

Luke 1:1 .

.	Greek	Strong's	Origin
Inasmuch	Ἐπειδήπερ (epeidēper)	1895: inasmuch as	from epeidé and per
as many	πολλοὶ (polloi)	4183: much, many	a prim. word
have undertaken	ἐπεχείρησαν (epecheirēsan)	2021: to put one's hand to, hence to attempt	from epi and cheir
to compile	ἀνατάξασθαι (anataxasthai)	392: to arrange in order	from ana and tassó
an account	διήγησιν (diēgēsín)	1335: a narrative	from diégeomai
of the things	πραγμάτων (pragmatōn)	4229: a deed, a matter	from prassó
accomplished	πεπληροφορημένων (peplērophorēmenōn)	4135: to bring in full measure, to fulfill	from plérés and phoreó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
us,			

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επειδηπερ **conjunction**

epeideper **ep-i-day'-per**: since indeed (of cause) -- forasmuch.

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.

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

epicheireo **ep-ee-khi-reh'-o**: to put the hand upon, i.e. undertake -- go about, take in hand (upon).

αναταξασθαι **verb - aorist middle deponent middle or passive deponent**
anatassomai **an-at-as'-som-ahee**: to arrange -- set in order.

διηγησιν **noun - accusative singular feminine**
diegesis **dee-ayg'-es-is**: a recital -- declaration.

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.

πεπληροφορημενων **verb - perfect passive participle - genitive plural neuter**
plerophoreo **play-rof-or-eh'-o**: to carry out fully (in evidence), i.e. completely assure (or convince), entirely accomplish -- most surely believe, fully know (persuade), make full proof of.

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

ημιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

πραγματων **noun - genitive plural neuter**
pragma **prag'-mah**: a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

Luke 1:2 .

.	Greek	Strong's	Origin
just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as they were handed down	παρέδοσαν (paredosan)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to us by those	οί (oi)	3588: the	the def. art.
who from the beginning	ἀρχῆς (archēs)	746: beginning, origin	from archó

were eyewitnesses	αὐτόπται (autoptai)	845: an eyewitness	from autos and optanomai
and servants	ὑπηρέται (upēretai)	5257: an underling, servant	from hupo and eretés (a rower)
of the word,	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó

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καθως **adverb**

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

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

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

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

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

οι **definite article - nominative plural masculine**

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)

αρχης **noun - genitive singular feminine**

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

αυτοπται **adjective - nominative plural masculine**

autoptes **ow-top'-tace**: self-seeing, i.e. an eye-witness -- eye-witness.

και **conjunction**

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

υπηρεται **noun - nominative plural masculine**

huperetes **hoop-ay-ret'-ace**: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

γενομενοι **verb - second aorist middle deponent 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.)

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

Luke 1:3 .

.	Greek	Strong's	Origin
it seemed fitting	ἔδοξεν (edoxen)	1380: to have an opinion, to seem	from dokos (opinion)
for me as well,		2532: and, even, also	a prim. conjunction
having investigated	παρηκολουθηκότι (parēkolouthēkoti)	3877: to follow closely, to investigate	from para and akoloutheó
everything	πάντων (pasin)	3956: all, every	a prim. word
carefully	ἀκριβῶς (akribōs)	199: with exactness	adverb from akribés
from the beginning,	ἀνωθεν (anōthen)	509: from above	from anó
to write	γράψαι (grapsai)	1125: to write	a prim. verb
[it] out for you in consecutive order,	καθεξῆς (kathexēs)	2517: successively	from kata and hexés

most excellent	κράτιστε (kratiste)	2903: strongest, noblest	superl. from kratus (strong)
Theophilus;	Θεόφιλε (theophile)	2321: "friend of God," Theophilus, the addressee of Luke and Acts	from theos and philos

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εδοξεν **verb - aorist 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.

καμοι **personal pronoun - first person dative 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

παρηκολουθηκοτι **verb - perfect active participle - dative singular masculine**

parakolouthéo par-ak-ol-oo-theh'-o: to follow near, i.e. (figuratively) attend (as a result), trace out, conform to -- attain, follow, fully know, have understanding.

ανωθεν **adverb**

anóthen an'-o-then: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

πασιν **adjective - dative plural neuter**

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

ακριβως **adverb**

akribos ak-ree-boce': exactly -- circumspectly, diligently, perfect(-ly).

καθεξης **adverb**

kathexes kath-ex-ace': thereafter, i.e. consecutively; as a noun (by ellipsis of noun) a subsequent person or time -- after(-ward), by (in) order.

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

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

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

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

κρατιστε **adjective - vocative singular masculine**

kratistos **krat'-is-tos**: strongest, i.e. (in dignity) very honorable -- most excellent (noble).

θεοφιλε **noun - vocative singular masculine**

Theophilos **theh-of'-il-os**: friend of God; Theophilus, a Christian -- Theophilus.

Luke 1:4 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know	ἐπιγνῶς (epignōs)	1921: to know exactly, to recognize	from epi and ginóskó
the exact truth	ἀσφάλειαν (asphaleian)	803: certainty, security	from asphalés
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the things	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
you have been taught.	κατήχηθης (katēchēthēs)	2727: to teach by word of mouth	from kata and écheó

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ἵνα **conjunction**

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

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

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

περι **preposition**

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

applications, of place, cause or time

ων **relative pronoun - genitive plural masculine**

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

κατηχηθης **verb - aorist passive indicative - second person singular**

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

λογων **noun - genitive plural masculine**

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

την **definite article - accusative singular feminine**

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

ασφαλειαν **noun - accusative singular feminine**

asphaleia as-fal'-i-ah: security -- certainty, safety.

Luke 1:5 .

.	Greek	Strong's	Origin
In the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of Herod,	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
king	βασιλέως (basileōs)	935: a king	of uncertain origin
of Judea,		2453: Jewish, a Jew, Judea	from Ioudas
there was a priest	ἱερεὺς (iereus)	2409: a priest	from hieros
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word

Zacharias,	Ζαχαρίας (zacharias)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
of the division	ἐφημερίας (ephēmerias)	2183: a class (of priests detailed for service in the temple)	from ephēmeros
of Abijah;	Αβιά (abia)	7: Abijah, Abia, the name of two Isr.	of Hebrew origin Abiyyah
and he had a wife	γυνή (gunē)	1135: a woman	a prim. word
from the daughters	θυγατέρων (thugaterōn)	2364: daughter	a prim. word
of Aaron,	Ααρών (aarōn)	2: Aaron, the brother of Moses	of Hebrew origin Aharon
and her name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
was Elizabeth.	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba

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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.)

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.

ηρωδου **noun - genitive singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

του **definite article - genitive singular masculine**

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.

της **definite article - genitive singular feminine**

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

ιουδαιας **noun - genitive singular feminine**

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

ιερευς **noun - nominative singular masculine**

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

τις **indefinite pronoun - nominative singular masculine**

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

ονοματι **noun - dative singular neuter**

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

ζαχαριας **noun - nominative singular masculine**

Zacharias **dzakh-ar-ee'-as**: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

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)

εφημεριας **noun - genitive singular feminine**

ephemeria **ef-ay-mer-ee'-ah**: diurnality, i.e. (specially) the quotidian rotation or class of the Jewish priests' service at the Temple, as distributed by families -- course.

αβια **proper noun**

Abia **ab-ee-ah'**: Abijah, the name of two Israelites -- Abia.

και **conjunction**

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

η **definite article - nominative singular feminine**

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

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

αυτου **personal pronoun - genitive singular masculine**

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

εκ **preposition**

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

των **definite article - genitive plural feminine**

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

θυγατερων **noun - genitive plural feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

ααρων **proper noun**

Aaron **ah-ar-ohn'**: Aaron, the brother of Moses -- Aaron.

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.

ονομα **noun - nominative singular neuter**

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

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

ελισαβετ **proper noun**

Elisabet **el-ee-sab'-et**: Elisabet, an Israelitess -- Elisabeth.

Luke 1:6 .

.	Greek	Strong's	Origin
They were both	ἀμφοτέροι (amphoteroi)	297: both	cptv. of amphó (on both sides, around)
righteous	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké

in the sight		1727: opposite, fig. hostile, opposed	from en and antios (set against)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
walking	πορευόμενοι (poreuomenoi)	4198: to go	from poros (a ford, passage)
blamelessly	ἄμεμπτοι (amemptoi)	273: blameless	from alpha (as a neg. prefix) and memphomai
in all	πάσαις (pasais)	3956: all, every	a prim. word
the commandments	ἐντολαῖς (entolais)	1785: an injunction, order, command	from entellomai
and requirements	δικαιώμασιν (dikaiōmasin)	1345: an ordinance, a sentence of acquittal or condemnation, a righteous deed	from dikaioó
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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ἦσαν **verb - imperfect indicative - third person**

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

δε **conjunction**

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

δίκαιοι **adjective - nominative plural masculine**

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

ἀμφοτεροι **adjective - nominative plural masculine**

amphoterot am-fot'-er-os: (in plural) both -- both.

ἐνώπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του definite article - genitive singular masculine

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

θεου noun - genitive singular masculine

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

πορευομενοι verb - present middle or passive deponent participle - nominative plural masculine
poreuomai **por-yoo'-om-ah-ee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εν preposition

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

πασαις adjective - dative plural feminine

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

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.

εντολαις noun - dative plural feminine

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

και conjunction

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

δικαιωμασιν noun - dative plural neuter

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

του definite article - genitive singular masculine

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

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.

αμεμπτοι adjective - nominative plural masculine

amemptos **am'-emp-tos**: irreproachable -- blameless, faultless, unblamable.

Luke 1:7 .

.	Greek	Strong's	Origin
But they had		1510: I exist, I am	a prol. form of a prim. and defective verb
no	οὐκ (ouk)	3756: not, no	a prim. word
child,	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
because	καθότι (kathoti)	2530: according as, because	from kata, hos, and tis
Elizabeth	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba
was barren,	στεῖρα (steira)	4723: barren	from steiros (barren)
and they were both	ἀμφότεροι (amphoteroi)	297: both	cptv. of amphó (on both sides, around)
advanced	προβεβηκότες (probebēkotes)	4260: to go forward	from pro and the same as basis
in years.	ἡμέραις (ēmerais)	2250: day	a prim. word

KJV Lexicon

καὶ conjunction

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

οὐκ particle - nominative

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

ἦν verb - imperfect indicative - third person singular

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

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

τεκνον **noun - nominative singular neuter**
teknon tek'-non: a child (as produced) -- child, daughter, son.

καθοτι **adverb**
kathoti kath-ot'-ee: according to which certain thing, i.e. as far (or inasmuch) as -- (according, forasmuch) as, because (that).

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

ελισαβετ **proper noun**
Elisabet el-ee-sab'-et: Elisabet, an Israelitess -- Elisabeth.

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.

στειρα **noun - nominative singular feminine**
steiros sti'-ros: sterile -- barren.

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

αμφοτεροι **adjective - nominative plural masculine**
amphoteros am-fot'-er-os: (in plural) both -- both.

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

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.

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

ἦσαν **verb - imperfect indicative - third person**

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

Luke 1:8 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
it happened	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
[that] while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
he was performing his priestly service	ἱερατεύειν (ierateuein)	2407: to be a priest	from hierous
before	ἐναντι (enanti)	1725: before, i.e. in the presence of	adverb from en and anti
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in the [appointed] order	τάξει (taxei)	5010: an arranging, order	from tassó
of his division,	ἐφημερίας (ephēmerias)	2183: a class (of priests detailed for service in the temple)	from ephēmeros

KJV Lexicon

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

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

δε conjunction

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

εν preposition

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

τω definite article - dative singular masculine

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

ιερατευειν verb - present active infinitive

hierateuo **hee-er-at-yoo'-o**: to be a priest, i.e. perform his functions -- execute the priest's office.

αυτον personal pronoun - accusative singular masculine

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

εν preposition

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

τη definite article - dative singular feminine

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

ταξει noun - dative singular feminine

taxis **tax'-is**: regular arrangement, i.e. (in time) fixed succession (of rank or character), official dignity -- order.

της definite article - genitive singular feminine

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

εφημεριας noun - genitive singular feminine

ephemeria **ef-ay-mer-ee'-ah**: diurnality, i.e. (specially) the quotidian rotation or class of the Jewish priests' service at the Temple, as distributed by families -- course.

αυτου personal pronoun - genitive singular masculine

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

εναντι adverb

enanti **en'-an-tee**: in front (i.e. figuratively, presence) of -- before.

του definite article - genitive singular masculine

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).

Luke 1:9 .

.	Greek	Strong's	Origin
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the custom	ἔθος (ethos)	1485: custom, a usage (prescribed by habit or law)	from ethó
of the priestly office,	ἱερατείας (ierateias)	2405: priesthood	from hierateuó
he was chosen by lot	ἐλαχεν (elachen)	2975: to obtain by lot	from a prim. root lach-
to enter	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the temple	ναὸν (naon)	3485: a temple	probably akin to naió (to inhabit)
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and burn incense.	θυμιᾶσαι (thumiasai)	2370: to burn incense	from thuó

KJV Lexicon

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.

εθος **noun - accusative singular neuter**

ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.

της definite article - genitive singular feminine

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

ιερατειας noun - genitive singular feminine

hierateia hee-er-at-i'-ah: priestliness, i.e. the sacerdotal function -- office of the priesthood, priest's office.

ελαχεν verb - second aorist active indicative - third person singular

lagchano lang-khan'-o: to lot, i.e. determine (by implication, receive) especially by lot -- his lot be, cast lots, obtain.

του definite article - genitive singular masculine

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

θυμιασαι verb - aorist active middle or passive deponent

thumiao thoo-mee-ah'-o: to fumigate, i.e. offer aromatic fumes -- burn incense.

εισελθων verb - second aorist active participle - nominative singular masculine

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

εις preposition

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

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.

ναον noun - accusative singular masculine

naos nah-os': a fane, shrine, temple -- shrine, 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.

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.

Luke 1:10 .

■			
.	Greek	Strong's	Origin

And the whole	παῖν (pan)	3956: all, every	a prim. word
multitude	πληθος (plēthos)	4128: a great number	from plēthó (to be full)
of the people	λαοῦ (laou)	2992: the people	a prim. word
were in prayer	προσευχόμενον (proseuchomenon)	4336: to pray	from pros and euchomai
outside	ἔξω (exō)	1854: outside, without	from ek
at the hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
of the incense	θυμιάματος (thumiamatos)	2368: incense	from thumiaó
offering.			

KJV Lexicon

και **conjunction**

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

παν **adjective - nominative singular neuter**

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

το **definite article - nominative singular neuter**

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

πληθος **noun - nominative singular neuter**

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

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.

του **definite article - genitive singular masculine**

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.

προσευχομενον **verb - present middle or passive deponent participle - nominative singular neuter**

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

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

τη **definite article - dative singular feminine**

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

ωρα **noun - dative singular feminine**

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

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.

θυμιαματος **noun - genitive singular neuter**

thumiama **thoo-mee'-am-ah**: an aroma, i.e. fragrant powder burnt in religious service; by implication, the burning itself -- incense, odour.

Luke 1:11 .

.	Greek	Strong's	Origin
And an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
appeared		3708: to see, perceive, attend to	a prim. verb

to him, standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
to the right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
of the altar	θυσιαστηρίου (thusiastēriou)	2379: an altar	from a derivation of thusia and -tērion (suff. denoting place)
of incense.	θυμιάματος (thumiamatos)	2368: incense	from thumiaó

KJV Lexicon

ωφθη **verb - aorist passive indicative - third person singular**
optanomai op-tan'-om-ahēe: appear, look, see, shew self.

δε **conjunction**

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

αυτω **personal pronoun - dative singular masculine**

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

αγγελος **noun - nominative singular masculine**

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

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.

εστως **verb - perfect active participle - nominative singular masculine**

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

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).

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.

θυσιαστηριου noun - genitive 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.

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.

θυμιαματος noun - genitive singular neuter
thumiamma thoo-mee'-am-ah: an aroma, i.e. fragrant powder burnt in religious service; by implication, the burning itself -- incense, odour.

Luke 1:12 .

.	Greek	Strong's	Origin
Zacharias	Ζαχαρίας (zacharias)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
was troubled	ἐταράχθη (etarachthē)	5015: to stir up, to trouble	from a prim. root tarach-
when he saw		3708: to see, perceive, attend to	a prim. verb
[the angel], and fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
gripped	ἐπέπεσεν (epepesen)	1968: to fall upon	from epi and piptó
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

εταραχθη verb - aorist passive indicative - third person singular

tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

ζαχαριας noun - nominative singular masculine

Zacharias **dzakh-ar-ee'-as**: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

ιδων verb - second aorist active participle - nominative singular 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

φοβος noun - nominative singular masculine

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

επιπτεσεν verb - second aorist active indicative - third person singular

epipipto **ep-ee-pip'-to**: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

επι preposition

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

αυτον personal pronoun - accusative singular masculine

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

Luke 1:13 .

.	Greek	Strong's	Origin
But the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
said		3004: to say	a prim. verb
to him, "Do not be afraid,	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos

Zacharias,	Ζαχαρία (zacharia)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
for your petition	δέησις (deēsis)	1162: a need, entreaty	from deomai
has been heard,	εἰσηκούσθη (eisēkousthē)	1522: to listen, to obey	from eis and akouó
and your wife	γυνή (gunē)	1135: a woman	a prim. word
Elizabeth	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba
will bear	γεννήσει (gennēsei)	1080: to beget, to bring forth	from genna (descent, birth)
you a son,	υἰόν (uion)	5207: a son	a prim. word
and you will give	καλέσεις (kaleseis)	2564: to call	a prim. word
him the name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
John.	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

KJV Lexicon

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

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

δε **conjunction**

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

προς **preposition**

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

αυτον **personal pronoun - accusative singular masculine**

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

ο **definite article - nominative singular masculine**

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

αγγελος **noun - nominative singular masculine**

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

μη **particle - nominative**

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

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

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

ζαχαρια **noun - vocative singular masculine**

Zacharias dzakh-ar-ee'-as: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

διоти **conjunction**

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

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

eisakouo ice-ak-oo'-o: to listen to -- hear.

η **definite article - nominative singular feminine**

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

δεησις **noun - nominative singular feminine**

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

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

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

και **conjunction**

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

η **definite article - nominative singular feminine**

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

γυνη **noun - nominative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

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

ελισαβετ **proper noun**
Elisabet **el-ee-sab'-et**: Elisabet, an Israelitess -- Elisabeth.

γεννησει **verb - future active indicative - third person singular**
gennao **ghen-nah'-o**: to procreate (properly, of the father, but by extension of the mother); figuratively, to regenerate

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.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

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

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

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

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

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

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

Luke 1:14 .

.	Greek	Strong's	Origin
"You will have joy	χαρά (chara)	5479: joy, delight	from chairó
and gladness,	ἀγαλλίασις	20: exultation, exuberant joy	from agalliaó

	(agalliasis)		
and many	πολλοὶ (polloi)	4183: much, many	a prim. word
will rejoice	χαρήσονται (charēsontai)	5463: to rejoice, be glad	a prim. verb
at his birth.	γενέσει (genesei)	1078: origin, birth	from ginomai

KJV Lexicon

και conjunction

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

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.

χαρα noun - nominative singular feminine

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

σοι personal pronoun - second person dative singular

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

και conjunction

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

αγαλλιασις noun - nominative singular feminine

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

και conjunction

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

πολλοι adjective - nominative plural masculine

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

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.

γεννησει noun - dative singular feminine

genesis ghen'-nay-sis: nativity -- birth.

αυτου personal pronoun - genitive singular masculine

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

χαρησονται verb - second future passive deponent indicative - third person

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

Luke 1:15 .

.	Greek	Strong's	Origin
"For he will be great	μέγας (megas)	3173: great	a prim. word
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of the Lord;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and he will drink	πίη (piē)	4095: to drink	a prim. word
no	οὐ (ou)	3756: not, no	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
or	καὶ (kai)	2532: and, even, also	a prim. conjunction
liquor,	σίκερα (sikera)	4608: fermented liquor	of Hebrew origin shekar

and he will be filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
while yet	ἔτι (eti)	2089: still, yet	a prim. adverb
in his mother's	μητρὸς (mētros)	3384: mother	a prim. word
womb.	κοιλίας (koilias)	2836: belly	from koilos (hollow)

KJV Lexicon

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

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

γάρ **conjunction**

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

μέγας **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.

ἐνώπιον **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

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

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

κυρίου **noun - genitive singular masculine**

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

και conjunction

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

οινον noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

και conjunction

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

σικερα noun

sikera sik'-er-ah: an intoxicant, i.e. intensely fermented liquor -- strong drink.

ου particle - nominative

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

μη particle - nominative

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

πιη verb - second aorist active subjunctive - third person singular

pino pee'-no: to imbibe -- drink.

και conjunction

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

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.

πλησθησεται verb - future passive indicative - third person singular

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

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.

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)

κοιλιας noun - genitive singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix;

figuratively, the heart -- belly, womb.

μητρος noun - genitive singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

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

Luke 1:16 .

.	Greek	Strong's	Origin
"And he will turn	ἐπιστρέψει (epistrepsei)	1994: to turn, to return	from epi and strephó
many	πολλούς (pollous)	4183: much, many	a prim. word
of the sons	υἱῶν (uiōn)	5207: a son	a prim. word
of Israel	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
back		1994: to turn, to return	from epi and strephó
to the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
their God.	θεὸν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

και conjunction

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

πολλους adjective - accusative plural masculine

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

των definite article - genitive plural masculine

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

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.

επιστρεψει verb - future active indicative - third person singular

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

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.

κυριον noun - accusative singular masculine

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

τον definite article - accusative singular masculine

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

θεον noun - accusative singular masculine

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

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

Luke 1:17 .

.	Greek	Strong's	Origin
"It is he who will go	προελεύσεται (proeleusetai)	4281: to go forward, go on	from pro and erchomai

[as a forerunner] before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
Him in the spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
of Elijah,	Ἰλίου (ēliou)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
TO TURN	ἐπιστρέψαι (epistrepsai)	1994: to turn, to return	from epi and strephó
THE HEARTS	καρδίας (kardias)	2588: heart	a prim. word
OF THE FATHERS	πατέρων (paterōn)	3962: a father	a prim. word
BACK		1994: to turn, to return	from epi and strephó
TO THE CHILDREN,	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
and the disobedient	ἀπειθεῖς (apeitheis)	545: disobedient	from alpha (as a neg. prefix) and peithó
to the attitude	φρονήσει (phronēsei)	5428: understanding, practical wisdom	from phroneó
of the righteous,	δικαίων (dikaiōn)	1342: correct, righteous, by impl. innocent	from diké
so as to make ready	ἐτοιμάσαι (etoimasai)	2090: to prepare	from hetoimos
a people	λαὸν (laon)	2992: the people	a prim. word
prepared	κατεσκευασμένον (kateskeuasmenon)	2680: to prepare	from kata and skeuazó (to prepare, make ready)
for the Lord."	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

και **conjunction**

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

αυτος **personal pronoun - nominative singular masculine**

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

προελευσεται **verb - future middle deponent indicative - third person singular**

proerchomai **pro-er'-khom-ahee**: to go onward, precede (in place or time) -- go before (farther, forward), outgo, pass on.

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

εν **preposition**

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

πνευματι **noun - dative singular neuter**

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

και **conjunction**

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

δυναμει **noun - dative singular feminine**

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

ηλιου **noun - genitive singular masculine**

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

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

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

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).

πατερων noun - genitive plural masculine

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

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.

τεκνα noun - accusative plural neuter

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

και conjunction

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

απειθεις adjective - accusative plural masculine

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

εν preposition

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

φρονησει noun - dative singular feminine

phronesis fron'-ay-sis: mental action or activity, i.e. intellectual or moral insight -- prudence, wisdom.

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).

ετοιμασαι verb - aorist active middle or passive deponent

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

κυριω noun - dative singular masculine

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

λαον noun - accusative singular masculine

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

κατεσκευασμενον verb - perfect passive participle - accusative singular masculine

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

Luke 1:18 .

■			
.	Greek	Strong's	Origin

Zacharias	Ζαχαρίας (zacharias)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
said		3004: to say	a prim. verb
to the angel,	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word
"How	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
will I know	γνώσομαι (gnōsomai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[for certain]? For I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
an old man	πρεσβύτης (presbutēs)	4246: an old man	from the same as presbuteros
and my wife	γυνή (gunē)	1135: a woman	a prim. word
is advanced	προβεβηκυῖα (probebēkuia)	4260: to go forward	from pro and the same as basis
in years."	ἡμέραις (ēmerais)	2250: day	a prim. word

KJV Lexicon

καὶ conjunction

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

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.

ζαχαρίας **noun - nominative singular masculine**

Zacharias dzakh-ar-ee'-as: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

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.

αγγελον **noun - accusative singular masculine**

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

κατα **preposition**

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

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.

γνωσμαι **verb - future middle deponent indicative - first person singular**

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

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).

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

ego eg-o': I, me.

γαρ **conjunction**

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

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.

