home or organization) -- restore (again).

### υμῖν **personal pronoun - second person dative plural**

**humín** **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

# Hebrews 13:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of peace,	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
who brought	ἀναγαγὼν (anagagōn)	321: to lead up, bring up	from ana and agó
up from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
the great	μέγαν (megan)	3173: great	a prim. word
Shepherd	ποιμένα (poimena)	4166: a shepherd	of uncertain origin
of the sheep	προβάτων (probatōn)	4263b: small animals in a herd, esp. sheep	from probainó
through	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the blood	αἵματι (aimati)	129: blood	of uncertain origin
of the eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithémi
[even] Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)

## KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειρηνης **noun - genitive singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναγαγων **verb - second aorist active participle - nominative singular masculine**

anago **an-ag'-o**: to lead up; by extension to bring out; specially, to sail 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)

νεκρων **adjective - genitive plural masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

τον **definite article - accusative singular masculine**

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.

των **definite article - genitive plural neuter**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**προβατων noun - genitive plural neuter**

**probaton prob'-at-on:** something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

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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.

---

**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.

---

**εν preposition**

**en en:** in, at, (up-)on, by, etc.

---

**αιματι noun - dative singular neuter**

**haima hah'-ee-mah:** blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

---

**διαθηκης noun - genitive singular feminine**

**diatheke dee-ath-ay'-kay:** a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

---

**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).

---

**τον definite article - accusative singular masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**κυριον noun - accusative singular masculine**

**kurios koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

---

**ημων personal pronoun - first person genitive plural**

**hemon hay-mone':** of (or from) us -- our (company), us, we.

---

**ιησουν noun - accusative singular masculine**

**iesous ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

## Hebrews 13:21 .

.	Greek	Strong's	Origin
equip	καταρτίσαι (katartisai)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
you in every	παντὶ (panti)	3956: all, every	a prim. word
good thing	ἀγαθῷ (agathō)	18: good	of uncertain origin
to do	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
His will,	θέλημα (thelēma)	2307: will	from theló
working	ποιῶν (poiōn)	4160: to make, do	a prim. word
in us that which is pleasing	εὐάρεστον (euareston)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
in His sight,	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
to whom	ᾧ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
[be] the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
forever	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and ever.	αἰώνων (aiōnōn)	165: a space of time, an age	from a prim. root appar. mean. continued duration

Amen.

ἀμήν  
(amēn)

281: truly

adverb of Hebrew origin amen

## KJV Lexicon

καταρτισαι **verb - aorist active participle deponent - third person singular**

katartizo **kat-ar-tid'-zo**: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

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.

παντι **adjective - dative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

εργω **noun - dative singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αγαθω **adjective - dative singular neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

εις **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.

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)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελημα **noun - accusative singular neuter**



**thelema** **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

---

**αυτου** **personal pronoun - genitive singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**ποιων** **verb - present active participle - nominative singular masculine**

**poieo** **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

---

**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).

---

**το** **definite article - accusative singular neuter**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**ευαρεστον** **adjective - accusative singular neuter**

**euarestos** **yoo-ar'-es-tos**: fully agreeable -- acceptable(-ted), wellpleasing.

---

**ενωπιον** **adverb**

**enopion** **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

---

**αυτου** **personal pronoun - genitive singular masculine**

**autos** **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

---

**δια** **preposition**

**dia** **dee-ah'**: through (in very wide applications, local, causal, or occasional)

---

**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.

---

**ω** **relative pronoun - dative singular masculine**

**hos** **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

---

**η** **definite article - nominative singular feminine**

**ho** **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

---

**δοξα** **noun - nominative singular feminine**

**doxa** **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative,

objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

**εις preposition**

**eis ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

**τους definite article - accusative plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αιωνας noun - accusative plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

**των definite article - genitive plural masculine**

**ho ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

**αιωνων noun - genitive plural masculine**

**aion ahee-ohn':** an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

**αμην hebrew transliterated word**

**amen am-ane':** firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

## Hebrews 13:22 .

.	Greek	Strong's	Origin
But I urge	Παρακαλῶ (parakalō)	3870: to call to or for, to exhort, to encourage	from para and kaleó
you, brethren,	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
bear	ἀνέχεσθε (anesthe)	430: to hold up, bear with	from ana and echó
with this	τοῦ (tou)	3588: the	the def. art.
word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
of exhortation,	παρακλήσεως (paraklēseōs)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó

for I have written	ἐπέστειλα (epesteila)	1989: to send a message (by letter) from epi and stelló
to you briefly.	διὰ (dia)	1223: through, on account of, because of a prim. preposition

## KJV Lexicon

παράκαλω **verb - present active indicative - first person singular**

**parakaleo par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

δε **conjunction**

**de deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμᾶς **personal pronoun - second person accusative plural**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ἀδελφοί **noun - vocative plural masculine**

**adelphos ad-el-fos':** a brother near or remote -- brother.

ἀνεχέσθε **verb - present middle or passive deponent imperative - second person**

**anechomai an-ekh'-om-ahee:** to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

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.