πρεσβυτης **noun - nominative singular masculine**

presbutes pres-boo'-tace: an old man -- aged (man), old man.

και **conjunction**

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

η **definite article - nominative singular feminine**

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

γυνή **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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

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

προβεβηκυια **verb - perfect active participle - nominative singular feminine**

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

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.

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

Luke 1:19 .

.	Greek	Strong's	Origin
The angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to him, "I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
Gabriel,	Γαβριήλ (gabriēl)	1043: Gabriel, an angel	of Hebrew origin Gabriel

who stands	παρεστικῶς (parestēkōs)	3936: to place beside, to present, stand by, appear	from para and histēmi
in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
and I have been sent	ἀπεστάλην (apestalēn)	649: to send, send away	from apo and stelló
to speak	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
to you and to bring	εὐαγγελίσασθαι (euangelisasthai)	2097: to announce good news	from eu and aggelos
you this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
good news.		2097: to announce good news	from eu and aggelos

KJV Lexicon

καὶ conjunction

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

ἀποκριθεὶς verb - aorist passive deponent participle - nominative singular masculine

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

ὁ definite article - nominative singular masculine

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

ἄγγελος noun - nominative singular masculine

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

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

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

αυτω personal pronoun - dative singular masculine

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

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ειμι verb - present indicative - first person singular

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

γαβριηλ proper noun

Gabriel gab-ree-ale': Gabriel, an archangel -- Gabriel.

ο definite article - nominative singular masculine

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

παρεστηκως verb - perfect active participle - nominative singular masculine

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

ΕΝΩΠΙΟΝ adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

του definite article - genitive singular masculine

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

θεου noun - genitive singular masculine

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

και conjunction

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

απεσταλην verb - second aorist passive indicative - first person singular

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

λαλησαι verb - aorist active middle or passive deponent

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

προς preposition

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

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

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

και **conjunction**

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

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

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

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

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

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.

Luke 1:20 .

.	Greek	Strong's	Origin
"And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
you shall be silent	σιωπῶν (siōpōn)	4623: to be silent	from siópe (silence)
and unable	μη (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
to speak	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
when	ἣς (ēs)	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

take place,	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
because	ἀνθ' (anth)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
you did not believe	ἐπίστευσας (episteusas)	4100: to believe, entrust	from pistis
my words,	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
which	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
will be fulfilled	πληρωθήσονται (plērōthēsontai)	4137: to make full, to complete	from plérés
in their proper time."	καιρὸν (kairon)	2540: time, season	a prim. word

KJV Lexicon

καὶ conjunction

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

ἰδοὺ verb - second aorist active middle - second person singular

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

εσὴ verb - future indicative - second 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.

σιωπῶν verb - present active participle - nominative singular masculine

siopao see-o-pah'-o: silence, i.e. a hush; dumb, (hold) peace.

καὶ conjunction

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

μη particle - nominative

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

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.

λαλῆσαι verb - aorist active middle or passive deponent

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

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.

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.

ημερας noun - genitive singular feminine

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

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.)

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.

ανθ 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.

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.

επιστευσας verb - aorist active indicative - second person singular

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

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.

λογοις noun - dative plural masculine

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

μου personal pronoun - first person genitive singular

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

οιτινες relative pronoun - nominative plural masculine

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

πληρωθησονται verb - future passive indicative - third person

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

εις 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.

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.

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

Luke 1:21 .

.	Greek	Strong's	Origin
The people	λαὸς (laos)	2992: the people	a prim. word
were waiting	προσδοκῶν (prosdokōn)	4328: to await, expect	from pros and dokeuó (to watch)

for Zacharias,	Ζαχαρίαν (zacharian)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
and were wondering	ἐθαύμαζον (ethaumazon)	2296: to marvel, wonder	from thauma
at his delay	χρονίζειν (chronizein)	5549: to spend or take time, delay	from chronos
in the temple.	ναὸν (naō)	3485: a temple	probably akin to naió (to inhabit)

KJV Lexicon

καὶ conjunction

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

ἦν verb - imperfect indicative - third person singular

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

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.

λαὸς noun - nominative singular masculine

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

προσδοκῶν verb - present active participle - nominative singular masculine

prosdokao pros-dok-ah'-o: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

τον definite article - accusative singular masculine

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

ζαχαρίαν noun - accusative singular masculine

Zacharias dzakh-ar-ee'-as: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

καὶ conjunction

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

θαυμαζον verb - imperfect active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

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.

χρονιζειν verb - present active infinitive

chronizo khron-id'-zo: to take time, i.e. linger -- delay, tarry.

αυτον personal pronoun - accusative singular masculine

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

εν preposition

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

τω definite article - dative singular masculine

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

ναω noun - dative singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

Luke 1:22 .

.	Greek	Strong's	Origin
But when he came	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out, he was unable	οὐκ (ouk)	3756: not, no	a prim. word
to speak	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
to them; and they realized	ἐπέγνωσαν (epegnōsan)	1921: to know exactly, to recognize	from epi and ginóskó
that he had seen	ἑώρακεν	3708: to see, perceive, attend	a prim. verb

	(eōraken)	to	
a vision	ὀπτασίαν (optasian)	3701: an appearing	from optazomai (to be seen)
in the temple;	ναὼ (naō)	3485: a temple	probably akin to naió (to inhabit)
and he kept making signs	διανεύων (dianeuōn)	1269: to wink at, nod to, beckon to	from dia and neuó
to them, and remained	διέμενεν (diemenen)	1265: to remain, continue	from dia and menó
mute.	κωφός (kōphos)	2974: blunt, dull	of uncertain origin

KJV Lexicon

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

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

δε **conjunction**

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

οὐκ **particle - nominative**

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

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

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

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

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

αὐτοῖς **personal pronoun - dative plural masculine**

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

καὶ **conjunction**

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

with other particles or small words

ἐπιγινώσκω verb - second aorist active indicative - third person

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

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.

ὀπτασίαν noun - accusative singular feminine

optasia op-tas-ee'-ah: visuality, i.e. (concretely) an apparition -- vision.

ἐώρακεν verb - perfect active indicative - third person singular - attic

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

ἐν preposition

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

ὁ definite article - dative singular masculine

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

ναὸν noun - dative singular masculine

naos nah-os': a fane, shrine, temple -- shrine, temple.

καὶ conjunction

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

αὐτός personal pronoun - nominative singular masculine

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

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.

διανεύων verb - present active participle - nominative singular masculine

dianeuo dee-an-yoo'-o: to nod (or express by signs) across an intervening space -- beckon.

αὐτοῖς personal pronoun - dative plural masculine

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

καὶ conjunction

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

διεμενεν **verb - imperfect active indicative - third person singular**
diameno **dee-am-en'-o**: to stay constantly (in being or relation) -- continue, remain.

κωφος **adjective - nominative singular masculine**
kophos **ko-fos'**: blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

Luke 1:23 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the days	ἡμέραι (ēmerai)	2250: day	a prim. word
of his priestly service	λειτουργίας (leitourgias)	3009: a service, a ministry	from leitourgeó
were ended,		4092a: to fill full of	perhaps from a prim. root ple
he went back	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
home.	οἶκον (oikon)	3624: a house, a dwelling	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

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.)

ως **adverb**

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

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

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

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.

ημεραι **noun - nominative 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.

λειτουργιας **noun - genitive singular feminine**

leitourgia **li-toorg-ee'-ah**: public function (as priest (liturgy) or almsgiver) -- ministration(-try), service.

αυτου **personal pronoun - genitive singular masculine**

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

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

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

εις **preposition**

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

τον **definite article - accusative singular masculine**

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

Luke 1:24 .

.	Greek	Strong's	Origin
After	Μετὰ (meta)	3326: with, among, after	a prim. preposition
these	ταύτας (tautas)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
days	ἡμέρας (ēmeras)	2250: day	a prim. word
Elizabeth	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba
his wife	γυνή (gunē)	1135: a woman	a prim. word
became pregnant,	συνέλαβεν (sunelaben)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
and she kept	περιέκρυβεν (periekruben)	4032: to conceal entirely	from peri and kruptó
herself	ἐαυτήν (eautēn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
in seclusion		4032: to conceal entirely	from peri and kruptó
for five	πέντε (pente)	4002: five	a prim. cardinal number
months,	μῆνας (mēnas)	3376: a month	a prim. word
saying,	λέγουσα (legousa)	3004: to say	a prim. verb

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).

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.

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.

συνελαβεν verb - second aorist active indicative - third person singular

sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

ελισαβετ proper noun

Elisabet **el-ee-sab'-et**: Elisabet, an Israelitess -- Elisabeth.

η definite article - nominative singular feminine

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

γυνη noun - nominative singular feminine

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

αυτου personal pronoun - genitive 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

περικρυβεν verb - imperfect active indicative - third person singular

perikrupto **per-ee-kroop'-to**: to conceal all around, i.e. entirely -- hide.

εαυτην reflexive pronoun - third person accusative singular feminine

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

μηνας noun - accusative plural masculine

men **mane**: a month -- month.

πεντε numeral (adjective)

pente **pen'-teh**: five -- five.

λεγουσα **verb - present active participle - nominative singular feminine**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Luke 1:25 .

.	Greek	Strong's	Origin
"This is the way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has dealt	πεποίηκεν (pepoiēken)	4160: to make, do	a prim. word
with me in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
when	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He looked	ἐπεῖδεν (epeiden)	1896: to look upon	from epi and eidon
[with favor] upon [me], to take away	ἀφελεῖν (aphelein)	851: to take from, take away	from apo and haireó
my disgrace	ὄνειδος (oneidos)	3681: reproach, disgrace	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
men."	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

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.

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.

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

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

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)

ο **definite article - nominative singular masculine**

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.

εν **preposition**

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

ημεραις **noun - dative plural feminine**

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

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.

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

epeidon **ep-i'-don**: to regard (favorably or otherwise) -- behold, look upon.

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

aphaireo **af-ahee-reh'-o**: to remove -- cut (smite) off, take away.

το **definite article - accusative singular neuter**

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

ονειδος **noun - accusative singular neuter**

oneidos **on'-i-dos**: notoriety, i.e. a taunt (disgrace) -- reproach.

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.

ανθρωποις **noun - dative plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Luke 1:26 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in the sixth	ἔκτω (ektō)	1623: sixth	ord. from hex
month	μηνὶ (mēni)	3376: a month	a prim. word
the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
Gabriel	Γαβριήλ (gabriēl)	1043: Gabriel, an angel	of Hebrew origin Gabriel
was sent	ἀπεστάλη (apestalē)	649: to send, send away	from apo and stelló
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
to a city	πόλιν (polin)	4172: a city	a prim. word
in Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
called	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Nazareth,	Ναζαρεθ (nazareth)	3478: Nazareth, a city in Galilee	of uncertain derivation

KJV Lexicon

εν **preposition**

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

δε **conjunction**

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

τω **definite article - dative singular masculine**

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

μηνι **noun - dative singular masculine**

men **mane**: a month -- month.

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.

εκτω **adjective - dative singular masculine**

hektos **hek'-tos**: sixth -- sixth.

απεσταλη **verb - second aorist passive indicative - third person singular**

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

ο **definite article - nominative singular masculine**

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

αγγελος **noun - nominative singular masculine**

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

γαβριηλ **proper noun**

Gabriel **gab-ree-ale'**: Gabriel, an archangel -- Gabriel.

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).
εις preposition eis ice : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
πολιν noun - accusative singular feminine polis pol'-is : a town (properly, with walls, of greater or less size) -- city.
της definite article - genitive singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γαλιλαιας noun - genitive singular feminine Galilaia gal-il-ah'-yah : Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.
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.
ονομα noun - nominative singular neuter onoma on'-om-ah : a name (authority, character) -- called, (+ sur-)name(-d).
ναζαρετ proper noun Nazareth nad-zar-eth' : Nazareth or Nazaret, a place in Palestine -- Nazareth.

Luke 1:27 .

.	Greek	Strong's	Origin
to a virgin	παρθένον (parthenon)	3933: a maiden, a virgin	of uncertain origin
engaged	ἐμνηστευμένην (emnēsteumenēn)	3423: to espouse, betroth	from mnaomai (in the sense of to court a bride)
to a man	ἀνδρὶ (andri)	435: a man	a prim. word
whose	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

was Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
of the descendants	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
of David;		1160b: David, king of Isr.	of Hebrew origin David
and the virgin's	παρθένου (parthenou)	3933: a maiden, a virgin	of uncertain origin
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
was Mary.	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam

KJV Lexicon

προς **preposition**

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

παρθενον **noun - accusative singular feminine**

parthenos par-then'-os: a maiden; by implication, an unmarried daughter -- virgin.

μνηστευμενην **verb - perfect passive participle - accusative singular feminine**

mnesteuo mnace-tyoo'-o: to give a souvenir (engagement present), i.e. betroth -- espouse.

ανδρι **noun - dative singular masculine**

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

ω **relative pronoun - dative singular masculine**

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

ονομα **noun - nominative singular neuter**

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

ιωσηφ **proper noun**

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

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)

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.

δαυιδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

και conjunction

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

το definite article - nominative singular neuter

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

ονομα noun - nominative singular neuter

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

της definite article - genitive singular feminine

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

παρθενου noun - genitive singular feminine

parthenos par-then'-os: a maiden; by implication, an unmarried daughter -- virgin.

μαριαμ proper noun

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

Luke 1:28 .

.	Greek	Strong's	Origin
And coming	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
in, he said		3004: to say	a prim. verb
to her, "Greetings,	χαῖρε (chaire)	5463: to rejoice, be glad	a prim. verb
favored	κεχαριτωμένη (kecharitōmenē)	5487: to make graceful, endow with grace	from charis

one! The Lord

κύριος
(kurios)

2962: lord, master

from kuros (authority)

[is] with you."

KJV Lexicon

και conjunction

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

εισελθων verb - second aorist active participle - nominative singular masculine

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

ο definite article - nominative singular masculine

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

αγγελος noun - nominative singular masculine

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

προς preposition

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

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

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.

χαιρε verb - present active imperative - second person singular

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

κεχαριτωμενη verb - perfect passive participle - nominative singular feminine

charitoo **khah'-ee-to'-o**: to grace, i.e. indue with special honor -- make accepted, be highly favoured.

ο definite article - nominative singular masculine 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.
μετα preposition meta met-ah' : denoting accompaniment; amid (local or causal);
σου personal pronoun - second person genitive singular sou soo : of thee, thy -- home, thee, thine (own), thou, thy.
ευλογημενη verb - perfect passive participle - nominative singular feminine eulogeo yoo-log-eh'-o : to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.
συ personal pronoun - second person nominative singular su soo : the person pronoun of the second person singular thou -- thou.
εν preposition en en : in, at, (up-)on, by, etc.
γυναιξιν noun - dative plural feminine gune goo-nay' : a woman; specially, a wife -- wife, woman.

Luke 1:29 .

.	Greek	Strong's	Origin
But she was very perplexed	διεταράχθη (dietarachthē)	1298: to agitate greatly	from dia and tarassó
at [this] statement,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and kept pondering	διελογίζετο (dielogizeto)	1260: to consider	from dia and logizomai
what kind	ποταπὸς (potapos)	4217: from what country?	from prim. roots and
of salutation	ἄσπασμός (aspasmos)	783: a greeting, salutation	from aspazomai

this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
was.			

KJV Lexicon

η definite article - nominative singular feminine

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

δε conjunction

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

ιδουσα verb - second aorist active participle - nominative singular feminine

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

διεταραχθη verb - aorist passive indicative - third person singular

diatarasso **dee-at-ar-as'-so**: to disturb wholly, i.e. agitate (with alarm) -- trouble.

επι preposition

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

τω definite article - dative singular masculine

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

λογω noun - dative singular masculine

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

αυτου personal pronoun - genitive 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

διελογιζετο verb - imperfect middle or passive deponent indicative - third person singular dialogizomai dee-al-og-id'-zom-ahee: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

ποταπος adjective - nominative singular masculine

potapos pot-ap-os': interrogatively, whatever, i.e. of what possible sort -- what (manner of).

ειη verb - present optative - third person singular

eien i'-ane: might (could, would, or should) be -- mean, + perish, should be, was, 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.

ασπασμος noun - nominative singular masculine

aspasmos as-pas-mos': a greeting (in person or by letter) -- greeting, salutation.

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.

Luke 1:30 .

.	Greek	Strong's	Origin
The angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
said		3004: to say	a prim. verb
to her, "Do not be afraid,	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
Mary;	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
for you have found	εὑρες (eures)	2147: to find	a prim. verb
favor	χάριν (charin)	5485: grace, kindness	a prim. word

with God.

θεῶ
(theō)

2316: God, a god

of uncertain origin

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

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

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

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.

ἄγγελος **noun - nominative singular masculine**

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

αὐτή **personal pronoun - dative singular feminine**

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

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.

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

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

μαριαμ **proper noun**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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

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

γάρ **conjunction**

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

other particles)

χαρις **noun - accusative singular feminine**

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

παρά **preposition**

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

τω **definite article - dative singular masculine**

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

θεω **noun - dative singular masculine**

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

Luke 1:31 .

.	Greek	Strong's	Origin
"And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
you will conceive	συλλήμψῃ (sullēmpsē)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
in your womb	γαστρὶ (gastri)	1064: the belly	of uncertain origin
and bear	τέξῃ (texē)	5088: to beget, bring forth	from a prim. root tek-
a son,	υἷόν (uion)	5207: a son	a prim. word
and you shall name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Him Jesus.	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

και conjunction

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

ιδου verb - second aorist active middle - second person singular

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

συλληψη verb - future middle deponent indicative - second person singular

sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

εν preposition

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

γαστρι noun - dative singular feminine

gaster **gas-tare'**: the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.

και conjunction

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

τεξη verb - future middle deponent indicative - second 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.

υιον noun - accusative singular masculine

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

και conjunction

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

καλεσεις verb - future active indicative - second person singular

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

το definite article - accusative singular neuter

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

ονομα noun - accusative singular neuter

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

αυτου personal pronoun - genitive singular masculine

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

ιησουν noun - accusative singular masculine

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

Luke 1:32 .

.	Greek	Strong's	Origin
"He will be great	μέγας (megas)	3173: great	a prim. word
and will be called	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
the Son	υἱός (uios)	5207: a son	a prim. word
of the Most High;	υψίστου (upsistou)	5310: highest, most high	superl. akin to hupsi- (on high)
and the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
God	θεός (theos)	2316: God, a god	of uncertain origin
will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Him the throne	θρόνον (thronon)	2362: a throne	probably from thranos (bench)
of His father	πατρός (patros)	3962: a father	a prim. word
David;		1160b: David, king of Isr.	of Hebrew origin David

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.

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

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

μέγας **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.

καί **conjunction**

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

υἱός **noun - nominative singular masculine**

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

ὕψιστος **adjective - genitive singular masculine**

hupsistos hoop'-sis-tos: highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

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)).

καί **conjunction**

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

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

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

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

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.

ο definite article - nominative singular masculine	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεος noun - nominative singular masculine	
theos theh'-os :	a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
τον definite article - accusative singular masculine	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θρονον noun - accusative singular masculine	
thronos thron'-os :	a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.
δαυιδ proper noun	
Dabid dab-eed' :	Dabid (i.e. David), the Israelite king -- David.
του definite article - genitive singular masculine	
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πατρος noun - genitive singular masculine	
pater pat-ayr' :	a father (literally or figuratively, near or more remote) -- father, parent.
αυτου personal pronoun - genitive singular masculine	
autos ow-tos' :	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 1:33 .

.	Greek	Strong's	Origin
and He will reign	βασιλεύσει (basileusei)	936: to be king, reign	from basileus
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of Jacob	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob

forever,	αἰῶνας (aiōnas)	165: a space of time, an age	from a prim. root appar. mean. continued duration
and His kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
will have no	οὐκ (ouk)	3756: not, no	a prim. word
end."	τέλος (telos)	5056: an end, a toll	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

βασιλευσει verb - future active indicative - third person singular
basileuo bas-il-yoo'-o: to rule -- king, reign.

ἐπὶ preposition

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

ὁν definite article - accusative singular masculine

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

οἶκον noun - accusative singular masculine

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

ιακωβ proper noun

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

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

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)

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.

βασιλειας **noun - genitive singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

ουκ **particle - nominative**

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

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.

τελος **noun - nominative singular neuter**

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

Luke 1:34 .

.	Greek	Strong's	Origin
Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
said		3004: to say	a prim. verb
to the angel,	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word

"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
be, since	ἐπεὶ (epēi)	1893: when, because	from epi and ei
I am a virgin?"	ἄνδρα (andra)	435: a man	a prim. word

KJV Lexicon

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

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

δε **conjunction**

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

μαριαμ **proper noun**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

αγγελον **noun - accusative singular masculine**

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

πως **adverb - interrogative**

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

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

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

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).

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.

ανδρα noun - accusative singular masculine

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

ου particle - nominative

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

γινωσκω verb - present active indicative - first person singular

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

Luke 1:35 .

.	Greek	Strong's	Origin
The angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to her, "The Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
will come	ἐπελεύσεται (epeleusetai)	1904: to come to or upon	from epi and erchomai
upon you, and the power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
of the Most High	ὑψίστου	5310: highest, most high	superl. akin to hupsi- (on high)

	(upsistou)		
will overshadow	ἐπισκιάσει (episkiasei)	1982: to overshadow	from epi and skia
you; and for that reason	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
the holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Child	γεννώμενον (gennōmenon)	1080: to beget, to bring forth	from genna (descent, birth)
shall be called	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
the Son	υἱὸς (uios)	5207: a son	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

καὶ conjunction

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

ἀποκριθεις verb - aorist passive deponent participle - nominative singular masculine

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

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.

ἄγγελος noun - nominative singular masculine

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

εἶπεν verb - second aorist active indicative - third person singular

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

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

πνευμα noun - nominative singular neuter

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

αγιον adjective - nominative singular neuter

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

επελευσεται verb - future middle deponent indicative - third person singular

eperchomai ep-er'-khom-ahee: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

επι preposition

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

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

δυναμις noun - nominative singular feminine

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

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.

επισκιασει verb - future active indicative - third person singular

episkiazo ep-ee-skee-ad'-zo: to cast a shade upon, i.e. (by analogy) to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence -- overshadow.

σοι personal pronoun - second person dative singular

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

διο conjunction

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

και conjunction

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

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.

γεννωμενον verb - present passive participle - nominative singular neuter

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

αγιον adjective - nominative singular neuter

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

κληθησεται verb - future passive indicative - third person singular

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

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.

θεου noun - genitive singular masculine

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

Luke 1:36 .

.	Greek	Strong's	Origin
"And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
your relative	συγγενίς (sungenis)	4773b: a kinswoman	fem. from suggenés
Elizabeth	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba
has also	καὶ (kai)	2532: and, even, also	a prim. conjunction
conceived	συνείληφεν	4815: to collect, i.e. to take, by impl. to take part with, spec.	from sun and lambanó

	(suneilēphen)	to conceive	
a son	υἱὸν (uion)	5207: a son	a prim. word
in her old age;	γῆρει (gērei)	1094: old age	a prim. word
and she who was called	καλουμένη (kaloumenē)	2564: to call	a prim. word
barren	στεῖρα (steira)	4723: barren	from steiros (barren)
is now in her sixth	ἕκτος (ektos)	1623: sixth	ord. from hex
month.	μήν (mēn)	3376: a month	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

ἰδοῦ **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

ελισαβετ **proper noun**

Elisabet el-ee-sab'-et: Elisabet, an Israelitess -- Elisabeth.

η **definite article - nominative singular feminine**

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

συγγενης **adjective - nominative singular feminine**

suggenes soong-ghen-ace': a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

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

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

και conjunction

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

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

συνειληφια verb - perfect active participle - nominative singular feminine

sullambano sool-lam-ban'-o: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

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.

εν preposition

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

γηρει noun - dative singular neuter

geras ghay'-ras: senility -- old age.

αυτης personal pronoun - genitive singular feminine

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

και conjunction

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

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.

μην particle

men mane: a month -- month.

εκτος adjective - nominative singular masculine

hektos hek'-tos: sixth -- sixth.

εστιν verb - present indicative - third person singular

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

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

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.

καλουμένη **verb - present passive participle - dative singular feminine**
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)).

στειρα **noun - dative singular feminine**
steiros sti'-ros: sterile -- barren.

Luke 1:37 .

.	Greek	Strong's	Origin
"For nothing	οὐκ (ouk)	3756: not, no	a prim. word
will be impossible	ἀδυνατήσει (adunatēsei)	101: to be unable	from adunatos
with God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

οτι conjunction

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

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.

αδυνατησει verb - future active indicative - third person singular

adunateo ad-oo-nat-eh'-o: to be unable, i.e. (passively) impossible -- be impossible.

παρα preposition

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

τω definite article - dative singular masculine

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

θεω noun - dative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
πας adjective - nominative singular neuter pas pas: apparently a primary word; all, any, every, the whole
ρημα noun - nominative singular neuter rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

Luke 1:38 .

.	Greek	Strong's	Origin
And Mary	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
said,		3004: to say	a prim. verb
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the bonds slave		1401: a slave	of uncertain derivation
of the Lord;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
may it be done	γένοιτο (genoito)	1096: to come into being, to happen, to become	from a prim. root gen-
to me according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to your word."	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
And the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
departed	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
from her.			

KJV Lexicon

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

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

δε **conjunction**

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

μαριαμ **proper noun**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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

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

η **definite article - nominative singular feminine**

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

δουλη **noun - nominative singular feminine**

double **doo'-lay**: a female slave (involuntarily or voluntarily) -- handmaid(-en).

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.

γενοιτο **verb - second aorist middle deponent passive deponent - third person singular**

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

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

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

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.

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

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

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

και **conjunction**

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

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

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

απ **preposition**

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

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

ο **definite article - nominative singular masculine**

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

αγγελος **noun - nominative singular masculine**

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

Luke 1:39 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
at this	ταύταις (tautais)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
time	ἡμέραις (ēmerais)	2250: day	a prim. word
Mary	Μαριάμ	3137: Mary, the name of	of Hebrew origin Miryam

	(mariam)	several Christian women	
arose	Ἀναστᾶσα (anastasa)	450: to raise up, to rise	from ana and histémi
and went	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
in a hurry	σπουδῆς (spoudēs)	4710: haste, diligence	from speudó
to the hill country,	ὄρεινὴν (oreinēn)	3714: mountainous, the hill country	from oros
to a city	πόλιν (polin)	4172: a city	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

KJV Lexicon

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

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

δε **conjunction**

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

μαριαμ **proper noun**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

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.

ταυταις **demonstrative pronoun - dative plural feminine**

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

επορευθη **verb - aorist passive deponent indicative - third person singular**

poreuomai **por-yoo'-om-ahēe**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις **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.

ορεινην **adjective - accusative singular feminine**

oreinos **or-i-nos**: mountainous, i.e. the Highlands (of Judaea) -- hill country.

μετα **preposition**

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

σπουδης **noun - genitive singular feminine**

spoude **spoo-day'**: speed, i.e. (by implication) despatch, eagerness, earnestness -- business, (earnest) care(-fulness), diligence, forwardness, haste.

εις **preposition**

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

πολιν **noun - accusative singular feminine**

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

ιουδα **noun - genitive singular masculine**

louda **ee-oo-dah'**: Judah (i.e. Jehudah or Juttah), a part of (or place in) Palestine -- Judah.

Luke 1:40 .

.	Greek	Strong's	Origin
and entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the house	οἶκον	3624: a house, a dwelling	a prim. word

	(oikon)		
of Zacharias	Ζαχαρίου (zachariou)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
and greeted	ἡσπάσατο (ēspasato)	782: to welcome, greet	a prim. verb
Elizabeth.	Ελισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba

KJV Lexicon

και conjunction

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

εισηλθεν verb - second aorist active indicative - third person singular

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

εις preposition

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

τον definite article - accusative singular masculine

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

οικον noun - accusative singular masculine

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

ζαχαριου noun - genitive singular masculine

Zacharias dzakh-ar-ee'-as: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

και conjunction

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

ησπασατο verb - aorist middle deponent indicative - third person singular

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

την **definite article - accusative singular feminine**

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

ελισαβετ **proper noun**

Elisabet **el-ee-sab'-et**: Elisabet, an Israelitess -- Elisabeth.

Luke 1:41 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Elizabeth	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba
heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
Mary's	Μαρίας (marias)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
greeting,	ἀσπασμὸν (aspasmon)	783: a greeting, salutation	from aspazomai
the baby	βρέφος (brephos)	1025: an unborn or a newborn child	a prim. word
leaped	ἐσκίρτησεν (eskirtēsen)	4640: to leap	from skairó (to skip)
in her womb;	κοιλία (koilia)	2836: belly	from koilos (hollow)
and Elizabeth	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba
was filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit.	πνεύματος	4151: wind, spirit	from pneó

(pneumatos)

KJV Lexicon

και conjunction

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

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

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

ως adverb

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

ηκουσεν verb - aorist active indicative - third person singular

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

η definite article - nominative singular feminine

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

ελισαβετ proper noun

Elisabet el-ee-sab'-et: Elisabet, an Israelitess -- Elisabeth.

τον definite article - accusative singular masculine

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

ασπασμον noun - accusative singular masculine

asposmos as-pas-mos': a greeting (in person or by letter) -- greeting, salutation.

της definite article - genitive singular feminine

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

μαριας noun - genitive singular feminine

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

εσκιρτησεν verb - aorist active indicative - third person singular

skirtao skeer-tah'-o: to jump, i.e. sympathetically move (as the quickening of a fetus) --

leap (for joy).

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.

βρεφος **noun - nominative singular neuter**

brephos **bref'-os**: an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

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.

κοιλια **noun - dative singular feminine**

koilia **koy-lee'-ah**: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

αυτης **personal pronoun - genitive singular feminine**

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

και **conjunction**

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

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

pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

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.

η **definite article - nominative singular feminine**

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

ελισαβετ **proper noun**

Elisabet **el-ee-sab'-et**: Elisabet, an Israelitess -- Elisabeth.

Luke 1:42 .

.	Greek	Strong's	Origin
And she cried	ἀνεφώνησεν (anephōnēsen)	400: to cry out	from ana and phōnéō
out with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice	κραυγῇ (kraugē)	2906: an outcry	from krazó
and said,		3004: to say	a prim. verb
"Blessed	εὐλογημένη (eulogēmenē)	2127: to speak well of, praise	from eu and logos
[are] you among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
women,	γυναιξὶν (gunaixin)	1135: a woman	a prim. word
and blessed	εὐλογημένος (eulogēmenos)	2127: to speak well of, praise	from eu and logos
[is] the fruit	καρπὸς (karpos)	2590: fruit	a prim. word
of your womb!	κοιλίας (koilias)	2836: belly	from koilos (hollow)

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

ἀνεφωνήσεν verb - aorist active indicative - third person singular
anaphoneo an-af-o-neh'-o: to exclaim -- speak out.

φωνή noun - dative singular feminine

phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any

purpose), saying or language -- noise, sound, voice.

μεγαλη adjective - dative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

και conjunction

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

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

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

ευλογημενη verb - perfect passive participle - nominative singular feminine

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

συ personal pronoun - second person nominative singular

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

εν preposition

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

γυναιξιν noun - dative plural feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

και conjunction

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

ευλογημενος verb - perfect passive participle - nominative singular masculine

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

ο definite article - nominative singular masculine

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

καρπος noun - nominative singular masculine

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

της definite article - genitive singular feminine

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

κοιλιας noun - genitive singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

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

Luke 1:43 .

.	Greek	Strong's	Origin
"And how	πόθεν (pothen)	4159: from where	adverb from the same as posos
has it [happened] to me, that the mother	μήτηρ (mētēr)	3384: mother	a prim. word
of my Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
would come	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
to me?			

KJV Lexicon

καὶ **conjunction**

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

ποθεν **adverb - interrogative**

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

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

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

τοῦτο **demonstrative pronoun - nominative singular neuter**

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

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.

ελθῃ **verb - second aorist active subjunctive - third person singular**

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

ἡ **definite article - nominative singular feminine**

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

μητῆρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

τοῦ **definite article - genitive singular masculine**

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

κυρίου **noun - genitive singular masculine**

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

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

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

προς **preposition**

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

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

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

Luke 1:44 .

.	Greek	Strong's	Origin
"For behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the sound	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
of your greeting	ἀσπασμοῦ (aspasmou)	783: a greeting, salutation	from aspazomai
reached	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-

my ears,	ὠτα (ōta)	3775: the ear	a prim. word
the baby	βρέφος (brephos)	1025: an unborn or a newborn child	a prim. word
leaped	ἐσκίρτησεν (eskirtēsen)	4640: to leap	from skairó (to skip)
in my womb	κοιλία (koilia)	2836: belly	from koilos (hollow)
for joy.	ἀγαλλιάσει (agalliasei)	20: exultation, exuberant joy	from agalliaó

KJV Lexicon

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

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

γάρ conjunction

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

ὥς adverb

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

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

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

η definite article - nominative singular feminine

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.

του definite article - genitive singular masculine

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

ασπασμου **noun - genitive singular masculine**
aspasmos as-pas-mos': a greeting (in person or by letter) -- greeting, salutation.

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

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

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

ωτα **noun - accusative plural neuter**
ous ooce': the ear (physically or mentally) -- ear.

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

εσκιρτησεν **verb - aorist active indicative - third person singular**
skirtao skeer-tah'-o': to jump, i.e. sympathetically move (as the quickening of a fetus) -- leap (for joy).

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.

βρεφος **noun - nominative singular neuter**
brephos bref'-os': an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

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

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

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.

κοιλια **noun - dative singular feminine**
koilia koy-lee'-ah': a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

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

Luke 1:45 .

.	Greek	Strong's	Origin
"And blessed	μακαρία (makaria)	3107: blessed, happy	from makar (happy)
[is] she who believed	πιστεύσασα (pisteusasa)	4100: to believe, entrust	from pistis
that there would be a fulfillment	τελείωσις (teleiōsis)	5050: completion, perfection	from teleioó
of what had been spoken	λελαλημένοις (lélalēmenois)	2980: to talk	from lalos (talkative)
to her by the Lord."	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

και **conjunction**

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

μακαρια **adjective - nominative singular feminine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

η **definite article - nominative singular feminine**

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

πιστεύσασα **verb - aorist active participle - nominative singular feminine**

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

οτι **conjunction**

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

εσται verb - future indicative - third person singular

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

τελειωσις noun - nominative singular feminine

teleiosis tel-i'-o-sis: (the act) completion, i.e. (of prophecy) verification, or (of expiation) absolution -- perfection, performance.

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.

λελαλημενοις verb - perfect passive participle - dative plural neuter

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

αυτη personal pronoun - dative singular feminine

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

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

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.

Luke 1:46 .

.	Greek	Strong's	Origin
And Mary	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
said:		3004: to say	a prim. verb
"My soul	ψυχή (psuchē)	5590: breath, the soul	of uncertain origin
exalts	Μεγαλύνει (megaluneî)	3170: to make or declare great	from megas

the Lord,

κύριον
(kurion)

2962: lord, master

from kuros (authority)

KJV Lexicon

και conjunction

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

ειπεν verb - second aorist active indicative - third person singular

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

μαριαμ proper noun

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

μεγαλυνει verb - present active indicative - third person singular

megaluno **meg-al-oo'-no**: to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.

η definite article - nominative singular feminine

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

ψυχη noun - nominative singular feminine

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

μου personal pronoun - first person genitive singular

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

τον definite article - accusative singular masculine

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.

Luke 1:47 .

.	Greek	Strong's	Origin
And my spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
has rejoiced	ἠγαλλίασεν (ēgalliasen)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
in God	θεῷ (theō)	2316: God, a god	of uncertain origin
my Savior.	σωτῆρι (sōtēri)	4990: a savior, deliverer	from sózó

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

ἠγαλλιασεν verb - aorist active indicative - third person singular

agalliao ag-al-lee-ah'-o: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

το definite article - nominative singular neuter

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

πνευμα noun - nominative singular neuter

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

μου personal pronoun - first person genitive singular

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

ἐπί preposition

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

τῷ definite article - dative singular masculine

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

θεω noun - dative singular masculine

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

τω definite article - dative singular masculine

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

σωτηρι noun - dative singular masculine

soter so-tare': a deliverer, i.e. God or Christ -- saviour.

μου personal pronoun - first person genitive singular

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

Luke 1:48 .

.	Greek	Strong's	Origin
"For He has had regard	ἐπέβλεψεν (epeblepsen)	1914: to look on (with favor)	from epi and blepó
for the humble state	ταπεινῶσιν (tapeinōsin)	5014: low estate, humiliation	from tapeinoó
of His bonds slave;		1401: a slave	of uncertain derivation
For behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
from this time	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on all	πᾶσαι (pasai)	3956: all, every	a prim. word
generations	γενεαί (geneai)	1074: race, family, generation	from ginomai
will count me blessed.	μακαριοῦσιν (makariosin)	3106: to bless	from makarios

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.

επεβλεπεν verb - aorist active indicative - third person singular

epiblepo ep-ee-blep'-o: to gaze at (with favor, pity or partiality) -- look upon, regard, have respect to.

επι preposition

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

την definite article - accusative singular feminine

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

ταπεινωσιν noun - accusative singular feminine

tapeinosis tap-i'-no-sis: depression (in rank or feeling) -- humiliation, be made low, low estate, vile.

της definite article - genitive singular feminine

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

δουλης noun - genitive singular feminine

doule doo'-lay: a female slave (involuntarily or voluntarily) -- handmaid(-en).

αυτου personal pronoun - genitive singular masculine

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

ιδου verb - second aorist active middle - second person singular

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

γαρ conjunction

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

απο preposition

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

του **definite article - genitive singular masculine**

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

νυν **adverb**

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

μακαριουσιν **verb - future active indicative - third person - attic**

makarizo **mak-ar-id'-zo**: to beatify, i.e. pronounce (or esteem) fortunate -- call blessed, count happy.

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

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

πασαι **adjective - nominative plural feminine**

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

αι **definite article - nominative plural feminine**

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

γενεαι **noun - nominative plural feminine**

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

Luke 1:49 .

.	Greek	Strong's	Origin
"For the Mighty One	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
has done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
great things	μεγάλα (megala)	3173: great	a prim. word
for me; And holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
is His name.	ὄνομα (onoma)	3686: a name, authority, cause	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.

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)

μοι personal pronoun - first person dative singular

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

μεγαλεια adjective - accusative plural neuter

megaleios meg-al-i'-os: magnificent, i.e. (neuter, plural as noun) a conspicuous favor, or (subjectively) perfection -- great things, wonderful works.

ο definite article - nominative singular masculine

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

δυνατος adjective - nominative singular masculine

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

και conjunction

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

αγιον adjective - accusative singular neuter

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

το definite article - nominative singular neuter

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

ονομα noun - nominative singular neuter

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

αυτου personal pronoun - genitive singular masculine

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

Luke 1:50 .

.	Greek	Strong's	Origin
"AND HIS MERCY	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
IS UPON GENERATION	γενεὰς (geneas)	1074: race, family, generation	from ginomai
AFTER	καὶ (kai)	2532: and, even, also	a prim. conjunction
GENERATION	γενεὰς (geneas)	1074: race, family, generation	from ginomai
TOWARD THOSE	τὸ (to)	3588: the	the def. art.
WHO FEAR	φοβουμένοις (phoboumenois)	5399: to put to flight, to terrify, frighten	from phobos
HIM.			

KJV Lexicon

καὶ **conjunction**

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

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.

ελεος **noun - nominative singular masculine**

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

αυτου **personal pronoun - genitive singular masculine**

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

εις preposition

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

γενεας noun - accusative plural feminine

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

γενεων noun - genitive plural feminine

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

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.

φοβουμενοις verb - present middle or passive deponent participle - dative plural 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.

αυτον personal pronoun - accusative singular masculine

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

Luke 1:51 .

.	Greek	Strong's	Origin
"He has done	Ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
mighty deeds	κράτος (kratos)	2904: strength, might	a prim. word
with His arm;	βραχίονι (brachioni)	1023: the arm	cptv. of brachus
He has scattered	διεσκόρπισεν (dieskorpisen)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizō
[those who were] proud	ὑπερηφάνους (uperēphanous)	5244a: showing oneself above others	from huper and phainō
in the thoughts	διανοία (dianoia)	1271: the mind, disposition, thought	from dia and noeō

of their heart.

καρδίας
(kardias)

2588: heart

a prim. word

KJV Lexicon

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

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

κρατος **noun - accusative singular neuter**

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

εν **preposition**

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

βραχιονι **noun - dative singular masculine**

brachion **brakh-ee'-own**: the arm, i.e. (figuratively) strength -- arm.

αυτου **personal pronoun - genitive singular masculine**

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

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

diaskorpizo **dee-as-kor-pid'-zo**: to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander -- disperse, scatter (abroad), strew, waste.

υπερηφανους **adjective - accusative plural masculine**

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

διανοια **noun - dative singular feminine**

dianoia **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

καρδιας **noun - genitive singular feminine**

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

αυτων **personal pronoun - genitive plural masculine**

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

Luke 1:52 .

.	Greek	Strong's	Origin
"He has brought down	καθεῖλεν (katheilen)	2507: to take down, pull down	from kata and haireó
rulers	δυνάστας (dunastas)	1413: a ruler, a potentate	from dunamai
from [their] thrones,	θρόνων (thronōn)	2362: a throne	probably from thranos (bench)
And has exalted	ὑψωσεν (upsōsen)	5312: to lift or raise up, to exalt, uplift	from hupsos
those who were humble.	ταπεινούς (tapeinous)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word

KJV Lexicon

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

kathaireo **kath-ahee-reh'-o**: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

δυναστας **noun - accusative plural masculine**

dunastes **doo-nas'-tace**: a ruler or officer -- of great authority, mighty, potentate.

απο **preposition**

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

θρονων **noun - genitive plural masculine**

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

και **conjunction**

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

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

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

ταπεινους **adjective - accusative plural masculine**
tapeinos tap-i-nos': depressed, i.e. (figuratively) humiliated (in circumstances or disposition) -- base, cast down, humble, of low degree (estate), lowly.

Luke 1:53 .

.	Greek	Strong's	Origin
"HE HAS FILLED	ἐνέπλησεν (eneplēsen)	1705a: to fill up, by impl. to satisfy	from en and pimplēmi
THE HUNGRY	πεινῶντας (peinōntas)	3983: to hunger, be hungry	from peina (hunger)
WITH GOOD THINGS;	ἀγαθῶν (agathōn)	18: good	of uncertain origin
And sent away	ἐξαπέστειλεν (exapesteilen)	1821: to send forth or away	from ek and apostellō
the rich	πλουτοῦντας (ploutountas)	4147: to be rich	from ploutos
empty-handed.	κενούς (kenous)	2756: empty	a prim. word

KJV Lexicon

πεινῶντας **verb - present active participle - accusative plural masculine**
peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

ἐνεπλήσεν **verb - aorist active indicative - third person singular**
empiplemi em-pip'-lay-mee or: to fill in (up), i.e. (by implication) to satisfy -- fill.

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

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

with other particles or small words

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

plouteo **ploo-teh'-o**: to be (or become) wealthy -- be increased with goods, (be made, wax) rich.

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

exapostello **ex-ap-os-tel'-lo**: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

κενους **adjective - accusative plural masculine**

kenos **ken-os'**: empty -- empty, (in) vain.

Luke 1:54 .

.	Greek	Strong's	Origin
"He has given help	ἀντελάβετο (antelabeto)	482: to take instead of, take hold of	from anti and lambanó
to Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
His servant,	παιδὸς (paidos)	3816: a child, boy, youth	a prim. word
In remembrance		3403: to remind, remember	from a prim. verb
of His mercy,	ἐλέους (eleous)	1656: mercy, pity, compassion	a prim. word

KJV Lexicon

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

antilambanomai **an-tee-lam-ban'-om-ahee**: to take hold of in turn, i.e. succor; also to participate -- help, partaker, support.

ισραηλ **proper noun**

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

παιδος **noun - genitive singular masculine**
pais **paheece**: child, maid(-en), (man) servant, son, young man.

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

μνησθηναι **verb - aorist passive middle or passive deponent**
mnaomai **mnaah'-om-ahce**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

ελεους **noun - genitive singular neuter**
eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

Luke 1:55 .

.	Greek	Strong's	Origin
As He spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to our fathers,	πατέρας (pateras)	3962: a father	a prim. word
To Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
and his descendants	σπέρματι (spermati)	4690: that which is sown, i.e. seed	from speiró
forever."	αἰῶνα (aiōna)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

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

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.

προς preposition

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

τους definite article - accusative plural masculine

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

πατέρας noun - accusative plural masculine

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

ημων personal pronoun - first person genitive plural

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

τω definite article - dative singular masculine

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

αβρααμ proper noun

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

και conjunction

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

τω definite article - dative singular neuter

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

σπερματι noun - dative singular neuter

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

αυτου personal pronoun - genitive singular masculine

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

εις 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)

Luke 1:56 .

.	Greek	Strong's	Origin
And Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
stayed	ἔμεινεν (emeinen)	3306: to stay, abide, remain	a prim. verb
with her about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
three	τρεῖς (treis)	5140: three	a prim. cardinal number
months,	μῆνας (mēnas)	3376: a month	a prim. word
and [then] returned	ὑπέστρεψεν (upestrepse)	5290: to turn back, return	from hupo and strephó
to her home.	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

KJV Lexicon

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

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

δε **conjunction**

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

μαριαμ **proper noun**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

συν **preposition**

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

ωσει adverb

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

μηνας noun - accusative plural masculine

men mane: a month -- month.

τρεις adjective - accusative plural masculine

treis trice: three -- three.

και conjunction

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

υπεστρεψεν verb - aorist active indicative - third person singular

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

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

τον definite article - accusative singular masculine

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

οικον noun - accusative singular masculine

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

αυτης personal pronoun - genitive singular feminine

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

Luke 1:57 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the time	χρόνος (chronos)	5550: time	a prim. word

had come		4092a: to fill full of	perhaps from a prim. root ple
for Elizabeth	Ἑλισάβετ (elisabet)	1665: Elizabeth, an Israelitess	of Hebrew origin Elisheba
to give birth,	τεκεῖν (tekein)	5088: to beget, bring forth	from a prim. root tek-
and she gave	ἐγέννησεν (egennēsen)	1080: to beget, to bring forth	from genna (descent, birth)
birth		5088: to beget, bring forth	from a prim. root tek-
to a son.	υἱὸν (uion)	5207: a son	a prim. word

KJV Lexicon

τη **definite article - dative singular feminine**

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

δε **conjunction**

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

ελισαβετ **proper noun**

Elisabet el-ee-sab'-et: Elisabet, an Israelitess -- Elisabeth.

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

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

ο **definite article - nominative singular masculine**

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.

του **definite article - genitive singular masculine**

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

ΤΕΚΕΙΝ verb - second aorist active middle or passive deponent

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.

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

ΕΓΕΝΝΗΣΕΝ verb - aorist active indicative - third person singular

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

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.

Luke 1:58 .

.	Greek	Strong's	Origin
Her neighbors	περίοικοι (perioikoi)	4040: dwelling around, a neighbor	from peri and oikos
and her relatives	συγγενεῖς (sungeneis)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
that the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
had displayed His great	ἐμεγάλυνεν (emegalunen)	3170: to make or declare great	from megas
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
toward	μετ' (met)	3326: with, among, after	a prim. preposition

her; and they were
rejoicing

συνέχαιρον
(sunechairon)

4796: to rejoice with

from sun and chairó

with her.

KJV Lexicon

και conjunction

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

ηκουσαν verb - aorist active indicative - third person

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

οι definite article - nominative plural masculine

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

περιοικοι adjective - nominative plural masculine

perioikos **per-ee'-oy-kos**: housed around, i.e. neighboring (used elliptically as a noun) -- neighbour.

και conjunction

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

οι definite article - nominative plural masculine

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

συγγενεις adjective - nominative plural masculine

suggenes **soong-ghen-ace'**: a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

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

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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

megaluno **meg-al-oo'-no**: to make (or declare) great, i.e. increase or (figuratively) extol -- enlarge, magnify, shew great.

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.

το **definite article - accusative singular neuter**

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

ελεος **noun - accusative singular neuter**

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

αυτου **personal pronoun - genitive singular masculine**

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

μετ **preposition**

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

αυτης **personal pronoun - genitive singular feminine**

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

και **conjunction**

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

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

sugchairo **soong-khah'-ee-ro**: to sympathize in gladness, congratulate -- rejoice in (with).

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

Luke 1:59 .

.	Greek	Strong's	Origin
And it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that on the eighth	ὀγδόῃ (ogdoē)	3590: the eighth	ord. num. from októ

day	ἡμέρα (ēmera)	2250: day	a prim. word
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to circumcise	περιτεμεῖν (peritemein)	4059: to cut around, circumcise	from peri and the same as tomos
the child,	παῖδιον (paidion)	3813: a young child	dim. of pais
and they were going to call	ἐκάλουν (ekaloun)	2564: to call	a prim. word
him Zacharias,	Ζαχαρίαν (zacharian)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
after	ἐπὶ (epi)	1909: on, upon	a prim. preposition
his father.	πατρός (patros)	3962: a father	a prim. word

KJV Lexicon

καὶ conjunction

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

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

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

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.

οὐδὲν adjective - dative singular feminine

ogdoos **og'-do-os**: the eighth -- eighth.

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

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

περιτεμειν **verb - second aorist active middle or passive deponent**
peritemno **per-ee-tem'-no**: to cut around, i.e. (specially) to circumcise -- circumcise.

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

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

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

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

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

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

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

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

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

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

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

ζαχαριαν **noun - accusative singular masculine**
Zacharias **dzakh-ar-ee'-as**: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

Luke 1:60 .