λογου **noun - genitive singular masculine**

**logos log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

της **definite article - genitive singular feminine**

**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>παρακλησεως</b> <b>noun - genitive singular feminine</b> <b>paraklesis</b> <b>par-ak'-lay-sis</b> : imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.
<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>γαρ</b> <b>conjunction</b> <b>gar</b> <b>gar</b> : assigning a reason (used in argument, explanation or intensification; often with other particles)
<b>δια</b> <b>preposition</b> <b>dia</b> <b>dee-ah'</b> : through (in very wide applications, local, causal, or occasional)
<b>βραχεων</b> <b>adjective - genitive plural neuter</b> <b>brachus</b> <b>brakh-ooce'</b> : short (of time, place, quantity, or number) -- few words, little (space, while).
<b>επεστειλα</b> <b>verb - aorist active indicative - first person singular</b> <b>epistello</b> <b>ep-ee-stel'-lo</b> : to enjoin (by writing), i.e. (genitive case) to communicate by letter (for any purpose) -- write (a letter, unto).
<b>υμιν</b> <b>personal pronoun - second person dative plural</b> <b>humin</b> <b>hoo-min'</b> : to (with or by) you -- ye, you, your(-selves).

## Hebrews 13:23 .

.	Greek	Strong's	Origin
Take notice	Γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that our brother	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Timothy	Τιμόθεον (timotheon)	5095: Timothy, a Christian	from timé and theos
has been released,	ἀπολελυμένον (apolelumenon)	630: to set free, release	from apo and luó
with whom,	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but	contr. from ei and an

		usually with the Gr. subjunctive mood)	
he comes	ἔρχεται (erchētai)	2064: to come, go	a prim. verb
soon,		5036: quick, swift	a prim. word
I will see		3708: to see, perceive, attend to	a prim. verb
you.			

## KJV Lexicon

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)

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τον **verb - present active indicative - second person**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον **definite article - accusative singular masculine**  
adephos **ad-el-fos'**: a brother near or remote -- brother.

τιμοθεον **noun - accusative singular masculine**

Timotheos **tee-moth'-eh-os**: dear to God; Timotheus, a Christian -- Timotheus, Timothy.

απολευμενον **noun - accusative singular masculine**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

μεθ **verb - perfect passive participle - accusative singular masculine**  
meta **met-ah'**: denoting accompaniment; amid (local or causal);

ου **preposition**

**hos hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

**εαν relative pronoun - genitive singular masculine**

**ean eh-an':** before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

**ταχιον conditional**

**tachion takh'-ee-on:** more swiftly, i.e. (in manner) more rapidly, or (in time) more speedily -- out (run), quickly, shortly, sooner.

**ερχηται adverb - contracted form**

**erchomai er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

**οφομαι verb - present middle or passive deponent subjunctive - third person singular**

**optanomai op-tan'-om-ahee:** appear, look, see, shew self.

**υμας verb - future middle deponent indicative - first person singular**

**humas hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

**personal pronoun - second person accusative plural**

## Hebrews 13:24 .

.	Greek	Strong's	Origin
Greet	Ἀσπάσασθε (aspasasthe)	782: to welcome, greet	a prim. verb
all	πάντας (pantas)	3956: all, every	a prim. word
of your leaders	ἡγουμένους (ēgoumenous)	2233: to lead, suppose	from agó
and all	πάντας (pantas)	3956: all, every	a prim. word
the saints.	ἀγίους (agious)	40: sacred, holy	from a prim. root
Those	τοὺς (tous)	3588: the	the def. art.
from Italy	Ἰταλίας (italias)	2482: Italy, a region of western Europe	of Latin origin

greet                      ἀσπάζονται                      782: to welcome, greet                      a prim. verb  
(aspazontai)  
  
you.

## KJV Lexicon

ασπασασθε **verb - aorist middle deponent imperative - second person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

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.

ηγουμενους **verb - present middle or passive deponent participle - accusative plural masculine**

hegeomai **hayg-eh'-om-ahee**: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

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

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.

αγιους **adjective - accusative plural masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

ασπάζονται **verb - present middle or passive deponent indicative - third person**  
aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute,  
(figuratively) to welcome -- embrace, greet, salute, take leave.

υμας **personal pronoun - second person accusative plural**  
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your  
(+ own).

οι **definite article - nominative plural masculine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

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.

ιταλιας **noun - genitive singular feminine**  
Italia **ee-tal-ee'-ah**: Italia, a region of Europe -- Italy.

## Hebrews 13:25 .

.	Greek	Strong's	Origin
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
be with you all.	πάντων (pantōn)	3956: all, every	a prim. word

### KJV Lexicon

η **definite article - nominative singular feminine**  
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English  
idiom) -- the, this, that, one, he, she, it, etc.

χαρις **noun - nominative singular feminine**  
charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure,  
thank(-s, -worthy).



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**μετα** **preposition**

**meta** **met-ah'**: denoting accompaniment; amid (local or causal);

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**παντων** **adjective - genitive plural masculine**

**pas** **pas**: apparently a primary word; all, any, every, the whole

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**υμων** **personal pronoun - second person genitive plural**

**humon** **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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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.