.	Greek	Strong's	Origin
But his mother	μήτηρ (mētēr)	3384: mother	a prim. word
answered	ἀποκριθεῖσα (apokritheisa)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"No indeed;	οὐχί (ouchi)	3780: not, not at all	intens. of ou,
but he shall be called	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
John."	ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

KJV Lexicon

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

αποκριθεισα **verb - aorist passive deponent participle - nominative singular feminine**

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

η **definite article - nominative singular feminine**

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

μητηρ **noun - nominative singular feminine**

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

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

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

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

ουχι **particle - nominative**

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

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.

κληθησεται **verb - future passive indicative - third person singular**

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

ιωαννης **noun - nominative singular masculine**

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

Luke 1:61 .

.	Greek	Strong's	Origin
And they said	εἶπαν (eipan)	3004: to say	a prim. verb
to her, "There is no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
among	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
your relatives	συγγενείας (sungeneias)	4772: kinship, hence kinfolk, relatives	from suggenés

who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is called	καλεῖται (kaleitai)	2564: to call	a prim. word
by that name."	ὀνόματι (onomati)	3686: a name, authority, cause	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

εἶπον verb - second aorist active indicative - third person

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

προς preposition

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

αὐτήν personal pronoun - accusative singular feminine

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

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.

οὐδεις adjective - nominative singular masculine

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

ἐστιν verb - present indicative - third person singular

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

ἐν preposition

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

τή definite article - dative singular feminine

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

συγγενεια noun - dative singular feminine

suggeneia soong-ghen'-i-ah: relationship, i.e. (concretely) relatives -- kindred.

σου personal pronoun - second person genitive singular

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

ος relative pronoun - nominative singular masculine

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

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)).

τω definite article - dative singular neuter

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

ονοματι noun - dative singular neuter

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

τουτω demonstrative pronoun - dative singular neuter

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

Luke 1:62 .

.	Greek	Strong's	Origin
And they made signs	ἐνένευον (eneneuon)	1770: to nod at, i.e. beckon or communicate by gesture	from en and neuó
to his father,	πατρὶ (patri)	3962: a father	a prim. word
as to what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
he wanted	θέλοι (theloi)	2309: to will, wish	a prim. verb
him called.	καλεῖσθαι (kaleisthai)	2564: to call	a prim. word

KJV Lexicon

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

enneuo **en-nyoo'-o**: to nod at, i.e. beckon or communicate by gesture -- make signs.

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.

πατρι **noun - dative singular masculine**

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

αυτου **personal pronoun - genitive singular masculine**

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

το **definite article - accusative singular neuter**

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

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.

αν **particle**

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

θελει **verb - present active participle deponent - third person singular**

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

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

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

αυτον **personal pronoun - accusative singular masculine**

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

Luke 1:63 .

.	Greek	Strong's	Origin
And he asked	αἰτήσας (aitēsas)	154: to ask, request	a prim. verb
for a tablet	πινακίδιον (pinakidion)	4093: a writing tablet	dim. of pinax
and wrote	ἔγραψεν (egrapsen)	1125: to write	a prim. verb
as follows,	λέγων (legōn)	3004: to say	a prim. verb
"His name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
is John."	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
And they were all	πάντες (pantes)	3956: all, every	a prim. word
astonished.	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma

KJV Lexicon

και **conjunction**

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

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

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

πινακίδιον **noun - accusative singular neuter**

pinakidion pin-ak-id'-ee-on: a tablet (for writing on) -- writing table.

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

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-

ing, -ten).

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.

ιωαννης noun - nominative singular masculine

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

εστιν verb - present indicative - third person singular

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

το definite article - nominative singular neuter

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

ονομα noun - nominative singular neuter

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

αυτου personal pronoun - genitive singular masculine

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

και conjunction

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

εθαυμασαν verb - aorist active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

παντες adjective - nominative plural masculine

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

Luke 1:64 .

.	Greek	Strong's	Origin
And at once	παραχρημα (parachrēma)	3916: instantly	from para and chrēma
his mouth	στομα (stoma)	4750: the mouth	a prim. word
was opened	ανεωχθη (aneōchthē)	455: to open	from ana and oigó (to open)
and his tongue	γλωσσα	1100: the tongue, a language	from a prim. root glóch-

	(glōssa)		(projecting point)
[loosed], and he [began] to speak	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
in praise	εὐλογῶν (eulogōn)	2127: to speak well of, praise	from eu and logos
of God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

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

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

δε **conjunction**

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

το **definite article - nominative singular neuter**

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

στομα **noun - nominative singular neuter**

stoma **stom'-a**: edge, face, mouth.

αυτου **personal pronoun - genitive singular masculine**

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

παραχρημα **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

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.

γλωσσα **noun - nominative singular feminine**

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

αυτου personal pronoun - genitive singular masculine

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

και conjunction

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

ελαλει verb - imperfect active indicative - third person singular

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

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.

τον definite article - accusative singular masculine

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).

Luke 1:65 .

.	Greek	Strong's	Origin
Fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
on all	πάντας (pantas)	3956: all, every	a prim. word
those	τούς (tous)	3588: the	the def. art.
living around	περιοικοῦντας (perioikountas)	4039: to dwell around	from peri and oikeó
them; and all	πάντα (panta)	3956: all, every	a prim. word

these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
matters	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
were being talked about	διελαλεῖτο (dielaleito)	1255: to discuss	from dia and laleó
in all	ὅλη (olē)	3650: whole, complete	a prim. word
the hill country	ὄρεινῃ (oreinē)	3714: mountainous, the hill country	from oros
of Judea.		2453: Jewish, a Jew, Judea	from Ioudas

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

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

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

ἐπὶ preposition

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

πᾶντς adjective - accusative plural masculine

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

φοβος noun - nominative singular masculine

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

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.

περιοικουντας verb - present active participle - accusative plural masculine
perioikeo per-ee-oy-keh'-o: to reside around, i.e. be a neighbor -- dwell round about.

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

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

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

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

ορεινη adjective - dative singular feminine
oreinos or-i-nos: mountainous, i.e. the Highlands (of Judaea) -- hill country.

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

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

διαλαλειτο verb - imperfect passive indicative - third person singular
dialaleo dee-al-al-eh'-o: to talk throughout a company, i.e. converse or (genitive case) publish -- commune, noise abroad.

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

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

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

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.

Luke 1:66 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
who heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
them kept	ἔθεντο (ethento)	5087: to place, lay, set	from a prim. root the-
them in mind,	καρδία (kardia)	2588: heart	a prim. word
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then		686: therefore (an illative particle)	a prim. particle
will this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
child	παιδίον (paidion)	3813: a young child	dim. of pais
[turn out to] be?" For the hand	χεῖρ (cheir)	5495: the hand	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
was certainly	καὶ (kai)	2532: and, even, also	a prim. conjunction
with him.			

KJV Lexicon

και conjunction

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

εθεντο verb - second aorist middle indicative - third person

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

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.

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.

εν preposition

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

τη definite article - dative singular feminine

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

καρδια noun - dative singular feminine

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

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

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.

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.

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

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

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

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).

εσται verb - future indicative - third person singular
esomai es'-om-ahē: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

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

χειρ noun - nominative singular feminine
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

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.

ην verb - imperfect indicative - third person singular
en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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

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

Luke 1:67 .

■			
.	Greek	Strong's	Origin

And his father	πατήρ (patēr)	3962: a father	a prim. word
Zacharias	Ζαχαρίας (zacharias)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
was filled		4092a: to fill full of	perhaps from a prim. root ple
with the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
and prophesied,	ἐπροφήτευσεν (eprophēteusen)	4395: to foretell, tell forth, prophesy	from prophētés
saying:	λέγων (legōn)	3004: to say	a prim. verb

KJV Lexicon

και conjunction

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

ζαχαρίας noun - nominative singular masculine

Zacharias dzakh-ar-ee'-as: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

ο definite article - nominative singular masculine

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

πατήρ noun - nominative singular masculine

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

αυτου personal pronoun - genitive singular masculine

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

επλησθη **verb - aorist passive indicative - third person singular**
pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

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.

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

προφητευσεν **verb - aorist active indicative - third person singular**
propheteuo **prof-ate-yoo'-o**: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

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.

Luke 1:68 .

.	Greek	Strong's	Origin
"Blessed	Ευλογητός (eulogētos)	2128: well spoken of, i.e. blessed	from eulogéo
[be] the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
God	θεός (theos)	2316: God, a god	of uncertain origin
of Israel,	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
For He has visited	ἐπεσκέψατο (epeskepsato)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
us and accomplished	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
redemption	λύτρωσιν (lutrōsin)	3085: a ransoming, a redemption	from lutroó

for His people,

λαῶν
(laō)

2992: the people

a prim. word

KJV Lexicon

ευλογητος **adjective - nominative singular masculine**
eulogetos **yoo-log-ay-tos'**: adorable -- blessed.

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

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

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

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

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

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

επισκεψατο **verb - aorist middle deponent indicative - third 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.

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

εποιησεν **verb - aorist active indicative - third person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

λυτρωσιν noun - accusative singular feminine lutrosis loo'-tro-sis: a ransoming (figuratively) -- + redeemed, redemption.
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.
αυτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 1:69 .

.	Greek	Strong's	Origin
And has raised	ἤγειρεν (ēgeiren)	1453: to waken, to raise up	a prim. verb
up a horn	κέρας (keras)	2768: a horn	a prim. word
of salvation	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
for us In the house	οἰκῷ (oikō)	3624: a house, a dwelling	a prim. word
of David		1160b: David, king of Isr.	of Hebrew origin David
His servant--	παιδὸς (paidos)	3816: a child, boy, youth	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

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

κερας **noun - accusative singular neuter**
keras **ker'-as**: a horn -- horn.

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

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.

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.

δαυιδ **proper noun**
Dabid **dab-eeed'**: Dabid (i.e. David), the Israelite king -- David.

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

παιδος **noun - genitive singular masculine**
pais **paheece**: child, maid(-en), (man) servant, son, young man.

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

Luke 1:70 .

.	Greek	Strong's	Origin
As He spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
by the mouth	στόματος	4750: the mouth	a prim. word

	(stomatos)		
of His holy	ἁγίων (agiōn)	40: sacred, holy	from a prim. root
prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
from of old--	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

καθως **adverb**

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

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.

δια **preposition**

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

στοματος **noun - genitive singular neuter**

stoma **stom'-a**: edge, face, mouth.

των **definite article - genitive plural masculine**

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

αγιων **adjective - genitive plural masculine**

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

των **definite article - genitive plural masculine**

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

απ **preposition**

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

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)

προφητων **noun - genitive plural masculine**

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

αυτου **personal pronoun - genitive singular masculine**

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

Luke 1:71 .

.	Greek	Strong's	Origin
Salvation	σωτηρίαν (sōtērian)	4991: deliverance, salvation	from sōtér
FROM OUR ENEMIES,	ἐχθρῶν (echthrōn)	2190: hostile	from echthos (hatred)
And FROM THE HAND	χειρὸς (cheiros)	5495: the hand	a prim. word
OF ALL	πάντων (pantōn)	3956: all, every	a prim. word
WHO HATE	μισούντων (misountōn)	3404: to hate	from misos (hatred)
US;			

KJV Lexicon

σωτηριαν **noun - accusative singular feminine**

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

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)

ἐχθρῶν adjective - genitive plural masculine

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

ἡμῶν personal pronoun - first person genitive plural

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

καὶ conjunction

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

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)

χειρὸς noun - genitive singular feminine

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

παντῶν adjective - genitive plural masculine

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

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.

μισούντων verb - present active participle - genitive plural masculine

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

ἡμᾶς personal pronoun - first person accusative plural

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

Luke 1:72 .

.	Greek	Strong's	Origin
To show	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
toward	μετὰ (meta)	3326: with, among, after	a prim. preposition

our fathers,	πατέρων (paterōn)	3962: a father	a prim. word
And to remember		3403: to remind, remember	from a prim. verb
His holy	ἁγίας (agias)	40: sacred, holy	from a prim. root
covenant,	διαθήκης (diathēkēs)	1242: testament, will, covenant	from diatithēmi

KJV Lexicon

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)

ελεος **noun - accusative singular neuter**

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

μετα **preposition**

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

των **definite article - genitive plural masculine**

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

πατερων **noun - genitive plural masculine**

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

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

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

και **conjunction**

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

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

mnaomai **mnaah'-om-ah-ee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

διαθηκης **noun - genitive singular feminine**

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

αγίας **adjective - genitive singular feminine**

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

αυτου **personal pronoun - genitive singular masculine**

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

Luke 1:73 .

.	Greek	Strong's	Origin
The oath	ὄρκον (orkon)	3727: an oath	akin to erkos (fence, enclosure)
which	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He swore	ὥμοσεν (ōmosen)	3660: to swear, take an oath	and omnumi; a prim. verb
to Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
our father,	πατέρα (patera)	3962: a father	a prim. word

KJV Lexicon

ορκον **noun - accusative singular masculine**

horkos **hor'-kos**: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

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.

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

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

προς **preposition**

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

αβρααμ **proper noun**

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

τον **definite article - accusative singular masculine**

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

πατερα **noun - accusative singular masculine**

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

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

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

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.

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

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

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

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

Luke 1:74 .

.	Greek	Strong's	Origin
To grant		1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us that we, being rescued	ῥυσθέντας (rusthentas)	4506: to draw to oneself, i.e. deliver	akin to eruó (to drag)
from the hand	χειρὸς (cheiros)	5495: the hand	a prim. word
of our enemies,	ἐχθρῶν (echthrōn)	2190: hostile	from echthos (hatred)
Might serve	λατρεύειν (latreuein)	3000: to serve	from latris (a hired servant)

Him without fear,

ἀφόβως
(aphobōs)

870: without fear

adverb from alpha (as a neg.
prefix) and phobos

KJV Lexicon

αφοβως **adverb**

aphobos **af-ob'-oce**: fearlessly -- without fear.

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)

χειρος **noun - genitive singular feminine**

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

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.

εχθρων **adjective - genitive plural masculine**

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

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

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

ρυσθεντας **verb - aorist passive participle - accusative plural masculine**

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

λατρευειν **verb - present active infinitive**

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

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

Luke 1:75 .

.	Greek	Strong's	Origin
In holiness	ὁσιότητι (osiotēti)	3742: piety, holiness	from hosios
and righteousness	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
Him all	πάσαις (pasais)	3956: all, every	a prim. word
our days.	ἡμέραις (ēmerais)	2250: day	a prim. word

KJV Lexicon

εν preposition

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

οσιότητι noun - dative singular feminine

hosiotēs **hos-ee-ot'-ace**: piety -- holiness.

και conjunction

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

δικαιοσύνη noun - dative singular feminine

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

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

πασας adjective - accusative plural feminine

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

τας **definite article - accusative plural feminine**

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

ημερας **noun - accusative 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.

ζωης **noun - genitive singular feminine**

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

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

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

Luke 1:76 .

.	Greek	Strong's	Origin
"And you, child,	παιδίου (paidion)	3813: a young child	dim. of pais
will be called	κληθήση (klēthēsē)	2564: to call	a prim. word
the prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
of the Most High;	υψίστου (upsistou)	5310: highest, most high	superl. akin to hupsi- (on high)
For you will go	προπορεύση (proporeusē)	4313: to make to go before, to cause to go before	from pro and poreuomai
on BEFORE	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
TO PREPARE	ἐτοιμάσαι (etoimasai)	2090: to prepare	from hetoimos

HIS WAYS;

ὁδοῦς
(odous)

3598: a way, road

a prim. word

KJV Lexicon

και conjunction

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

συ personal pronoun - second person nominative singular

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

παιδιον noun - vocative 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.

προφητης noun - nominative singular masculine

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

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.

κληθηση verb - future passive indicative - second person singular

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

προπορευση verb - future middle deponent indicative - second person singular

proporeuomai prop-or-yoo'-om-ahee: to precede (as guide or herald) -- go before.

γαρ conjunction

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

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.

προσωπου noun - genitive singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect,

appearance, surface; by implication, presence, person

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.

ετοιμασαι verb - aorist active middle or passive deponent

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

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.

αυτου personal pronoun - genitive singular masculine

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

Luke 1:77 .

.	Greek	Strong's	Origin
To give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to His people	λαῶ (laō)	2992: the people	a prim. word
[the] knowledge	γινῶσιν (gnōsin)	1108: a knowing, knowledge	from ginóskó
of salvation	σωτηρίας (sōtērias)	4991: deliverance, salvation	from sōtér
By the forgiveness	ἀφέσει (aphesei)	859: dismissal, release, fig. pardon	from aphíemi
of their sins,	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

του **definite article - genitive singular masculine**

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

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

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

γνωσιν **noun - accusative singular feminine**

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

σωτηρίας **noun - genitive singular feminine**

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

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.

αυτου **personal pronoun - genitive 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.

αφεσει **noun - dative singular feminine**

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

αμαρτιων **noun - genitive plural feminine**

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

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

Luke 1:78 .

.	Greek	Strong's	Origin
Because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the tender	σπλάγχνα	4698: the inward parts (heart,	of uncertain origin

	(splanchna)	liver, lungs, etc.), fig. the emotions	
mercy	ἐλέους (eleous)	1656: mercy, pity, compassion	a prim. word
of our God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
With which	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Sunrise	ἀνατολῇ (anatolē)	395: a rising	from anatelló
from on high	ὑψους (upsous)	5311: height	from hupsi (on high, aloft)
will visit	ἐπισκέπεται (episkepsetai)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
us,			

KJV Lexicon

δια preposition

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

σπλαγχνα noun - accusative plural neuter

splagchnon **splangkh'-non**: an intestine (plural); figuratively, pity or sympathy -- bowels, inward affection, + tender mercy.

ελεους noun - genitive singular neuter

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

θεου noun - genitive singular masculine

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

ημων personal pronoun - first person genitive plural

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

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.
ΕΠΕΣΚΕΨΑΤΟ verb - aorist middle deponent indicative - third 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.
ημας personal pronoun - first person accusative plural hemas hay-mas': us -- our, us, we.
ανατολη noun - nominative singular feminine anatole an-at-ol-ay': a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural) -- dayspring, east, rising.
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)
υψους noun - genitive singular neuter hupsos hoop'-sos: elevation, i.e. (abstractly) altitude, (specially), the sky, or (figuratively) dignity -- be exalted, height, (on) high.

Luke 1:79 .

.	Greek	Strong's	Origin
TO SHINE	ἐπιφάναι (epiphanai)	2014: to show forth, i.e. to appear	from epi and phainó
UPON THOSE	τοῖς (tois)	3588: the	the def. art.
WHO SIT	καθημένοις (kathēmenois)	2521: to be seated	from kata and hémai (to sit)
IN DARKNESS	σκότει (skotei)	4655: darkness	a prim. word
AND THE SHADOW	σκιᾷ (skia)	4639: shadow	a prim. word
OF DEATH,	θανάτου (thanatou)	2288: death	from thnéskó

To guide	κατευθύναι (kateuthunai)	2720: to make straight	from kata and euthunó
our feet	πόδας (podas)	4228: a foot	a prim. word
into the way	ὁδὸν (odon)	3598: a way, road	a prim. word
of peace."	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

KJV Lexicon

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

epiphaino ep-ee-fah'-ee-no: to shine upon, i.e. become (literally) visible or (figuratively) known -- appear, give light.

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.

ἐν **preposition**

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

σκοτει **noun - dative singular neuter**

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

καὶ **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.

θανατου **noun - genitive singular masculine**

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

καθημενοις **verb - present middle or passive deponent participle - dative plural masculine**

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

του **definite article - genitive singular masculine**

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

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

kateuthuno **kat-yoo-thoo'-no**: to straighten fully, i.e. (figuratively) direct -- guide, 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.

ποδας **noun - accusative plural masculine**

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

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

οδον **noun - accusative singular feminine**

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

ειρηνης **noun - genitive singular feminine**

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

Luke 1:80 .

.	Greek	Strong's	Origin
And the child	παιδίον (paidion)	3813: a young child	dim. of pais
continued to grow	ἡύξανεν (ēuxanen)	837: to make to grow, to grow	a prol. form of a prim. verb
and to become strong	ἐκρᾱταιοῦτο (ekrataiouto)	2901: to strengthen	from kratos
in spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and he lived		1510: I exist, I am	a prol. form of a prim. and defective verb

in the deserts	ἐρήμοις (erēmois)	2048: solitary, desolate	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
of his public appearance	ἀναδείξεως (anadeixeōs)	323: a showing forth	from anadeiknumi
to Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

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).

παιδιον **noun - nominative singular neuter**

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

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

auzano **owx-an'-o:** to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

και **conjunction**

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

εκρταιιουτο **verb - imperfect passive indicative - third person singular**

krataioo **krat-ah-yo'-o:** to empower, i.e. (passively) increase in vigor -- be strengthened, be (wax) strong.

πνευματι **noun - dative singular neuter**

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

και conjunction

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

ην verb - imperfect indicative - third person singular

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

εν preposition

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

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.

ερημοις adjective - dative plural feminine

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

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).

ημερας noun - genitive singular feminine

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

αναδειξεν noun - genitive singular feminine

anadeixis **an-ad'-ike-sis**: (the act of) exhibition -- shewing.

αυτου personal pronoun - genitive singular masculine

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

προς preposition

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

τον definite article - accusative singular masculine

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

ισραηλ proper noun

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

Luke 2:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in those	ἐκεῖναις (ekeinais)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days	ἡμέραις (ēmerais)	2250: day	a prim. word
a decree	δόγμα (dogma)	1378: an opinion, (a public) decree	from dokeó
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out from Caesar	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
Augustus,	Αυγούστου (augoustou)	828: Augustus, the name of a Rom. emperor	of Latin origin
that a census be taken	ἀπογραφεσθαι (apographesthai)	583: to copy, enroll	from apo and graphó
of all	πᾶσαν (pasan)	3956: all, every	a prim. word
the inhabited earth.	οἰκουμένην (oikoumenēn)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó

KJV Lexicon

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

δε **conjunction**

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

εν **preposition**

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

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.

εκειναις **demonstrative pronoun - dative plural feminine**

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

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.

δογμα **noun - nominative singular neuter**

dogma **dog'-mah**: a law (civil, ceremonial or ecclesiastical) -- decree, ordinance.

παρα **preposition**

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

καισαρος **noun - genitive singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

αυγουστου **noun - genitive singular masculine**

Augustos **ow'-goos-tos**: Augustus, a title of the Roman emperor -- Augustus.

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

apographo **ap-og-raf'-o**: to write off (a copy or list), i.e. enrol -- tax, write.

πασαν **adjective - accusative singular feminine**

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

την **definite article - accusative singular feminine**

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

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.

Luke 2:2 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
was the first	πρώτη (prōtē)	4413: first, chief	contr. superl. of pro
census	ἀπογραφὴ (apographē)	582: a register, enrollment	from apographó
taken	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
while Quirinius	Κυρηνίου (kurēniou)	2958: Quirinius, a governor of Syria	of Latin origin
was governor	ἡγεμονεύοντος (ēgemoneuontos)	2230: to command	from hégemón
of Syria.	Συρίας (surias)	4947: Syria, a region N. and E. of Pal.	of uncertain origin, perhaps related to Tsor

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.

απογραφη **noun - nominative singular feminine**

apographe ap-og-raf-ay': an enrollment; by implication, an assessment -- taxing.

πρωτη **adjective - nominative singular feminine**

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

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

ηγεμονευοντος **verb - present active participle - genitive singular masculine**
hegemoneuo **hayg-em-on-yoo'-o**: to act as ruler -- be governor.

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

συριας **noun - genitive singular feminine**
Suria **soo-ree'-ah**: Syria (i.e. Tsyria or Tyre), a region of Asia -- Syria.

κυρηγιου **noun - genitive singular masculine**
Kurenios **koo-ray'-nee-os**: Cyrenius (i.e. Quirinus), a Roman -- Cyrenius.

Luke 2:3 .

.	Greek	Strong's	Origin
And everyone	πάντες (pantes)	3956: all, every	a prim. word
was on his way	ἐπορεύοντο (eporeuonto)	4198: to go	from poros (a ford, passage)
to register for the census,	ἀπογράφεσθαι (apographesthai)	583: to copy, enroll	from apo and graphó
each	ἕκαστος (ekastos)	1538: each, every	a prim. word
to his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
city.	πόλιν (polin)	4172: a city	a prim. word

KJV Lexicon

και conjunction

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

επορευοντο verb - imperfect middle or passive deponent indicative - third person

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

παντες adjective - nominative plural masculine

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

απογραφεισθαι verb - present passive middle or passive deponent

apographo ap-og-raf'-o: to write off (a copy or list), i.e. enrol -- tax, write.

εκαστος adjective - nominative singular masculine

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

εις preposition

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

την definite article - accusative singular feminine

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

ιδιαν adjective - accusative singular feminine

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

πολιν noun - accusative singular feminine

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

Luke 2:4 .

.	Greek	Strong's	Origin
Joseph	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
went	Ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up from Galilee,	Γαλιλαίας	1056: Galilee, the northern	of Hebrew origin galil

	(galilaias)	region of Pal., also the name of a sea (same as NG5085)	
from the city	πόλεως (poleōs)	4172: a city	a prim. word
of Nazareth,	Ναζαρεθ (nazareth)	3478: Nazareth, a city in Galilee	of uncertain derivation
to Judea,		2453: Jewish, a Jew, Judea	from Ioudas
to the city	πόλιν (polin)	4172: a city	a prim. word
of David		1160b: David, king of Isr.	of Hebrew origin David
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
is called	καλεῖται (kaleitai)	2564: to call	a prim. word
Bethlehem,	Βηθλέεμ (bēthleem)	965: "house of bread," Bethlehem, a city near Jer.	of Hebrew origin Beth
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
he was of the house	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
and family	πατριᾶς (patrias)	3965: lineage, family	from patér
of David,		1160b: David, king of Isr.	of Hebrew origin David

KJV Lexicon

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

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

come (up).

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

ιωσηφ proper noun

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

απο preposition

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

της definite article - genitive singular feminine

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

γαλιλαιας noun - genitive singular feminine

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

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)

πολεως noun - genitive singular feminine

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

ναζαρετ proper noun

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

εις preposition

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

την definite article - accusative singular feminine

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

ιουδαιαν noun - accusative singular feminine

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

εις preposition

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

πολιν noun - accusative singular feminine

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

δαυιδ proper noun

Dabid dab-ee'd': Dabid (i.e. David), the Israelite king -- David.

ητις relative pronoun - nominative singular feminine

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

καλεται 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)).

βηθλεεμ proper noun

Bethleem bayth-leh-em': Bethleem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.

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.

ειναι verb - present infinitive

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

αυτον personal pronoun - accusative singular masculine

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

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)

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.

και conjunction

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

πατριας noun - genitive singular feminine

patria pat-ree-ah': paternal descent, i.e. (concretely) a group of families or a whole race (nation) -- family, kindred, lineage.

δαυιδ proper noun

Dabid dab-ee'd': Dabid (i.e. David), the Israelite king -- David.

Luke 2:5 .

.	Greek	Strong's	Origin
in order to register	ἀπογράφασθαι (apograpasasthai)	583: to copy, enroll	from apo and graphó
along	σὺν (sun)	4862: with, together with (expresses association with)	a prim. preposition
with Mary,	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
who was engaged	ἐμνηστευμένη (emnēsteumenē)	3423: to espouse, betroth	from mnaomai (in the sense of to court a bride)
to him, and was with child.	ἐγκύω (enkuō)	1471: pregnant	from en and the same as kuma

KJV Lexicon

ἀπογραψασθαι **verb - aorist middle middle or passive deponent**
apographo **ap-og-raf'-o**: to write off (a copy or list), i.e. enrol -- tax, write.

συν **preposition**

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

μαριαμ **proper noun**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

τη **definite article - dative singular feminine**

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

μεμνηστευμένη **verb - perfect passive participle - dative singular feminine**

mnesteuo mnace-tyoo'-o: to give a souvenir (engagement present), i.e. betroth -- espouse.

αὐτω **personal pronoun - dative singular masculine**

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

γυναικι **noun - dative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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

εγκυω **noun - dative singular feminine**
egkuos eng'-koo-os: swelling inside, i.e. pregnant -- great with child.

Luke 2:6 .

.	Greek	Strong's	Origin
While	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
they were there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
the days	ἡμέραι (ēmerai)	2250: day	a prim. word
were completed		4092a: to fill full of	perhaps from a prim. root ple
for her to give birth.	τεκεῖν (tekein)	5088: to beget, bring forth	from a prim. root tek-

KJV Lexicon

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

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

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.

ΕΙΝΑΙ verb - present infinitive

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

ΑΥΤΟΥΣ personal pronoun - accusative plural masculine

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

ΕΚΕΙ adverb

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

ΕΠΛΗΣΘΗΣΑΝ verb - aorist passive indicative - third person

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

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.

ΗΜΕΡΑΙ noun - nominative plural feminine

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

ΤΟΥ definite article - genitive singular masculine

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

ΤΕΚΕΙΝ verb - second aorist active middle or passive deponent

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.

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

Luke 2:7 .

.	Greek	Strong's	Origin
And she gave birth	ἔτεκεν (eteken)	5088: to beget, bring forth	from a prim. root tek-
to her firstborn	πρωτότοκον (prōtotokon)	4416a: first-born	from prótos and tokos (childbirth, offspring); from tiktó
son;	υἱὸν (uion)	5207: a son	a prim. word

and she wrapped Him in cloths,	ἐσπαργάνωσεν (esparganōsen)	4683: to wrap in swaddling clothes	from sparganon (a swathing band)
and laid	ἀνέκλινεν (aneklinen)	347: to lay upon, lay down, to lie back	from ana and klinó
Him in a manger,	φάτνη (phatnē)	5336: a manger	a prim. word
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
there was no	οὐκ (ouk)	3756: not, no	a prim. word
room	τόπος (topos)	5117: a place	a prim. word
for them in the inn.	καταλύματι (katalumati)	2646: a lodging place	from kataluó (in the sense of to lodge)

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

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.

τον definite article - accusative singular masculine

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.

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

τον **definite article - accusative singular masculine**

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).

και **conjunction**

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

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

sparganoo spar-gan-o'-o: to swathe (an infant after the Oriental custom) -- wrap in swaddling clothes.

αυτον **personal pronoun - accusative 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

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

anaklino an-ak-lee'-no: to lean back -- lay, (make) sit down.

αυτον **personal pronoun - accusative singular masculine**

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

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.

φατην **noun - dative singular feminine**

phatne fat'-nay: a crib (for fodder) -- manger, stall.

διوتي **conjunction**

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

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.

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

τοπος **noun - nominative singular masculine**

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

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.

καταλυματι **noun - dative singular neuter**

kataluma **kat-al'-oo-mah**: a dissolution (breaking up of a journey), i.e. (by implication) a lodging-place -- guestchamber, inn.

Luke 2:8 .

.	Greek	Strong's	Origin
In the same	αὐτῇ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
region	χώρα (chōra)	5561: a space, place, land	a prim. word
there were [some] shepherds	ποιμένες (poimenes)	4166: a shepherd	of uncertain origin
staying out in the fields	ἀγροαυλοῦντες (agraulountes)	63: to live in the fields	from agros and aulé
and keeping	φυλάσσοντες (phulassontes)	5442: to guard, watch	from a root phulak-
watch	φυλακὰς (phulakas)	5438: a guarding, guard, watch	from phulassó
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition

their flock	ποίμνην (poimnēn)	4167: a flock	probably from poimén
by night.	νυκτὸς (nuktos)	3571: night, by night	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

ποιμένες noun - nominative plural masculine

poimen poy-mane': a shepherd -- shepherd, pastor.

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.

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.

χωρα noun - dative singular feminine

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

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.

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

αγραυλουντες verb - present active participle - nominative plural masculine

agrauleo ag-row-leh'-o: to camp out -- abide in the field.

και conjunction

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

φυλασσοντες verb - present active participle - nominative plural masculine

phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

φυλακας noun - accusative plural feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

της definite article - genitive singular feminine

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

νυκτος noun - genitive singular feminine

nux noox: night -- (mid-)night.

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.

ποιμνην noun - accusative singular feminine

poimne poym'-nay: a flock -- flock, fold.

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

Luke 2:9 .

.	Greek	Strong's	Origin
And an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
suddenly stood before	ἐπέστη (epestē)	2186: to set upon, set up, to stand upon, be present	from epi and histēmi

them, and the glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
shone around	περιέλαμψεν (perielampsen)	4034: to shine around	from peri and lampó
them; and they were terribly	μέγαν (megan)	3173: great	a prim. word
frightened.	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos

KJV Lexicon

και conjunction

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

ιδου verb - second aorist active middle - second person singular

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

αγγελος noun - nominative singular masculine

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

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.

επιστη verb - second aorist active indicative - third person singular

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

αυτοις personal pronoun - dative plural masculine

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

και conjunction

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

with other particles or small words

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.

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.

περιελαμψεν verb - aorist active indicative - third person singular

perilampo per-ee-lam'-po: to illuminate all around, i.e. invest with a halo -- shine round about.

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

εφοβηθησαν verb - aorist passive deponent indicative - third person

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

φοβον noun - accusative singular masculine

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

μεγαν adjective - accusative singular masculine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

Luke 2:10 .

.	Greek	Strong's	Origin
But the angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
said		3004: to say	a prim. verb
to them, "Do not be afraid;	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos

for behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I bring you good news	εὐαγγελίζομαι (euangelizomai)	2097: to announce good news	from eu and aggelos
of great	μεγάλην (megalēn)	3173: great	a prim. word
joy	χαρὰν (charan)	5479: joy, delight	from chairó
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
will be for all	παντὶ (panti)	3956: all, every	a prim. word
the people;	λαῶ (laō)	2992: the people	a prim. word

KJV Lexicon

καὶ **conjunction**

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

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

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

αὐτοῖς **personal pronoun - dative plural masculine**

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

ο **definite article - nominative singular masculine**

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

αγγελος **noun - nominative singular masculine**

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

μη **particle - nominative**

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

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

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

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

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

γαρ **conjunction**

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

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

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

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

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

χαραν **noun - accusative singular feminine**

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

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.

ητις **relative pronoun - nominative singular feminine**

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

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.

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.

Luke 2:11 .

.	Greek	Strong's	Origin
for today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
in the city	πόλει (polei)	4172: a city	a prim. word
of David		1160b: David, king of Isr.	of Hebrew origin David
there has been born	ἐτέχθη (etechthē)	5088: to beget, bring forth	from a prim. root tek-
for you a Savior,	σωτήρ (sōtēr)	4990: a savior, deliverer	from sózō
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
the Lord.	κύριος (kurios)	2962: lord, master	from kuros (authority)

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.

ετεχθη verb - aorist passive 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.

υμιν personal pronoun - second person dative plural

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

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.

σωτηρ **noun - nominative singular masculine**

soter so-tare': a deliverer, i.e. God or Christ -- saviour.

ος **relative pronoun - nominative singular masculine**

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

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

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

χριστος **noun - nominative singular masculine**

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

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.

εν **preposition**

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

πολει **noun - dative singular feminine**

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

δαυιδ **proper noun**

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

Luke 2:12 .

■			
.	Greek	Strong's	Origin
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[will be] a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
for you: you will find	εὐρήσετε (eurēsete)	2147: to find	a prim. verb
a baby	βρέφος (brephos)	1025: an unborn or a newborn child	a prim. word

wrapped in cloths	ἐσπαργανωμένον (esparganōmenon)	4683: to wrap in swaddling clothes	from sparganon (a swathing band)
and lying	κείμενον (keimenon)	2749: to be laid, lie	a prim. verb
in a manger."	φάτνη (phatnē)	5336: a manger	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

τοῦτο demonstrative pronoun - nominative singular neuter

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

υμιν personal pronoun - second person dative plural

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

το definite article - nominative singular neuter

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

σημειον noun - nominative singular neuter

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

εὕρησθε verb - future active indicative - second person

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

βρεφος noun - accusative singular neuter

brephos bref'-os: an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

ἐσπαργανωμενον verb - perfect passive participle - accusative singular neuter

sparganoo spar-gan-o'-o: to swathe (an infant after the Oriental custom) -- wrap in swaddling clothes.

κείμενον verb - present middle or passive deponent participle - accusative singular neuter

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

φατνη **noun - dative singular feminine**

phatne **fat'-nay**: a crib (for fodder) -- manger, stall.

Luke 2:13 .

.	Greek	Strong's	Origin
And suddenly	ἐξαίφνης (exaiphnēs)	1810: suddenly	from ek and the same as aiphnidios
there appeared	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
with the angel	ἄγγέλῳ (angelō)	32a: a messenger, angel	a prim. word
a multitude	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
of the heavenly	οὐρανίου (ouraniou)	3770: of or in heaven	from ouranos
host	στρατιᾶς (stratias)	4756: an army	from the same as strateuó
praising	αἰνούντων (ainountōn)	134: to praise	from ainos
God	θεὸν (theon)	2316: God, a god	of uncertain origin
and saying,	λεγόντων (legontōn)	3004: to say	a prim. verb

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαιφνης adverb

exaiphnes ex-ah'-eef-nace: of a sudden (unexpectedly) -- suddenly.

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.)

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, 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.

αγγελω noun - dative singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

πληθος noun - nominative singular neuter

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

στρατιας noun - genitive singular feminine

stratia strat-ee'-ah: camp-likeness, i.e. an army, i.e. (figuratively) the angels, the celestial luminaries -- host.

ουρανιου adjective - genitive singular feminine

ouranios oo-ran'-ee-os: celestial, i.e. belonging to or coming from the sky -- heavenly.

αινουντων verb - present active participle - genitive plural masculine

aineo ahee-neh'-o: to praise (God) -- praise.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

λεγοντων verb - present active participle - genitive plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Luke 2:14 .

.	Greek	Strong's	Origin
"Glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
in the highest,	ὑψίστοις (upsistois)	5310: highest, most high	superl. akin to hupsi- (on high)
And on earth	γῆς (gēs)	1093: the earth, land	a prim. word
peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
men	ἄνθρωποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
with whom He is pleased."	εὐδοκίας (eudokias)	2107: good pleasure	from eudokeó

KJV Lexicon

δοξα **noun - nominative singular feminine**

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

εν **preposition**

en en: in, at, (up-)on, by, etc.

ὕψιστοις adjective - dative plural neuter hupsistos hoop'-sis-tos: highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.
θεῷ noun - dative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
καί conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ἐπὶ preposition epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
γῆς noun - genitive singular feminine ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.
εἰρήνη noun - nominative singular feminine eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.
ἐν preposition en en: in, at, (up-)on, by, etc.
ἀνθρώποις noun - dative plural masculine anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.
εὐδοκία noun - nominative singular feminine eudokia yoo-dok-ee'-ah: satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose -- desire, good pleasure (will), seem good.

Luke 2:15 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the angels	ἄγγελοι (angeloi)	32a: a messenger, angel	a prim. word
had gone away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai

from them into heaven,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
the shepherds	ποιμένες (poimenes)	4166: a shepherd	of uncertain origin
[began] saying	ἐλάλουν (elaloun)	2980: to talk	from lalos (talkative)
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"Let us go straight	διέλθωμεν (dielthōmen)	1330: to go through, go about, to spread	from dia and erchomai
to Bethlehem	Βηθλέεμ (bēthleem)	965: "house of bread," Bethlehem, a city near Jer.	of Hebrew origin Beth
then,	δὴ (dē)	1211: indeed, now (used to give emphasis or urgency to a statement)	a prim. particle akin to édé
and see		3708: to see, perceive, attend to	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
thing	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
that has happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has made known	ἐγνώρισεν (egnōrisen)	1107: to come to know, to make known	from ginóskó
to us."			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.)

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

απηλθον **verb - second aorist active indicative - third person**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελοι **noun - nominative plural masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

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.

ανθρωποι noun - nominative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμενες noun - nominative plural masculine

poimen poy-mane': a shepherd -- shepherd, pastor.

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αλληλους reciprocal pronoun - accusative plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

διελθωμεν verb - second aorist active subjunctive - first person

dierchomai dee-er'-khom-ah-ee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δη particle

de day: a particle of emphasis or explicitness; now, then, etc. -- also, and, doubtless, now, therefore.

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).

βηθλεεμ proper noun

Bethleem bayth-leh-em': Bethleem (i.e. Beth-lechem), a place in Palestine -- Bethlehem.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδωμεν verb - second aorist active subjunctive - first person

eido i'-do: to see; by implication, (in the perfect tense only) to know

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγονος verb - second perfect active passive - accusative singular neuter

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.)

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

εγνωρισεν verb - aorist active indicative - third person singular

gnorizo gno-rid'-zo: to make known; subjectively, to know -- certify, declare, make known, give to understand, do to wit, wot.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

Luke 2:16 .

■			
.	Greek	Strong's	Origin

So	καὶ (kai)	2532: and, even, also	a prim. conjunction
they came	ἦλθαν (ēlthan)	2064: to come, go	a prim. verb
in a hurry	σπεύσαντες (speusantes)	4692: to hasten, urge on	a prim. word
and found their way	ἀνεῦραν (aneuran)	429: to find out	from ana and heuriskó
to Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
and Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
and the baby	βρέφος (brephos)	1025: an unborn or a newborn child	a prim. word
as He lay	κείμενον (keimenon)	2749: to be laid, lie	a prim. verb
in the manger.	φάτνη (phatnē)	5336: a manger	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

σπεύσαντες verb - aorist active participle - nominative plural masculine

speudo spyoo'-do : to speed (study), i.e. urge on (diligently or earnestly); by implication, to await eagerly -- (make, with) haste unto.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανευρον verb - second aorist active indicative - third person
aneurisko an-yoo-ris'-ko: to find out -- find.

την definite article - accusative singular feminine
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.

μαριαμ proper noun
Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ proper noun
Ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

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.

βρεφος noun - accusative singular neuter
brephos bref'-os: an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

κειμενον verb - present middle or passive deponent participle - accusative singular neuter
keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

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.

φατνη **noun - dative singular feminine**
phatne **fat'-nay**: a crib (for fodder) -- manager, stall.

Luke 2:17 .

.	Greek	Strong's	Origin
When they had seen		3708: to see, perceive, attend to	a prim. verb
this, they made known	ἐγνώρισαν (egnōrisan)	1107: to come to know, to make known	from ginóskó
the statement	ρήματος (rēmatos)	4487: a word, by impl. a matter	from a modified form of ereó
which had been told	λαληθέντος (lalēthentos)	2980: to talk	from lalos (talkative)
them about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Child.	παιδίου (paidiou)	3813: a young child	dim. of pais

KJV Lexicon

ιδοντες **verb - second aorist active participle - nominative plural masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διεγνωρισαν **verb - aorist active indicative - third person**
diagnorizo **dee-ag-no-rid'-zo**: to tell abroad -- make known.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματος noun - genitive singular neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

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.

λαληθεντος verb - aorist passive participle - genitive singular neuter

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδιου noun - genitive singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

τουτου demonstrative pronoun - genitive singular neuter

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

Luke 2:18 .

.	.		
	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word

who heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
it wondered	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma
at the things which were told	λαληθέντων (lalēthentōn)	2980: to talk	from lalos (talkative)
them by the shepherds.	ποιμένων (poimenōn)	4166: a shepherd	of uncertain origin

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

πάντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

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.

ἀκούσαντες verb - aorist active participle - nominative plural masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ἐθαύμασαν verb - aorist active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

περί preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τῶν definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαληθέντων verb - aorist passive participle - genitive plural neuter

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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.

ποιμενων **noun - genitive plural masculine**

poimen **poy-mane'**: a shepherd -- shepherd, pastor.

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

Luke 2:19 .

.	Greek	Strong's	Origin
But Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
treasured	συνετήρει (sunetērei)	4933: to keep close, i.e. preserve	from sun and téreó
all	πάντα (panta)	3956: all, every	a prim. word
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
things,	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
pondering	συμβάλλουσα (sumballousa)	4820: to throw together, hence to discuss, consider, meet with	from sun and balló
them in her heart.	καρδία (kardia)	2588: heart	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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαριαμ **proper noun**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

συνετηρει **verb - imperfect active indicative - third person singular**

suntereo **soon-tay-reh'-o**: to keep closely together, i.e. (by implication) to conserve (from ruin); mentally, to remember (and obey) -- keep, observe, preserve.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

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.

συμβαλλουσα **verb - present active participle - nominative singular feminine**

sumballo **soom-bal'-lo**: to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια **noun - dative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

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

Luke 2:20 .

.	Greek	Strong's	Origin
The shepherds	ποιμένες (poimenes)	4166: a shepherd	of uncertain origin
went back,	ὑπέστρεψαν (upestrepsan)	5290: to turn back, return	from hupo and strephó
glorifying	δοξάζοντες (doxazontes)	1392: to render or esteem glorious (in a wide application)	from doxa
and praising	αἰνουῦντες (ainountes)	134: to praise	from ainos
God	θεὸν (theon)	2316: God, a god	of uncertain origin
for all	πᾶσιν (pasin)	3956: all, every	a prim. word
that they had heard	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
and seen,		3708: to see, perceive, attend to	a prim. verb
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as had been told	ἐλαλήθη (elalēthē)	2980: to talk	from lalos (talkative)
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

υπεστρεψαν verb - aorist active indicative - third person

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιμενες noun - nominative plural masculine

poimen **poy-mane'**: a shepherd -- shepherd, pastor.

δοξαζοντες verb - present active participle - nominative plural masculine

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αινουντες verb - present active participle - nominative plural masculine

aineo **ahee-neh'-o**: to praise (God) -- praise.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πασιν adjective - dative plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

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.

ηκουσαν verb - aorist active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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

καθως adverb

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ελαληθη verb - aorist passive indicative - third person singular

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

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

Luke 2:21 .

.	Greek	Strong's	Origin
And when	ὅτε (ote)	3753: when	from hos, and te
eight	ὀκτώ (oktō)	3638: eight	a prim. cardinal number
days	ἡμέραι (ēmerai)	2250: day	a prim. word
had passed,		4092a: to fill full of	perhaps from a prim. root ple
before His circumcision,	περιτεμεῖν (peritemein)	4059: to cut around, circumcise	from peri and the same as tomos
His name	ὄνομα	3686: a name, authority,	a prim. word

	(onoma)	cause	
was [then] called	ἐκλήθη (eklēthē)	2564: to call	a prim. word
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the name given	κληθὲν (klēthen)	2564: to call	a prim. word
by the angel	ἀγγέλου (angelou)	32a: a messenger, angel	a prim. word
before	πρὸ (pro)	4253: before	a prim. preposition
He was conceived	συλλημφθῆναι (sullēmphthēnai)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
in the womb.	κοιλία (koilia)	2836: belly	from koilos (hollow)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

επλησθησαν verb - aorist passive indicative - third person

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

ημεραι noun - nominative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οκτω numeral (adjective)

oktos ok-to': eight -- eight.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιτεμειν verb - second aorist active middle or passive deponent

peritemno per-ee-tem'-no: to cut around, i.e. (specially) to circumcise -- circumcise.

αυτον personal pronoun - accusative 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

εκληθη verb - aorist passive indicative - third person singular

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - nominative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

κληθεν verb - aorist passive participle - nominative singular neuter

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.

αγγελου noun - genitive singular masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συλληφθηναι verb - aorist passive middle or passive deponent

sullambano sool-lam-ban'-o: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιλια noun - dative singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

Luke 2:22 .

.	Greek	Strong's	Origin
And when	ὅτε (ote)	3753: when	from hos, and te
the days	ἡμέραι (ēmerai)	2250: day	a prim. word
for their purification	καθαρισμοῦ (katharismou)	2512: a cleansing	from katharizό

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)
of Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
were completed,		4092a: to fill full of	perhaps from a prim. root ple
they brought	ἀνήγαγον (anēgagon)	321: to lead up, bring up	from ana and agó
Him up to Jerusalem	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
to present	παραστήσαι (parastēsai)	3936: to place beside, to present, stand by, appear	from para and histémi
Him to the Lord	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

επλησθησαν verb - aorist passive indicative - third person

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

αἱ definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἡμέραι noun - nominative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθαρισμου noun - genitive singular masculine

katharismos kath-ar-is-mos': a washing off, i.e. (ceremonially) ablution, (morally) expiation -- cleansing, + purge, purification(-fying).

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

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.

μωσεως noun - genitive singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ανηγαγον verb - second aorist active indicative - third person - attic

anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα noun - accusative singular feminine

Hierosolima hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine - Jerusalem.

παραστησαι verb - aorist active middle or passive deponent

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Luke 2:23 .

.	Greek	Strong's	Origin
(as it is written	γέγραπται (gegryptai)	1125: to write	a prim. verb
in the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
"EVERY	πάν (pan)	3956: all, every	a prim. word
[firstborn] MALE		733b: male	a prim. word
THAT OPENS	διανοίγον (dianoigon)	1272: to open up completely	from dia and anoigó
THE WOMB	μήτραν (mētran)	3388: the womb	from métér
SHALL BE CALLED	κληθήσεται (klēthēsetai)	2564: to call	a prim. word
HOLY	ἅγιον (agion)	40: sacred, holy	from a prim. root
TO THE LORD"),	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

καθως **adverb**

kathos **kath'-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

νομω **noun - dative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παν **adjective - nominative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

αρσεν **noun - nominative singular neuter**

arrhen **ar'-hrane or**: male (as stronger for lifting) -- male, man.

διανοιγον **verb - present active participle - nominative singular neuter**

dianoigo **dee-an-oy'-go**: to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.

μητραν **noun - accusative singular feminine**

metra **may'-trah**: the matrix -- womb.

αγιον **adjective - accusative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

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)).

Luke 2:24 .

.	Greek	Strong's	Origin
and to offer	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a sacrifice	θυσίαν (thusian)	2378: a sacrifice	from thuó
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to what was said		3004: to say	a prim. verb
in the Law	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
"A PAIR	ζεῦγος (zeugos)	2201: a pair, a yoke	from the same as zugos
OF TURTLEDOVES	τρογόνων (trugonōn)	5167: a turtledove	from truzó (to murmur, coo)
OR	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
TWO	δύο (duo)	1417: two	a primary number
YOUNG		3556b: a young bird	shortened from of neossos
PIGEONS."	περιστερῶν (peristerōn)	4058: a dove	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

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.

δοῦναι **verb - second aorist active middle or passive deponent**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

θυσίαν **noun - accusative singular feminine**

thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

κατά **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.

εἰρημενον **verb - perfect passive participle - accusative singular neuter - attic**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

νόμῳ **noun - dative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ζευγος **noun - nominative singular neuter**

zeugos **dzyoo'-gos**: a couple, i.e. a team (of oxen yoked together) or brace (of birds tied together) -- yoke, pair.

τρυγωνων **noun - genitive plural feminine**

trugon **troo-gone'**: a turtle-dove (as cooing) -- turtle-dove.

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.

δuo **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

νεοσσους **noun - accusative plural masculine**

neossos **neh-os-sos'**: a youngling (nestling) -- young.

περιστερων **noun - genitive plural feminine**

peristera **per-is-ter-ah'**: a pigeon -- dove, pigeon

Luke 2:25 .

.	Greek	Strong's	Origin
And there was a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
in Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
whose	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
was Simeon;	Συμεὼν (sumeōn)	4826: Symeon, Simeon, the name of several Isr., also a tribe of Isr.	of Semitic origin, cf. Shimon
and this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was righteous	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
and devout,	εὐλαβής (eulabēs)	2126: cautious	from eu and lambanó

looking	προσδεχόμενος (prosdechomenos)	4327: to receive to oneself	from pros and dechomai
for the consolation	παράκλησιν (paraklēsin)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
of Israel;	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
and the Holy		40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
was upon 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

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

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.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εν preposition

en en: in, at, (up-)on, by, etc.

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

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.

ονομα noun - nominative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

συμεων proper noun

Sumeon soom-eh-one': Symeon (i.e. Shimon), the name of five Israelites -- Simeon, Simon.

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.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευλαβης adjective - nominative singular masculine

eulabes yoo-lab-ace': taking well (carefully), i.e. circumspect (religiously, pious) -- devout.

προσδεχομενος verb - present middle or passive deponent participle - nominative singular masculine

prosdechomai pros-dekh'-om-ahee: to admit (to intercourse, hospitality, credence, or (figuratively) endurance); by implication, to await (with confidence or patience) -- accept, allow, look (wait) for, take.

παρακλησιν noun - accusative singular feminine

paraklesis par-ak'-lay-sis: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰσραὴλ **proper noun**

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants
-- Israel.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

πνεῦμα **noun - nominative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

ἔν **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use,
was(-t), were.

ἅγιον **adjective - nominative singular neuter**

hagion hag'-ee-on: a sacred thing (i.e. spot) -- holiest (of all), holy place, sanctuary.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of
distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,
on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτὸν **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

Luke 2:26 .

.	Greek	Strong's	Origin
And it had been		1510: I exist, I am	a prol. form of a prim. and defective verb
revealed	κεχρηματισμένον (kechrēmatismenon)	5537: to transact business, to make answer	from chréma
to him by the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit	πνεύματος (pneumatos)	4151: wind, spirit	from pneó
that he would not see		3708: to see, perceive, attend to	a prim. verb
death	θάνατον (thanaton)	2288: death	from thnéskó

before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
he had seen		3708: to see, perceive, attend to	a prim. verb
the Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Christ.	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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

κεχρηματισμενον verb - perfect passive participle - nominative singular neuter

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

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

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεύματος noun - genitive singular neuter

pneuma pnyoo'-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.

αγίου **adjective - genitive singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἰδεῖν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

θανάτου **noun - accusative singular masculine**

thanatos **than'-at-os**: (properly, an adjective used as a noun) death -- deadly, (be...) death.

πριν **adverb**

prin **prin**: prior, sooner -- before (that), ere.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ἰδῇ **verb - second aorist active subjunctive - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Luke 2:27 .

.	Greek	Strong's	Origin
And he came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
in the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneό

into the temple;		2413: sacred, a sacred thing, a temple	a prim. word
and when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the parents	γονεῖς (goneis)	1118: a parent	from ginomai
brought	εἰσαγαγεῖν (eisagagein)	1521: to bring in, to introduce	from eis and agó
in the child	παιδίον (paidion)	3813: a young child	dim. of pais
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to carry	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
out for Him the custom	εἰθισμένον (eithismenon)	1480: to accustom, i.e. the established custom (perf. pass. part.)	from ethos
of the Law,	νόμον (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἔρχομαι verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον noun - accusative singular neuter
hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εισαγαγειν verb - second aorist active middle or passive deponent
eisago ice-ag'-o: to introduce -- bring in(-to), (+ was to) lead into.

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονεις noun - accusative plural masculine
goneus gon-yooce': a parent -- parent.

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδιον noun - accusative singular neuter
paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

ιησουν noun - accusative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

του **definite article - genitive singular masculine**

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)

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

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.

ειθισμενον **verb - perfect passive participle - accusative singular neuter**

ethizo eth-id'-zo: to accustom, i.e. (neuter passive participle) customary -- custom.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου **noun - genitive singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 2:28 .

.	Greek	Strong's	Origin
then	καὶ (kai)	2532: and, even, also	a prim. conjunction
he took	ἐδέξατο	1209: to receive	a prim. verb

	(edexato)		
Him into his arms,	ἀγκάλας (ankalas)	43: the bent arm	from agkos (a bend)
and blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
and said,		3004: to say	a prim. verb

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτος 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

ἐδεξατο verb - aorist middle deponent indicative - third person singular

dechomai dekh'-om-ahēe: to receive (in various applications, literally or figuratively) -- accept, receive, take.

αὐτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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

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.

αγκάλας noun - accusative plural feminine

agkale ang-kal'-ay: an arm (as curved) -- arm.

αυτου personal pronoun - genitive 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
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.
τον definite article - accusative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεον noun - accusative singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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.

Luke 2:29 .

.	Greek	Strong's	Origin
"Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
Lord,	δέσποτα (despota)	1203: lord, master	of uncertain origin
You are releasing	ἀπολύεις (apolueis)	630: to set free, release	from apo and luó
Your bond-servant	δοῦλον (doulon)	1401: a slave	of uncertain derivation
to depart		630: to set free, release	from apo and luó

in peace,	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
According	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to Your word;	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó

KJV Lexicon

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

απολueis **verb - present active indicative - second person singular**

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλον **noun - accusative singular masculine**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

δεσποτα **noun - vocative singular masculine**

despotes des-pot'-ace: an absolute ruler (despot) -- Lord, master.

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.

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

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εν **preposition**
en en: in, at, (up-)on, by, etc.

ειρηνη **noun - dative singular feminine**
eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at
one again.

Luke 2:30 .

.	Greek	Strong's	Origin
For my eyes	ὀφθαλμοί (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
have seen		3708: to see, perceive, attend to	a prim. verb
Your salvation,	σωτήριον (sōtērion)	4992: saving, bringing salvation	from sōtér

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.

ειδον **verb - second aorist active indicative - third person**
eido i'-do: to see; by implication, (in the perfect tense only) to know

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμοι **noun - nominative plural masculine**
ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the

jealous side-glance) -- eye, sight.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηριον **adjective - accusative singular neuter**
soterion **so-tay'-ree-on**: defender or (by implication) defence -- salvation.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 2:31 .

.	Greek	Strong's	Origin
Which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You have prepared	ἡτοίμασας (ētoimasas)	2090: to prepare	from hetoimos
in the presence	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of all	πάντων (pantōn)	3956: all, every	a prim. word
peoples,	λαῶν (laōn)	2992: the people	a prim. word

KJV Lexicon

ο **relative pronoun - accusative singular neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ητοιμασας **verb - aorist active indicative - second person singular**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

προσωπον **noun - accusative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαων **noun - genitive plural masculine**

laos **lah-os'**: a people -- people.

Luke 2:32 .

.	Greek	Strong's	Origin
A LIGHT	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
OF REVELATION	ἀποκάλυψιν (apokalupsin)	602: an uncovering	from apokaluptó
TO THE GENTILES,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
And the glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
of Your people	λαοῦ (laou)	2992: the people	a prim. word
Israel."	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

KJV Lexicon

φως **noun - nominative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αποκαλυψιν **noun - accusative singular feminine**

apokalupsis **ap-ok-al'-oop-sis**: disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

εθνων **noun - genitive plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

λαου **noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Luke 2:33 .

.	Greek	Strong's	Origin
And His father	πατήρ (patēr)	3962: a father	a prim. word
and mother	μήτηρ (mētēr)	3384: mother	a prim. word
were amazed	θαυμάζοντες	2296: to marvel, wonder	from thauma

	(thaumazontes)		
at the things which were being said	λαλουμένοις (laloumenois)	2980: to talk	from lalos (talkative)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ιωσηφ **proper noun**

ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θαυμαζοντες **verb - present active participle - nominative plural masculine**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

λαλοῦμενοις verb - present passive participle - dative plural neuter

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

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

Luke 2:34 .

.	Greek	Strong's	Origin
And Simeon	Συμεὼν (sumeōn)	4826: Symeon, Simeon, the name of several Isr., also a tribe of Isr.	of Semitic origin, cf. Shimon
blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
them and said		3004: to say	a prim. verb
to Mary	Μαριὰμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
His mother,	μητέρα (mētera)	3384: mother	a prim. word
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

[Child] is appointed	κεῖται (keitai)	2749: to be laid, lie	a prim. verb
for the fall	πτῶσιν (ptōsin)	4431: a fall	from piptó
and rise	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of many	πολλῶν (pollōn)	4183: much, many	a prim. word
in Israel,	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
and for a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
to be opposed--	ἀντιλεγόμενον (antilegomenon)	483: to speak against, hence to contradict, oppose	from anti and 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

εulogēsen 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.

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

συμεων proper noun

Sumeon soom-eh-one': Symeon (i.e. Shimon), the name of five Israelites -- Simeon, Simon.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

μαριαμ **proper noun**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητερα **noun - accusative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

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.

κειται **verb - present middle or passive deponent indicative - third person singular**

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πτωσιν **noun - accusative singular feminine**

ptosis **pto'-sis**: a crash, i.e. downfall -- fall.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναστασιν **noun - accusative singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

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.

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.

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

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σημειον noun - accusative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

αντιλεγομενον verb - present passive participle - accusative singular neuter

antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

Luke 2:35 .

.	Greek	Strong's	Origin
and a sword	ρόμφαία (romphaia)	4501b: a large broad sword, generally a sword	of foreign origin
will pierce	διελεύσεται (dieleusetai)	1330: to go through, go about, to spread	from dia and erchomai
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
your own	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
soul--	ψυχὴν	5590: breath, the soul	of uncertain origin

	(psuchēn)		
to the end	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that thoughts	διαλογισμοί (dialogismoi)	1261: a reasoning	from dialogizomai
from many	πολλῶν (pollōn)	4183: much, many	a prim. word
hearts	καρδιῶν (kardiōn)	2588: heart	a prim. word
may be revealed."	ἀποκαλυφθῶσιν (apokaluphthōsin)	601: to uncover, reveal	from apo and kaluptó

KJV Lexicon

και 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 genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

διελευσεται verb - future middle deponent indicative - third person singular

dierchomai dee-er'-khom-ahoe: to traverse (literally) -- come, depart, go (about, abroad,

everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

ρομφαία **noun - nominative singular feminine**

rhomphaia hrom-fah'-yah: a sabre, i.e. a long and broad cutlass (any weapon of the kind, literally or figuratively) -- sword.

οπως **adverb**

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

αν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

αποκαλυφθωσιν **verb - aorist passive subjunctive - third person**

apokalupto ap-ok-al-ooop'-to: to take off the cover, i.e. disclose -- reveal.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πολλων **adjective - genitive plural 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.

καρδιων **noun - genitive plural feminine**

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

διαλογισμοι **noun - nominative plural masculine**

dialogismos dee-al-og-is-mos': discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

Luke 2:36 .

.	Greek	Strong's	Origin
And there was a prophetess,	προφῆτις (prophētis)	4398: a prophetess	fem. of prophētēs
Anna	Ἄννα (anna)	451: Anna, a prophetess	of Hebrew origin Channah
the daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word

of Phanuel,	Φανουήλ (phanouēl)	5323: Phanuel, an Isr.	of Hebrew origin Penuel
of the tribe	φυλῆς (phulēs)	5443: a clan or tribe	from phuó
of Asher.	Ἀσήρ (asēr)	768: Asher, one of the twelve Isr. tribes	of Hebrew origin Asher
She was advanced	προβεβηκυῖα (probebēkuia)	4260: to go forward	from pro and the same as basis
in years	ἡμέραις (ēmerais)	2250: day	a prim. word
and had lived	ζήσασα (zēsasa)	2198: to live	from prim. roots zé- and zó-
with [her] husband	ἄνδρὸς (andros)	435: a man	a prim. word
seven	ἑπτὰ (epta)	2033: seven	a prim. word
years		2250: day	a prim. word
after	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
her marriage,	παρθενίας (parthenias)	3932: virginity	from parthenos

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦν verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αννα **noun - nominative singular feminine**
Anna **an'-nah**: Anna, an Israelitess -- Anna.

προφητις **noun - nominative singular feminine**
prophetis **prof-ay'-tis**: a female foreteller or an inspired woman -- prophetess.

θυγατηρ **noun - nominative singular feminine**
thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

φανουηλ **proper noun**
Phanouel **fan-oo-ale'**: Phanuel (i.e. Penuel), an Israelite -- Phanuel.

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)

φυλης **noun - genitive singular feminine**
phule **foo-lay'**: an offshoot, i.e. race or clan -- kindred, tribe.

ασηρ **proper noun**
Aser **as-ayr'**: Aser (i.e. Asher), an Israelite tribe -- Aser.

αυτη **personal pronoun - nominative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

προβεβηκυια **demonstrative pronoun - nominative singular feminine**
probaino **prob-ah'-ee-no**: to walk forward, i.e. advance (literally, or in years) -- + be of a great age, go farther (on), be well stricken.

εν **verb - perfect active participle - nominative singular feminine**
en **en**: in, at, (up-)on, by, etc.

ημεραις **preposition**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

πολλαις **noun - dative plural feminine**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ζησασα **adjective - dative plural feminine**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

ετη **verb - aorist active participle - nominative singular feminine**

etos **et'-os**: a year -- year.

μετα **noun - accusative plural neuter**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

ανδρος **preposition**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

επτα **noun - genitive singular masculine**

hepta **hep-tah'**: seven -- seven.

απο **numeral (adjective)**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **preposition**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρθενιας **definite article - genitive singular feminine**

parthenia **par-then-ee'-ah**: maidenhood -- virginity.

αυτης **noun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

personal pronoun - genitive singular feminine

Luke 2:37 .

.	Greek	Strong's	Origin
and then as a widow	χήρα (chēra)	5503: a widow	of uncertain derivation
to the age	ἐτῶν (etōn)	2094: a year	a prim. word
of eighty-four.	ὀγδοήκοντα (ogdoēkonta)	3589: eighty	cardinal number from ogdoos and a modified form of deka
She never	οὐκ (ouk)	3756: not, no	a prim. word
left	ἀφίστατο (aphistato)	868: to lead away, to depart from	from apo and histēmi

the temple,		2413: sacred, a sacred thing, a temple	a prim. word
serving	λατρεύουσα (latreuoussa)	3000: to serve	from latris (a hired servant)
night	νύκτα (nukta)	3571: night, by night	a prim. word
and day	ἡμέραν (ēmeran)	2250: day	a prim. word
with fastings	νηστείας (nēsteiais)	3521: fasting, a fast	from nésteuó
and prayers.	δεήσεσιν (deēsesin)	1162: a need, entreaty	from deomai

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη personal pronoun - nominative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

χηρα demonstrative pronoun - nominative singular feminine

chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

ως noun - nominative singular feminine

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ετων adverb

etos et'-os: a year -- year.

ογδοηκοντα noun - genitive plural neuter

ogdoekonta **og-do-ay'-kon-tah**: ten times eight -- fourscore.

τεσσαρων **numeral (adjective)**
tessares **tes'-sar-es**: four -- four.

η **adjective - 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.

οὐκ **relative pronoun - nominative singular feminine**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αφιστατο **particle - nominative**
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 **verb - imperfect middle or passive deponent indicative - third person singular**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **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.

ιερου **definite article - genitive singular neuter**
hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

νηστειαις **noun - genitive singular neuter**
nesteia **nace-ti'-ah**: abstinence (from lack of food, or voluntary and religious); specially, the fast of the Day of Atonement -- fast(-ing).

και **noun - dative plural feminine**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεησεσιν **conjunction**
deesis **deh'-ay-sis**: a petition -- prayer, request, supplication.

λατρευουσα **noun - dative plural feminine**
latreuo **lat-ryoo'-o**: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

νυκτα **verb - present active participle - nominative singular feminine**
nux **noox**: night -- (mid-)night.

και **noun - accusative singular feminine**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεραν **conjunction**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

noun - accusative singular feminine

Luke 2:38 .

.	Greek	Strong's	Origin
At that very	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
moment	ώρα (ōra)	5610: a time or period, an hour	a prim. word
she came	ἐπιστᾶσα (epistasa)	2186: to set upon, set up, to stand upon, be present	from epi and histēmi
up and [began] giving thanks	ἀνθωμολογεῖτο (anthōmologeito)	437: to acknowledge fully, confess	from anti and homologeó
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
and continued to speak	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
of Him to all	πᾶσιν (pasin)	3956: all, every	a prim. word
those	τῇ (tē)	3588: the	the def. art.
who were looking	προσδεχομένοις (prosdechomenois)	4327: to receive to oneself	from pros and dechomai
for the redemption	λύτρωσιν (lutrōsin)	3085: a ransoming, a redemption	from lutroó
of Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη personal pronoun - nominative singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

αυτη demonstrative 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

τη personal pronoun - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα definite article - dative singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

επιστασα noun - dative singular feminine

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

ανθωμολογειτο verb - second aorist active participle - nominative singular feminine

anthomologeomai **anth-om-ol-og-eh'-om-ah-ee**: to confess in turn, i.e. respond in praise -- give thanks.

τω verb - imperfect middle or passive deponent 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.

κυριω definite article - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και noun - dative singular masculine

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαλει conjunction

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

περι verb - imperfect active indicative - third person singular

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου preposition

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πασιν personal pronoun - genitive singular masculine

pas pas: apparently a primary word; all, any, every, the whole

τοις adjective - 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.

προσδεχομενοις definite article - dative 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.

λυτρωσιν verb - present middle or passive deponent participle - dative plural masculine

lutrosis loo'-tro-sis: a ransoming (figuratively) -- + redeemed, redemption.

εν noun - accusative singular feminine

en en: in, at, (up-)on, by, etc.

ιερουσαλημ preposition

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

proper noun

Luke 2:39 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they had performed	ἐτέλεσαν (etelesan)	5055: to bring to an end, complete, fulfill	from telos
everything	πάντα (panta)	3956: all, every	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)
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
they returned	ἐπέστρεψαν (epestrepsan)	1994: to turn, to return	from epi and strephó
to Galilee,	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
to their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
city	πόλιν (polin)	4172: a city	a prim. word
of Nazareth.	Ναζαρέθ (nazareth)	3478: Nazareth, a city in Galilee	of uncertain derivation

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

ετελεσαν verb - aorist active indicative - third person

teleo tel-eh'-o: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

απαντα adjective - accusative plural neuter

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), 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.

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.

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.

υπεστρεψαν verb - aorist active indicative - third person

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν noun - accusative singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

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.

ναζαρετ proper noun

Nazareth **nad-zar-eth'**: Nazareth or Nazaret, a place in Palestine -- Nazareth.

Luke 2:40 .

.	Greek	Strong's	Origin
The Child	παιδίον (paidion)	3813: a young child	dim. of pais
continued to grow	ἡύξανεν (ēuxanen)	837: to make to grow, to grow	a prol. form of a prim. verb
and become strong,	ἐκραταιοῦτο (ekrataiouto)	2901: to strengthen	from kratos
increasing	πληρούμενον (plēroumenon)	4137: to make full, to complete	from plérés
in wisdom;	σοφία (sophia)	4678: skill, wisdom	from sophos
and the grace	χάρις (charis)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
was upon Him.			

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).

παιδίον **noun - nominative singular neuter**

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by

extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

ηυξανεν **verb - imperfect active indicative - third person singular**

auzano owx-an'-o: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκρταιιουτο **verb - imperfect passive indicative - third person singular**

krataioo krat-ah-yo'-o: to empower, i.e. (passively) increase in vigor -- be strengthened, be (wax) strong.

πνευματι **noun - dative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

πληρουμενον **verb - present passive participle - nominative singular neuter**

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

σοφιας **noun - genitive singular feminine**

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χαρις **noun - nominative 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).

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.

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.

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

Luke 2:41 .

.	Greek	Strong's	Origin
Now His parents	γονεῖς (goneis)	1118: a parent	from ginomai
went	ἐπορεύοντο (eporeuonto)	4198: to go	from poros (a ford, passage)
to Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
every	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
year	ἔτος (etos)	2094: a year	a prim. word
at the Feast	ἐορτῇ (eortē)	1859: a feast, a festival	of uncertain derivation
of the Passover.	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach

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

επορεύοντο verb - imperfect middle or passive deponent indicative - third person

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

γονεις **noun - nominative plural masculine**
goneus **gon-yooce'**: a parent -- parent.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατ **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ετος **noun - accusative singular neuter**
etos **et'-os**: a year -- year.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτη **noun - dative singular feminine**
heorte **heh-or-tay'**: a festival -- feast, holyday.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα **aramaic transliterated word**
pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

Luke 2:42 .

.	Greek	Strong's	Origin
And when	ὅτε (ote)	3753: when	from hos, and te
He became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
twelve,	δώδεκα	1427: two and ten, i.e. twelve	from duo and deka

	(dōdeka)		
they went	ἀναβαινόντων (anabainontōn)	305: to go up, ascend	from ana and the same as basis
up [there] according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the custom	ἔθος (ethos)	1485: custom, a usage (prescribed by habit or law)	from ethó
of the Feast;	ἑορτῆς (eortēs)	1859: a feast, a festival	of uncertain derivation

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἔτων **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

ἀναβαντων **verb - second aorist active participle - genitive plural masculine**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

αὐτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim), the capitol of Palestine -
- Jerusalem.

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.

εθος **noun - accusative singular neuter**

ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτης **noun - genitive singular feminine**

heorte heh-or-tay': a festival -- feast, holyday.

Luke 2:43 .

.	Greek	Strong's	Origin
and as they were returning,	ὑποστρέφειν (upostrephein)	5290: to turn back, return	from hupo and strephó
after spending the full number	τελειωσάντων (teleiōsantōn)	5048: to bring to an end, to complete, perfect	from teleios
of days,	ἡμέρας (ēmeras)	2250: day	a prim. word
the boy	παῖς (pais)	3816: a child, boy, youth	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stayed behind	ὑπέμεινεν (upemeinen)	5278: to stay behind, to await, endure	from hupo and menó
in Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

But His parents	γονεῖς (goneis)	1118: a parent	from ginomai
were unaware	οὐκ (ouk)	3756: not, no	a prim. word
of it,			

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

ΤΕΛΕΙΩΣΑΝΤΩΝ verb - aorist active 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.

τῶς 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.

ἡμερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὑποστρεφειν verb - present active infinitive

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

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

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.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παις **noun - nominative singular masculine**

pais paheece: child, maid(-en), (man) servant, son, young man.

εν **preposition**

en en: in, at, (up-)on, by, etc.

ιερουσαλημ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

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.

εγνω **verb - second aorist active indicative - third person singular**

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ιωσηφ **proper noun**

ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ **noun - nominative singular feminine**

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 2:44 .

.	Greek	Strong's	Origin
but supposed	νομίσαντες (nomisantes)	3543: to practice, consider	from nomos
Him to be in the caravan,	συνοδία (sunodia)	4923: a journey in company, by ext. a company (of travelers)	from sun and hodos
and went	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
a day's	ἡμέρας (ēmeras)	2250: day	a prim. word
journey;	ὁδὸν (odon)	3598: a way, road	a prim. word
and they [began] looking	ἀνεζήτουν (anezētoun)	327: to seek carefully	from ana and zétéó
for Him among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
their relatives	συγγενεῦσιν (sungeneusin)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
and acquaintances.	γνωστοῖς (gnōstois)	1110: known	from ginóskó

KJV Lexicon

νομίσαντες **verb - aorist active participle - nominative plural masculine**

nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

δε conjunction

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον personal pronoun - accusative singular masculine

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

συνοδια noun - dative singular feminine

sunodia **soon-od-ee'-ah:** companionship on a journey, i.e. (by implication), a caravan -- company.

ειναι verb - present infinitive

einai **i'-nahee:** to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ηλθον verb - second aorist active indicative - third person

erchomai **er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ημερας noun - genitive singular feminine

hemera **hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οδον noun - accusative singular feminine

hodos **hod-os':** a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεζητουν verb - imperfect active indicative - third person

anazeteo **an-ad-zay-teh'-o:** to search out -- seek.

αυτον personal pronoun - accusative singular masculine

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en **en:** in, at, (up-)on, by, etc.

τοις definite article - dative plural masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενεσιν adjective - dative plural masculine suggenes soong-ghen-ace' : a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εν preposition en en : in, at, (up-)on, by, etc.
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.
γνωστοις adjective - dative plural masculine gnostos gnoce-tos' : well-known -- acquaintance, (which may be) known, notable.

Luke 2:45 .

.	Greek	Strong's	Origin
When they did not find	εὐρόντες (eurontes)	2147: to find	a prim. verb
Him, they returned	ὑπέστρεψαν (upestrepsan)	5290: to turn back, return	from hupo and strephó
to Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
looking	ἀναζητοῦντες (anazētountes)	327: to seek carefully	from ana and zétéó
for Him.			

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.

ευροντες verb - second aorist active participle - nominative plural masculine

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπεστρεψαν verb - aorist active indicative - third person

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ζητουντες verb - present active participle - nominative plural masculine

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 2:46 .

.	Greek	Strong's	Origin
Then,	καὶ (kai)	2532: and, even, also	a prim. conjunction
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
three	τρεῖς (treis)	5140: three	a prim. cardinal number
days	ἡμέρας	2250: day	a prim. word

	(ēmeras)		
they found	εὑρον (euron)	2147: to find	a prim. verb
Him in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
sitting	καθεζόμενον (kathezomenon)	2516: to sit down	from kata and hezomai (to seat oneself, sit)
in the midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of the teachers,	διδασκάλων (didaskalōn)	1320: an instructor	from didaskó
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
listening	ἀκούοντα (akouonta)	191: to hear, listen	from a prim. word mean. hearing
to them and asking them questions.	ἐπερωτῶντα (eperōtōnta)	1905: to inquire of	from epi and erótaó

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

μεθ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

ἡμέρας **noun - accusative plural feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τρεις adjective - accusative plural feminine
treis **trice**: three -- three.

ευρισκω verb - second aorist active indicative - third person
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αυτον personal pronoun - accusative singular masculine
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition
en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter
hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

καθεζομενον verb - present middle or passive deponent participle - accusative singular masculine
kathedomai **kath-ed'-zom-ahee**: to sit down -- sit.

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.

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.

διδασκαλων noun - genitive plural masculine
didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

και conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουοντα verb - present active participle - accusative singular masculine
akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτων personal pronoun - genitive plural masculine
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επερωτωντα verb - present active participle - accusative singular masculine

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 2:47 .

.	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word
who heard	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
Him were amazed	ἐξίσταντο (existanto)	1839: to displace, to stand aside from	from ek and histémi
at His understanding	συνέσει (sunesei)	4907: a running together, spec. understanding	from suniémi
and His answers.	ἀποκρίσεσιν (apokrisesin)	612: an answering	from apokrinomai

KJV Lexicon

ἐξίσταντο verb - imperfect middle indicative - third person

existemi ex-is'-tay-mee: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουοντες **verb - present active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεσει **noun - dative singular feminine**

sunesis **soon'-es-is**: a mental putting together, i.e. intelligence or (concretely) the intellect -- knowledge, understanding.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

αποκρισεσιν **noun - dative plural feminine**

apokrisis **ap-ok'-ree-sis**: a response -- answer.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 2:48 .

.	Greek	Strong's	Origin
When they saw		3708: to see, perceive, attend to	a prim. verb
Him, they were astonished;	ἐξεπλάγησαν (exēplagēsan)	1605: to strike out, hence to strike with panic, to amaze	from ek and pléssó
and His mother	μήτηρ (mētēr)	3384: mother	a prim. word
said		3004: to say	a prim. verb
to Him, "Son,	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
have You treated	ἐποίησας (epoiēsas)	4160: to make, do	a prim. word
us this way?	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Your father	πατήρ (patēr)	3962: a father	a prim. word
and I have been anxiously	ὀδυνώμενοι (odunōmenoi)	3600: to cause or suffer pain	from oduné
looking	ζητοῦμεν (zētoumen)	2212: to seek	of uncertain origin
for You."			

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδοντες verb - second aorist active participle - nominative plural masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξεπληγησαν verb - second aorist passive indicative - third person

ekplesso ek-place'-so: to strike with astonishment -- amaze, astonish.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ noun - nominative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

τεκνον noun - vocative singular neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

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.

εποιησας verb - aorist active indicative - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ημιν personal pronoun - first person dative plural hemin hay-meen' : to (or for, with, by) us -- our, (for) us, we.
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.
ἰδοῦ verb - second aorist active middle - second person singular idou id-oo' : used as imperative lo!; -- behold, lo, see.
ο definite article - nominative singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πατερ noun - nominative singular masculine pater pat-ayr' : a father (literally or figuratively, near or more remote) -- father, parent.
σου personal pronoun - second person genitive singular sou soo : of thee, thy -- home, thee, thine (own), thou, thy.
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
οδυνωμενοι verb - present passive participle - nominative plural masculine odunao od-oo-nah'-o : to grieve -- sorrow, torment.
ζητούμεν verb - imperfect active indicative - first person zeteo dzay-teh'-o : to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)
σε personal pronoun - second person accusative singular se seh : thee -- thee, thou, thy house.

Luke 2:49 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is it that you were looking	ἐζητεῖτε (ezēteite)	2212: to seek	of uncertain origin

for Me? Did you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that I had	δεῖ (dei)	1163: it is necessary	a form of deó
to be in My Father's	πατρός (patros)	3962: a father	a prim. word
[house]?"			

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

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αὐτοὺς personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τί interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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.

ἐζητεῖτε verb - imperfect active indicative - second person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

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.

ἴδετε **verb - pluperfect active indicative - second person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοῦ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρός **noun - genitive singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

δεῖ **verb - present impersonal active indicative - third person singular**
dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

εἶναι **verb - present infinitive**
einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Luke 2:50 .

.	Greek	Strong's	Origin
But they did not understand	συνῆκαν (sunēkan)	4920: to set together, fig. to understand	from sun and hiēmi (to send)

the statement	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He had made to them.	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)

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

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

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.

συνῆκαν verb - aorist active indicative - third person

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ῥῆμα 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

ὁ relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

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

Luke 2:51 .

.	Greek	Strong's	Origin
And He went down	κατέβη (katebē)	2597: to go down	from kata and the same as basis
with them and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Nazareth,	Ναζαρέθ (nazareth)	3478: Nazareth, a city in Galilee	of uncertain derivation
and He continued in subjection	ὑποτασσόμενος (upotassomenos)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to them; and His mother	μήτηρ (mētēr)	3384: mother	a prim. word
treasured	διετήρει (dietērei)	1301: to keep carefully	from dia and téreó
all	πάντα (panta)	3956: all, every	a prim. word
[these] things	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
in her heart.	καρδία (kardia)	2588: heart	a prim. word

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεβη verb - second aorist active indicative - third person singular

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθεν verb - second aorist active indicative - third person singular

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ναζαρετ proper noun

Nazareth **nad-zar-eth'**: Nazareth or Nazaret, a place in Palestine -- Nazareth.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην verb - imperfect indicative - third person singular

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

υποτασσομενος verb - present passive participle - nominative singular masculine

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ **noun - nominative singular feminine**

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διετηρει **verb - imperfect active indicative - third person singular**

diatereo dee-at-ay-reh'-o: to watch thoroughly, i.e. (positively and transitively) to observe strictly, or (negatively and reflexively) to avoid wholly -- keep.

παντα **adjective - accusative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

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

Luke 2:52 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
kept increasing	προέκοπτεν (proekopten)	4298: to cut forward (a way), advance	from pro and koptó
in wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
and stature,	ἡλικία (ēlikia)	2244: maturity, i.e. age	from hēlix (of the same age, mature)
and in favor	χάριτι (chariti)	5485: grace, kindness	a prim. word
with God	θεῶ (theō)	2316: God, a god	of uncertain origin
and men.	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προέκοπτεν **verb - imperfect active indicative - third person singular**

prokopto prok-op'-to: to drive forward (as if by beating), i.e. (figuratively and intransitively) to advance (in amount, to grow; in time, to be well along) -- increase, proceed, profit, be far spent, wax.

σοφία **noun - dative singular feminine**

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλικια noun - dative singular feminine

helikia hay-lik-ee'-ah: maturity (in years or size) -- age, stature.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χαριτι noun - dative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανθρωποις noun - dative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Luke 3:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
in the fifteenth	πεντεκαιδεκάτῳ (pentekaidekatō)	4003: fifteenth	an ord. num. from pente, kai and dekatos
year	ἔτει (etei)	2094: a year	a prim. word
of the reign	ἡγεμονίας (ēgemonias)	2231: rule	from hégemón

of Tiberius	Τιβερίου (tiberiou)	5086: Tiberius, a Rom. emperor	of Latin origin
Caesar,	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
when Pontius	Ποντίου (pontiou)	4194: Pontius (Pilate), a governor of Judea	of Latin origin
Pilate	Πιλάτου (pilatou)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
was governor	ἡγεμονεύοντος (ēgemoneuontos)	2230: to command	from hégemón
of Judea,		2453: Jewish, a Jew, Judea	from Ioudas
and Herod	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
was tetrarch		5067b: to be tetrarch	from tetraarchés
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and his brother	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
Philip	Φιλίππου (philippou)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
was tetrarch		5067b: to be tetrarch	from tetraarchés
of the region	χώρας (chōras)	5561: a space, place, land	a prim. word
of Ituraea	Ἰτουραίας (itouraias)	2484: Ituraea, a region N. of Pal.	of Hebrew origin Yetur
and Trachonitis,	Τραχωνίτιδος (trachōnitidos)	5139: Trachonitis, a rough region S. of Damascus	from trachus
and Lysanias	Λυσανίου (lusaniou)	3078: "ending sorrow," Lysanias, a governor of Abilene	from luó and ania (trouble)

was tetrarch

5067b: to be tetrarch

from tetraarchés

of Abilene,

Ἀβιληνῆς
(abilēnēs)

9: Abilene, territory
northwest of Damascus

of uncertain origin

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΕΤΕΙ **noun - dative singular neuter**

etos **et'-os**: a year -- year.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΕΝΤΕΚΑΙΔΕΚΑΤΩ **adjective - dative singular neuter**

pentekaidekatos **pen-tek-ahee-ded'-at-os**: five and tenth -- fifteenth.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγεμονιας **noun - genitive singular feminine**

hegemonia **hayg-em-on-ee'-ah**: government, i.e. (in time) official term -- reign.

τιβεριου **noun - genitive singular masculine**

Tiberios **tib-er'-ee-os**: probably pertaining to the river Tiberis or Tiber; Tiberius, a Roman emperor -- Tiberius.

καισαρος **noun - genitive singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

ηγεμονευοντος **verb - present active participle - genitive singular masculine**

hegemoneuo **hayg-em-on-yoo'-o**: to act as ruler -- be governor.

ποντιου **noun - genitive singular masculine**

Pontios **pon'-tee-os**: Pontius, a Roman -- Pontius.

πιλατου **noun - genitive singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τετραρχουντος **verb - present active participle - genitive singular masculine**

tetrarcheo **tet-rar-kheh'-o**: to be a tetrarch -- (be) tetrarch.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galilaea (i.e. the heathen circle), a region of Palestine -- Galilee.

ηρωδου **noun - genitive singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

φιλιππου **noun - genitive singular masculine**

Philippos **fil'-ip-pos**: fond of horses; Philippos, the name of four Israelites -- Philip.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου **noun - genitive singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τετραρχουντος **verb - present active participle - genitive singular masculine**

tetrarcheo **tet-rar-kheh'-o**: to be a tetrarch -- (be) tetrarch.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιτουραιας **adjective - genitive singular feminine**

Itouraia ee-too-rah'-yah: Ituraea (i.e. Jetur), a region of Palestine -- Ituraea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τραχωνιτιδος noun - genitive singular feminine

Trachonitis trakh-o-nee'-tis: rough district; Trachonitis, a region of Syria -- Trachonitis.

χωρας noun - genitive singular feminine

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λυσανιου noun - genitive singular masculine

Lusanius loo-san-ee'-as: grief-dispelling; Lysanias, a governor of Abilene -- Lysanias.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβιληνης noun - genitive singular feminine

Abilene ab-ee-lay-nay': Abilene, a region of Syria -- Abilene.

τετραρχουντος verb - present active participle - genitive singular masculine

tetrarcheo tet-rar-kheh'-o: to be a tetrarch -- (be) tetrarch.

Luke 3:2 .

.	Greek	Strong's	Origin
in the high priesthood	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
of Annas	Ἄννα (anna)	452: Annas, a high priest	of Hebrew origin Chananyah
and Caiaphas,	Καϊάφα (kaiapha)	2533: Caiaphas, an Isr. high priest	of Aramaic origin
the 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

came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the son	υἱὸν (uion)	5207: a son	a prim. word
of Zacharias,	Ζαχαρίου (zachariou)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah
in the wilderness.	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word

KJV Lexicon

ἐπι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

αννα **noun - genitive singular masculine**

Annas an'-nas: Annas, an Israelite -- Annas.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καιαφα **noun - genitive singular masculine**

Kaiaphas kah-ee-af'-as: the dell; Caiaphas (i.e. Cajepha), an Israelite -- Caiaphas.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ρημα **noun - nominative singular neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a

matter or topic (especially of narration, command or dispute); with a negative naught
whatever

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ιωαννην noun - accusative singular masculine

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζαχαριου noun - genitive singular masculine

Zacharias dzakh-ar-ee'-as: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

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.

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.

Luke 3:3 .

.	Greek	Strong's	Origin
And he came	ἤλθεν (ēlthen)	2064: to come, go	a prim. verb
into all	πάσαν (pasan)	3956: all, every	a prim. word

the district around	περίχωρον (perichōron)	4066: neighboring	from peri and chóra
the Jordan,	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
preaching	κηρύσσω (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
a baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
of repentance	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoéo
for the forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
of sins;	ἁμαρτιῶν (amartiōn)	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

ἦλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πασαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιχωρον adjective - accusative singular feminine perichoros per-ikh'-o-ros : around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.
του definite article - genitive singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ιορδανου noun - genitive singular masculine Iordanes ee-or-dan'-ace : the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.
κηρυσσων verb - present active participle - nominative singular masculine kerusso kay-roos'-so : to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.
βαπτισμα noun - accusative singular neuter baptisma bap'-tis-mah : baptism (technically or figuratively) -- baptism.
μετανοιας noun - genitive singular feminine metanoia met-an'-oy-ah : (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.
εις preposition eis ice : to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
αφεσιν noun - accusative singular feminine aphesis af'-es-is : freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.
αμαρτιων noun - genitive plural feminine hamartia ham-ar-tee'-ah : a sin (properly abstract) -- offence, sin(-ful).

Luke 3:4 .

.	Greek	Strong's	Origin
as it is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
in the book	βίβλω (biblō)	976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book	of uncertain origin
of the words	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
of Isaiah	Ἡσαΐου	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu

	(ēsaïou)		
the prophet,	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
"THE VOICE	φωνή (phōnē)	5456: a voice, sound	probably from phēmi
OF ONE CRYING	βοῶντος (boōntos)	994: to call out	from boē
IN THE WILDERNESS,	ἐρήμω (erēmō)	2048: solitary, desolate	a prim. word
'MAKE READY	ἐτοιμάσατε (etoimasate)	2090: to prepare	from hetoimos
THE WAY	ὁδὸν (odon)	3598: a way, road	a prim. word
OF THE LORD,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
MAKE	ποιεῖτε (poieite)	4160: to make, do	a prim. word
HIS PATHS	τρίβους (tribous)	5147: a beaten track, a path	from tribó (to rub, thresh out)
STRAIGHT.	εὐθείας (eutheias)	2117: straight, straightway	a prim. word used as an adjective or adverb

KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

βιβλω **noun - dative singular feminine**

biblos **bib'-los**: a sheet or scroll of writing -- book.

λογων **noun - genitive plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ησαιου **noun - genitive singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητου **noun - genitive singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

λεγοντος **verb - present active participle - genitive singular neuter**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

βωωντος **verb - present active participle - genitive singular masculine**

boao **bo-ah'-o**: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω **adjective - dative singular feminine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

ετοιμασατε **verb - aorist active middle - second person**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον noun - accusative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ευθειας adjective - accusative plural feminine

euthus yoo-thoos': straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

ποιειτε verb - present active imperative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριβους noun - accusative plural feminine

tribos tree'-bos: a rut or worn track -- path.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 3:5 .

.	Greek	Strong's	Origin
EVERY	πάσα (pasa)	3956: all, every	a prim. word
RAVINE	φάραγξ (pharanx)	5327: a chasm, ravine	of uncertain origin
WILL BE FILLED,	πληρωθήσεται (plērōthēsetai)	4137: to make full, to complete	from plérés
AND EVERY	πάν (pan)	3956: all, every	a prim. word
MOUNTAIN	ὄρος (oros)	3735: a mountain	a prim. word

AND HILL	βουνός (bounos)	1015: a hill	probably of foreign origin
WILL BE BROUGHT LOW;	ταπεινωθήσεται (tapeinōthēsetai)	5013: to make low, fig. to humble	from tapeinos
THE CROOKED	σκολιά (skolia)	4646: curved, winding, hence crooked	a prim. word
WILL BECOME		1510: I exist, I am	a prol. form of a prim. and defective verb
STRAIGHT,	εὐθείας (eutheias)	2117: straight, straightway	a prim. word used as an adjective or adverb
AND THE ROUGH	τραχεῖαι (tracheiai)	5138: rough	a prim. word
ROADS	όδους (odous)	3598: a way, road	a prim. word
SMOOTH;	λείας (leias)	3006: smooth	a prim. word

KJV Lexicon

πασα **adjective - nominative singular feminine**

pas **pas:** apparently a primary word; all, any, every, the whole

φαραγξ **noun - nominative singular feminine**

pharagx **far'-anx:** a gap or chasm, i.e. ravine (winter-torrent) -- valley.

πληρωθήσεται **verb - future passive indicative - third person singular**

pleroo **play-ro'-o:** to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παν **adjective - nominative singular neuter**

pas **pas:** apparently a primary word; all, any, every, the whole

ορος **noun - nominative 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

βουνος **noun - nominative singular masculine**

bounos boo-nos': a hillock -- hill.

ταπεινωθησεται **verb - future passive indicative - third person singular**

tapeinoo tap-i-no'-o: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσται **verb - future indicative - third person singular**

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

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.

σκολια **adjective - nominative plural neuter**

skolios skol-ee-os': warped, i.e. winding; figuratively, perverse -- crooked, froward, untoward.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ευθειαν **adjective - accusative singular feminine**

euthus yoo-thoos': straight, i.e. (literally) level, or (figuratively) true; adverbially (of time) at once -- anon, by and by, forthwith, immediately, straightway.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

τραχειαι **adjective - nominative plural feminine**

trachus trakh-oos': uneven, rocky (reefy) -- rock, rough.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

λειας **adjective - accusative plural feminine**

leios li'-os: smooth, i.e. level -- smooth.

Luke 3:6 .

.	Greek	Strong's	Origin
AND ALL	πᾶσα (pasa)	3956: all, every	a prim. word
FLESH	σὰρξ (sarx)	4561: flesh	a prim. word
WILL SEE		3708: to see, perceive, attend to	a prim. verb
THE SALVATION	σωτήριον (sōtērion)	4992: saving, bringing salvation	from sōtér
OF GOD."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οψεται **verb - future middle deponent indicative - third person singular**

optanomai op-tan'-om-ah-ee: appear, look, see, shew self.

πασα **adjective - nominative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

σαρξ **noun - nominative singular feminine**
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

το **definite article - accusative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηριον **adjective - accusative singular neuter**
soterion so-tay'-ree-on: defender or (by implication) defence -- salvation.

του **definite article - genitive singular masculine**
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).

Luke 3:7 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
he [began] saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to the crowds	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word
who were going	ἐκπορευομένοις (ekporeuomenois)	1607: to make to go forth, to go forth	from ek and poreuomai
out to be baptized	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó
by him, "You brood	γεννήματα (gennēmata)	1081: offspring	from gennaó
of vipers,	ἐχιδνῶν (echidnōn)	2191: a viper	from echis (a viper, adder)
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
warned	ὕπεδειξεν	5263: to show secretly, to	from hupo and deiknumi

	(upedeixen)	show by tracing out, to teach, make known	
you to flee	φυγεῖν (phugein)	5343: to flee	a prim. verb
from the wrath	ὀργῆς (orgēs)	3709: impulse, wrath	a prim. word
to come?	μελλούσης (mellousēs)	3195: to be about to	a prim. verb

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

εκπορευομενοις **verb - present middle or passive deponent participle - dative plural masculine**
ekporeuomai ek-por-yoo'-om-ahēe: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

οχλοις **noun - dative plural masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

βαπτισθηναι **verb - aorist passive middle or passive deponent**

baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

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

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γεννηματα **noun - vocative plural neuter**
gennema **ghen'-nay-mah**: offspring; by analogy, produce -- fruit, generation.

εχιδων **noun - genitive plural feminine**
echidna **ekh'-id-nah**: an adder or other poisonous snake -- viper.

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.

υπεδειξεν **verb - aorist active indicative - third person singular**
hupodeiknumi **hoop-od-ike'-noo-mee**: to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish) -- show, (fore-)warn.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

φυγειν **verb - second aorist active middle or passive deponent**
pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλουσης **verb - present active participle - genitive singular feminine**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

οργης **noun - genitive singular feminine**
orge **or-gay'**: desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

Luke 3:8 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word

bear	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
fruits	καρπούς (karpous)	2590: fruit	a prim. word
in keeping	ἀξιούς (axious)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
with repentance,	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoéo
and do not begin		757: to rule, to begin	a prim. verb
to say	λέγειν (legein)	3004: to say	a prim. verb
to yourselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
We have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
for our father,'	πατέρα (patera)	3962: a father	a prim. word
for I say	λέγω (legō)	3004: to say	a prim. verb
to you that from these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
stones	λίθων (lithōn)	3037: a stone	a prim. word
God	θεὸς (theos)	2316: God, a god	of uncertain origin
is able	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
to raise	ἐγείραι (egeirai)	1453: to waken, to raise up	a prim. verb
up children	τέκνα	5043: a child (of either sex)	from tikto

	(tekna)		
to Abraham.	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

KJV Lexicon

ποιησατε **verb - aorist active middle - second person**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καρπους **noun - accusative plural masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

αξιους **adjective - accusative plural masculine**

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετανοιας **noun - genitive singular feminine**

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

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.

αρχησθε **verb - aorist middle subjunctive - second person**

archomai **ar'-khom-ah-ee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

λεγειν **verb - present active infinitive**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εν preposition

en en: in, at, (up-)on, by, etc.

εαυτοις reflexive pronoun - third person dative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

εχομεν verb - present active indicative - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

ο definite article - nominative singular masculine

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).

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.

λιθων noun - genitive plural masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

τούτων demonstrative pronoun - genitive plural masculine

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

εγείραι verb - aorist active middle or passive deponent

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

Luke 3:9 .

.	Greek	Strong's	Origin
"Indeed	καὶ (kai)	2532: and, even, also	a prim. conjunction
the axe	ἄξινη (axinē)	513: an axe	of uncertain origin
is already	ἤδη (ēdē)	2235: already	a prim. adverb of time
laid	κεῖται (keitai)	2749: to be laid, lie	a prim. verb
at the root	ρίζαν (rizan)	4491: a root	a prim. word
of the trees;	δένδρων	1186: a tree	of uncertain origin

	(dendrōn)		
so	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
every	πᾶν (pan)	3956: all, every	a prim. word
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
that does not bear	ποιούν (poioun)	4160: to make, do	a prim. word
good	καλόν (kalon)	2570: beautiful, good	a prim. word
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
is cut down	ἐκκόπτεται (ekkoptetai)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
and thrown	βάλλεται (balletai)	906: to throw, cast	a prim. word
into the fire."	πῦρ (pur)	4442: fire	a prim. word

KJV Lexicon

ἤδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αξινῇ **noun - nominative singular feminine**

axine **ax-ee'-nay**: an axe -- axe.

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.

ρίζαν **noun - accusative singular feminine**

rhiza **hrid'-zah**: a root -- root.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δενδρων **noun - genitive plural neuter**

dendron **den'-dron**: a tree -- tree.

κειται **verb - present middle or passive deponent indicative - third person singular**

keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

παν **adjective - nominative singular neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

δενδρον **noun - nominative singular neuter**

dendron **den'-dron**: a tree -- tree.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ποιουν **verb - present active participle - nominative singular neuter**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

καλον **adjective - accusative singular masculine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εκκοπτεται **verb - present passive indicative - third person singular**

ekkopto **ek-kop'-to**: to excise; figuratively, to frustrate -- cut down (off, out), hew down,

hinder.

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

πυρ noun - accusative singular neuter

pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

βαλλεται verb - present passive indicative - third person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

Luke 3:10 .

.	Greek	Strong's	Origin
And the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were questioning	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erōtaó
him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we do?"	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτων verb - imperfect active indicative - third person

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοι noun - nominative plural masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

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.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ποιησομεν verb - future active indicative - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Luke 3:11 .

.	Greek	Strong's	Origin
And he would answer	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and say	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "The man who has	ἔχων (echōn)	2192: to have, hold	a prim. verb

two	δύο (duo)	1417: two	a primary number
tunics	χιτῶνας (chitōnas)	5509: a tunic	of Semitic origin, cf. kethoneth
is to share	μεταδότη (metadotō)	3330: to give a share of	from meta and didōmi
with him who has	ἔχοντι (echonti)	2192: to have, hold	a prim. verb
none;	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
and he who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
food	βρώματα (brōmata)	1033: food	from bibróskō
is to do	ποιεῖτω (poieitō)	4160: to make, do	a prim. word
likewise."	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων verb - present active participle - nominative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

δυσο numeral (adjective)

duo doo'-o: two -- both, twain, two.

χιτωνας noun - accusative plural masculine

chiton khee-tone': a tunic or shirt -- clothes, coat, garment.

μεταδοτω verb - second aorist active middle - third person singular

metadidomi met-ad-id'-o-mee: to give over, i.e. share -- give, impart.

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.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχοντι verb - present active participle - dative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων verb - present active participle - nominative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

βρωματα noun - accusative plural neuter

broma bro'-mah: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

ομοιως adverb

homoios hom-oy'-oce: similarly -- likewise, so.

ποιειτω verb - present active imperative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Luke 3:12 .

.	Greek	Strong's	Origin
And [some] tax collectors	τελώναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to be baptized,	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó
and they said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we do?"	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word

KJV Lexicon

ἦλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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

τελώναι **noun - nominative plural masculine**

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

βαπτισθῆναι **verb - aorist passive middle or passive deponent**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

ποιησομεν **verb - future active indicative - first person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Luke 3:13 .

.	Greek	Strong's	Origin
And he said		3004: to say	a prim. verb
to them, "Collect	πράσσετε (prassete)	4238: to do, practice	a prim. verb
no	μηδέν (mēden)	3367: no one, nothing	from méde and heis

more		4183: much, many	a prim. word
than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
what you have been ordered	διατεταγμένον (diatetagmenon)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
to."			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

μηδεν adjective - accusative singular neuter

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

πλεον adjective - accusative singular neuter - comparative or contracted

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

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

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.

διατεταγμενον verb - perfect passive participle - accusative singular neuter
diatasso dee-at-as'-so: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

πρασσετε verb - present active indicative - second person
prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Luke 3:14 .

.	Greek	Strong's	Origin
[Some] soldiers	στρατευόμενοι (strateuomenoi)	4754: to make war, hence to serve as a soldier	from stratos (an encamped army)
were questioning	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erōtaó
him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"And [what about] us, what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall we do?"	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word
And he said		3004: to say	a prim. verb
to them, "Do not take money	διασεΐσητε (diaseisēte)	1286: to shake violently, to intimidate	from dia and seió
from anyone	μηδένα (mēdena)	3367: no one, nothing	from méde and heis
by force,		1286: to shake violently, to intimidate	from dia and seió

or	μηδὲ (mēde)	3366: but not, and not	from mé and de
accuse [anyone] falsely,	συκοφαντήσητε (sukophantēsēte)	4811: to accuse falsely	from sukon and phainó
and be content	ἀρκεῖσθε (arkeisthe)	714: to assist, suffice	a prim. verb
with your wages."	ὀψωνίοις (opsōniois)	3800: provisions, wages	from the same as opsarion and óneomai

KJV Lexicon

ἐπηρωτων **verb - imperfect active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στρατευομενοι **verb - present middle passive - nominative plural masculine**

strateuomai **strat-yoo'-om-ahee**: to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations -- soldier, (go to) war(-fare).

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

τί **interrogative pronoun - accusative singular neuter**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιήσομεν **verb - future active indicative - first person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πρός **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αὐτούς **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

μηδενα **adjective - accusative singular masculine**
medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

διασεισητε **verb - aorist active subjunctive - second person**
diaseio **dee-as-i'-o**: to shake thoroughly, i.e. (figuratively) to intimidate -- do violence to.

μηδε **conjunction**
mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

συκοφαντησητε **verb - aorist active subjunctive - second person**
sukophanteo **soo-kof-an-teh'-o**: to be a fig-informer (reporter of the law forbidding the exportation of figs from Greece), sycophant, i.e. (genitive and by extension) to defraud (exact unlawfully, extort)

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρκεισθε **verb - present passive imperative - second person**
arkeo **ar-keh'-o**: to ward off, i.e. (by implication) to avail (figuratively, be satisfactory) -- be content, be enough, suffice, be sufficient.

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.

οψωνίοις **noun - dative plural neuter**
opsonion op-so'-nee-on: rations for a soldier, i.e. (by extension) his stipend or pay -- wages.

υμῶν **personal pronoun - second person genitive plural**
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Luke 3:15 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
while the people	λαοῦ (laou)	2992: the people	a prim. word
were in a state of expectation	Προσδοκῶντος (prosdokōntos)	4328: to await, expect	from pros and dokeuó (to watch)
and all	πάντων (pantōn)	3956: all, every	a prim. word
were wondering	διαλογιζομένων (dialogizomenōn)	1260: to consider	from dia and logizomai
in their hearts	καρδίαις (kardiais)	2588: heart	a prim. word
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
John,	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
as to whether	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
he was the Christ,	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió

KJV Lexicon

προσδοκωντος **verb - present active participle - genitive singular masculine**

prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await -
- (be in) expect(-ation), look (for), when looked, tarry, wait for.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου **noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαλογιζομενων **verb - present middle or passive deponent participle - genitive plural masculine**

dialogizomai **dee-al-og-id'-zom-ah-ee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - dative plural feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

ιωαννου noun - genitive singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

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.

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

ειη verb - present optative - third person singular

eien i'-ane: might (could, would, or should) be -- mean, + perish, should be, was, 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.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Luke 3:16 .

.	Greek	Strong's	Origin
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
answered	ἀπεκρίνατο (apekrinato)	611: to answer	from apo and krinó
and said	λέγων (legōn)	3004: to say	a prim. verb
to them all,	πᾶσιν (pasin)	3956: all, every	a prim. word
"As for me, I baptize	βαπτίζω (baptizō)	907: to dip, sink	from baptó
you with water;	ὕδατι (udati)	5204: water	a prim. word

but One is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
who is mightier	ἰσχυρότερος (ischuroteros)	2478: strong, mighty	from ischuó
than I, and I am	εἰμὶ (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not fit	ἰκανὸς (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
to untie	λύσαι (lusai)	3089: to loose, to release, to dissolve	a prim. verb
the thong	ἱμάντα (imanta)	2438: a thong, strap	of uncertain origin
of His sandals;	ὑποδημάτων (upodēmatōn)	5266: a sole bound under (the foot), a sandal	from hupodeó
He will baptize	βαπτίσει (baptisei)	907: to dip, sink	from baptó
you with the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and fire.	πυρί (puri)	4442: fire	a prim. word

KJV Lexicon

ἀπεκρίνατο **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννης noun - nominative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

απασιν adjective - dative plural masculine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

υδατι noun - dative singular neuter

hudor hoo'-dore: water (as if rainy) literally or figuratively -- water.

βαπτιζω verb - present active indicative - first person singular

baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ah-ee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

ισχυροτερος adjective - nominative singular masculine - comparative or contracted

ischuros is-khoo-ros': forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ου relative pronoun - genitive singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἰμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ἱκανός adjective - nominative singular masculine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

λῦσαι verb - aorist active middle or passive deponent

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

ὁν definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἵμῃς noun - accusative singular masculine

himas hee-mas': a strap, i.e. (specially) the tie (of a sandal) or the lash (of a scourge) -- latchet, thong.

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.

ὑποδημάτων noun - genitive plural neuter

hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.

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

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

ὑμᾶς personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

βαπτισεῖ verb - future active indicative - third person singular

baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

ἐν preposition

en en: in, at, (up-)on, by, etc.

πνευματι **noun - dative singular neuter**
pneuma **pn̥yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

αγιω **adjective - dative singular neuter**
hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πυρι **noun - dative singular neuter**
pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

Luke 3:17 .

.	Greek	Strong's	Origin
"His winnowing fork	πτύον (ptuon)	4425: a winnowing shovel	a prim. word
is in His hand	χειρὶ (cheiri)	5495: the hand	a prim. word
to thoroughly clear	διακαθαῖραι (diakatharai)	1245a: to cleanse thoroughly	from dia and kathairó
His threshing floor,	ἄλωνα (alōna)	257: a threshing floor	from halós (a threshing floor)
and to gather	συναγαγεῖν (sunagagein)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
the wheat	σῖτον (siton)	4621: grain	a prim. word
into His barn;	ἀποθήκην (apothēkēn)	596: a place for putting away, hence a storehouse	from apothíēmi
but He will burn	κατακαύσει (katakausei)	2618: to burn up	from kata and kaió
up the chaff	ἄχυρον (achuron)	892: chaff	of uncertain origin
with unquenchable	ἀσβέστω (asbestō)	762: unquenched, unquenchable	from alpha (as a neg. prefix) and sbestos (quenched, extinguished)

fire."

πυρὶ
(puri)

4442: fire

a prim. word

KJV Lexicon

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.

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.

πτύον **noun - nominative singular neuter**

ptuon ptoo'-on: a winnowing-fork (as scattering like spittle) -- fan.

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.

χείρι **noun - dative singular feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

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

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διακαθαρίει **verb - future active indicative - third person singular - attic**

diakatharizo dee-ak-ath-ar-id'-zo: to cleanse perfectly, i.e. (specially) winnow -- thoroughly purge.

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.

αλωνα noun - accusative singular feminine

halon hal'-ohn: a threshing-floor (as rolled hard), i.e. (figuratively) the grain (and chaff, as just threshed) -- floor.

αυτου personal pronoun - genitive 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

συναξει verb - future active indicative - third person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιτον noun - accusative singular masculine

sitos see'-tos: grain, especially wheat -- corn, wheat.

εις 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.

αποθηκην noun - accusative singular feminine

apotheke ap-oth-ay'-kay: a repository, i.e. granary -- barn, garner.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αχυρον noun - accusative singular neuter

achuron akh'-oo-ron: chaff (as diffusive) -- chaff.

κατακαυσει verb - future active indicative - third person singular

katakaio **kat-ak-ah'-ee-o**: to burn down (to the ground), i.e. consume wholly -- burn (up, utterly).

πυρ **noun - dative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

ασβεστω **adjective - dative singular neuter**

asbestos **as'-bes-tos**: not extinguished, i.e. (by implication) perpetual -- not to be quenched, unquenchable.

Luke 3:18 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
with many	Πολλὰ (polla)	4183: much, many	a prim. word
other	ἕτερα (etera)	2087: other	of uncertain origin
exhortations	παρακαλῶν (parakalōn)	3870: to call to or for, to exhort, to encourage	from para and kaleó
he preached the gospel	εὐηγγελίζετο (euēngelizeto)	2097: to announce good news	from eu and aggelos
to the people.	λαόν (laon)	2992: the people	a prim. word

KJV Lexicon

πολλα **adjective - accusative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἕτερος adjective - accusative plural neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

παρακαλῶν verb - present active participle - nominative singular masculine

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

εὐαγγελίζετο verb - imperfect middle indicative - third person singular

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

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.

λαόν noun - accusative singular masculine

laos lah-os': a people -- people.

Luke 3:19 .

.	Greek	Strong's	Origin
But when Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
the tetrarch		5068a: a tetrarch (the governor of a fourth part of a region)	from tessares and archó
was reprimanded	ἐλεγχόμενος (elenchomenos)	1651: to expose, convict, reprove	a prim. verb
by him because	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
of Herodias,	Ἡρωδιάδος	2266: Herodias,	from Héródés

	(ērōdiados)	granddaughter of Herod the Great	
his brother's	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
wife,	γυναῖκος (gunaikos)	1135: a woman	a prim. word
and because	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
of all	πάντων (pantōn)	3956: all, every	a prim. word
the wicked things	πονηρῶν (ponērōn)	4190: toilsome, bad	from poneó (to toil)
which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
had done,	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηρωδης noun - nominative singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

τετραρχης noun - nominative singular masculine

tetrarches **tet-rar'-khace**: the ruler of a fourth part of a country (tetrarch) -- tetrarch.

ελεγχομενος verb - present passive participle - nominative singular masculine

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

υπρ preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ηρωδιαδος noun - genitive singular feminine

Herodias **hay-ro-dee-as'**: Herodias, a woman of the Heodian family -- Herodias.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικος noun - genitive singular feminine

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου noun - genitive singular masculine

adephos **ad-el-fos'**: a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

	παντων adjective - genitive plural neuter
pas pas:	apparently a primary word; all, any, every, the whole
	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.
	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)
	πονηρων adjective - genitive plural neuter
poneros pon-ay-ros':	hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;
	ο definite article - nominative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
	ηρωδης noun - nominative singular masculine
Herodes hay-ro'-dace:	heroic; Herod, the name of four Jewish kings -- Herod.

Luke 3:20 .

.	Greek	Strong's	Origin
Herod also	καὶ (kai)	2532: and, even, also	a prim. conjunction
added	προσέθηκεν (prosethēken)	4369: to put to, add	from pros and tithēmi
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to them all:	παῶσιν (pasin)	3956: all, every	a prim. word
he locked	κατέκλεισεν (katekleisen)	2623: to shut up	from kata and kleió
John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
up in prison.	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó

KJV Lexicon

προσθηκεν **verb - aorist active indicative - third person singular**

prostithemi **pros-tith'-ay-mee**: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

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).

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.

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

κατεκλεισεν **verb - aorist active indicative - third person singular**

katakleio **kat-ak-li'-o**: to shut down (in a dungeon), i.e. incarcerate -- shut 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.

ιωαννην **noun - accusative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακη **noun - dative singular feminine**

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

Luke 3:21 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
all	ἅπαντα (apanta)	537a: all, the whole	from alpha (as a cop. prefix) and pas
the people	λαόν (laon)	2992: the people	a prim. word
were baptized,	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptó
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
baptized,	βαπτισθέντος (baptisthentos)	907: to dip, sink	from baptó
and while He was praying,	προσευχομένου (proseuchomenou)	4336: to pray	from pros and euchomai
heaven	οὐρανόν (ouranon)	3772: heaven	a prim. word
was opened,	ἀνεωχθῆναι (aneōchthēnai)	455: to open	from ana and oigó (to open)

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

βαπτισθηναι **verb - aorist passive middle or passive deponent**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

απαντα **adjective - accusative singular masculine**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), 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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

βαπτισθεντος **verb - aorist passive participle - genitive singular masculine**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευχομενου **verb - present middle or passive deponent participle - genitive singular masculine**

proseuchomai **pros-yoo'-khom-ahēe**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ανεωχθηναι **verb - aorist passive middle or passive deponent**
anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- 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.

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.

Luke 3:22 .

.	Greek	Strong's	Origin
and the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
descended	καταβῆναι (katabēnai)	2597: to go down	from kata and the same as basis
upon Him in bodily	σωματικῶ (sōmatikō)	4984: of the body	from sōma
form	εἶδει (eidei)	1491b: that which is seen, form	from eidó
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a dove,	περιστερὰν (peristeran)	4058: a dove	of uncertain origin
and a voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
came	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
out of heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

"You are My beloved	ἀγαπητός (agapētos)	27: beloved	from agapaó
Son,	υἱός (uios)	5207: a son	a prim. word
in You I am well-pleased."	εὐδόκησα (eudokēsa)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταβηγαι **verb - second aorist active middle or passive deponent**

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευμα **noun - nominative singular neuter**

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιον **adjective - nominative singular neuter**

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

σωματικω **adjective - dative singular neuter**

somatikos so-mat-ee-kos': corporeal or physical -- bodily.

ειδει **noun - dative singular neuter**

eidōs i'-dos: a view, i.e. form -- appearance, fashion, shape, sight.

ωσει **adverb**

hōsei ho-si': as if -- about, as (it had been, it were), like (as).

περιστέραν noun - accusative singular feminine
peristera per-is-ter-ah': a pigeon -- dove, pigeon.

επ preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φωνην noun - accusative singular feminine
phone fo-nay': a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

εξ preposition
ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου noun - genitive singular masculine
ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

γενεσθαι verb - second aorist middle deponent middle or passive deponent
ginomai ghin'-om-ah-ee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

λεγουσαν verb - present active participle - accusative singular feminine
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

συ personal pronoun - second person nominative singular
su soo: the person pronoun of the second person singular thou -- thou.

ει verb - present indicative - second person singular
ei i: thou art -- art, be.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

μου **personal pronoun - first person genitive singular**
μου **moo**: of me -- I, me, mine (own), my.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητος **adjective - nominative singular masculine**
agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

ευδοκησα **verb - aorist active indicative - first person singular**
eudokeo **yoo-dok-eh'-o**: to think well of, i.e. approve (an act); specially, to approbate (a person or thing) -- think good, (be well) please(-d), be the good (have, take) pleasure, be willing.

Luke 3:23 .

.	Greek	Strong's	Origin
When He began		757: to rule, to begin	a prim. verb
His ministry, Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
was about	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
thirty	τριάκοντα (triakonta)	5144b: thirty	cardinal number from treis and a modification of deka
years of age,	ἐτῶν (etōn)	2094: a year	a prim. word
being,		1510: I exist, I am	a prol. form of a prim. and defective verb
as was supposed,	ἐνομίζετο	3543: to practice, consider	from nomos

	(enomizeto)		
the son	υἱός (uios)	5207: a son	a prim. word
of Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
the son		5207: a son	a prim. word
of Eli,	Ἠλὶ (ēli)	2242: Eli, an Isr.	of Hebrew origin Eli

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτός personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ὥσει adverb

hosei ho-si': as if -- about, as (it had been, it were), like (as).

ἔτος noun - genitive plural neuter

etos et'-os: a year -- year.

τριακοντα numeral (adjective)

triakonta **tree-ak'-on-tah**: thirty -- thirty.

αρχομενος **verb - present middle passive - nominative singular masculine**
archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

ων **verb - present participle - nominative singular masculine**
on **oan**: being -- be, come, have.

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ενομιζετο **verb - imperfect passive indicative - third person singular**
nomizo **nom-id'-zo**: to do by law (usage), i.e. to accustom (passively, be usual); by extension, to deem or regard -- suppose, thing, be wont.

υιος **noun - nominative singular masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ιωσηφ **proper noun**
Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλι **proper noun**
Heli **hay-lee'**: Heli (i.e. Eli), an Israelite -- Heli.

Luke 3:24 .

.	Greek	Strong's	Origin
the son of Matthat,	Μαθθαῖ (maththat)	3158:	variant reading for Maththat, q.v.
the son of Levi,	Λευὶ (leui)	3017: Levi, the name of several Isr.	of Hebrew origin Levi
the son of Melchi,	Μελχι (melchi)	3197: Melchi, the name of two Isr.	of Hebrew origin melek
the son of Jannai,	Ἰανναὶ (iannai)	2388: Jannai, an Isr.	probably of Hebrew origin
the son of Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph

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.

ματθαι **proper noun**

Matthat **mat-that'**: Matthat (i.e. Mattithjah), the name of two Israelites -- Mathat.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λευι **proper noun**

Leui **lyoo'-ee**: Levi, the name of three Israelites -- Levi.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελχι **proper noun**

Melchi **mel-khee'**: Melchi (i.e. Malki), the name of two Israelites -- Melchi.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιαννα **proper noun**

Ianna **ee-an-nah'**: Janna, an Israelite -- Janna.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ **proper noun**

Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

Luke 3:25 .

■			
.	Greek	Strong's	Origin

the son of Mattathias,	Ματταθίου (mattathiou)	3161: Mattathias, an Isr. name	of Hebrew origin Mattithyah
the son of Amos,	Αμώς (amōs)	301: Amos, an Isr. ancestor of Christ	of Hebrew origin Amots
the son of Nahum,	Ναούμ (naoum)	3486: Nahum, an Isr.	of Hebrew origin Nachum
the son of Hesli,	Ἑσλὶ (esli)	2069: Hesli, an Isr.	of Hebrew origin
the son of Naggai,	Ναγγαὶ (nangai)	3477: Naggai, an Isr.	probably of Hebrew origin, cf. Nogah

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.

ματταθίου **noun - genitive singular masculine**

Mattathias mat-tath-ee'-as: Mattathias (i.e. Mattithjah), an Israelite and a Christian -- Mattathias.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμώς **proper noun**

Amos am-ocē': Amos, an Israelite -- Amos.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναουμ **proper noun**

Naoum nah-oom': Naum (i.e. Nachum), an Israelite -- Naum.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσλι **proper noun**

Esli **es-lee'**: Esli, an Israelite -- Esli.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναγγαι **proper noun**

Naggai **nang-gah'-ee**: Nangae (i.e. perhaps Nogach), an Israelite -- Nagge.

Luke 3:26 .

.	Greek	Strong's	Origin
the son of Maath,	Μάαθ (maath)	3092: Maath, an Isr.	probably of Hebrew origin
the son of Mattathias,	Ματταθίου (mattathiou)	3161: Mattathias, an Isr. name	of Hebrew origin Mattithyah
the son of Semein,	Σεμεϊν (semein)	4584: Semein, an Isr.	of Hebrew origin Shimi
the son of Josech,		2502a: Josech, an Isr.	of uncertain derivation
the son of Joda,		2493a: Joda, an Isr.	of Hebrew origin

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.

μααθ **proper noun**

Maath **mah-ath'**: Maath, an Israelite -- Maath.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ματθαθίου noun - genitive singular masculine

Mattathias mat-tath-ee'-as: Mattathias (i.e. Mattithjah), an Israelite and a Christian -- Mattathias.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σεμει proper noun

Semei sem-eh-ee': Semei (i.e. Shimi), an Israelite -- Semei.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ proper noun

Ioseph ee-o-safe': Joseph, the name of seven Israelites -- Joseph.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδα noun - genitive singular masculine

Ioudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

Luke 3:27 .

.	Greek	Strong's	Origin
the son of Joanan,		2489a: Joanan, an Isr.	of Hebrew origin Yochanan
the son of Rhesa,	Ρησὰ (rēsa)	4488: Rhesa, an Isr.	probably of Hebrew origin
the son of Zerubbabel,	Ζοροβαβέλ (zorobabel)	2216: Zerubbabel, an Isr.	of Hebrew origin Zerubbabel
the son of Shealtiel,	Σαλαθιήλ (salathiēl)	4528: Shealtiel, an Isr.	of Hebrew origin Shealtiel
the son of Neri,	Νηρὶ (nēri)	3518: Neri, an Isr.	of Hebrew origin Neriyyah

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.

ιωανναν **proper noun**

Ioannas **ee-o-an-nas'**: Joannas, an Israelite -- Joannas.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρησα **proper noun**

Rhesa **hray-sah'**: Resa (i.e. Rephajah), an Israelite -- Rhesa.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζοροβαβελ **proper noun**

Zorobabel **dzor-ob-ab'-el**: Zorobabel (i.e. Zerubbabel), an Israelite -- Zorobabel.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαλαθιηλ **proper noun**

Salathiel **sal-ath-ee-ale'**: Salathiel (i.e. Shealtiel), an Israelite -- Salathiel.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νηρι **proper noun**

Neri **nay-ree'**: Neri (i.e. Nerijah), an Israelite -- Neri.

Luke 3:28 .

■			
.	Greek	Strong's	Origin

the son of Melchi,	Μελχι (melchi)	3197: Melchi, the name of two Isr.	of Hebrew origin melek
the son of Addi,	Αδδι (addi)	78: Addi, an Isr.	probably of Hebrew origin, cf. adi
the son of Cosam,	Κωσαμ (kōsam)	2973: Cosam, an Isr.	of Hebrew origin, cf. qasam
the son of Elmadam,	Ἐλμαδαμ (elmadam)	1678: Elmadam, an Isr.	of Hebrew origin, perhaps for Almodad
the son of Er,	Ἑρ (ēr)	2262: Er, an Isr.	of Hebrew origin Er

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.

μελχι **proper noun**

Melchi mel-khee': Melchi (i.e. Malki), the name of two Israelites -- Melchi.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδδι **proper noun**

Addi ad-dee': Addi, an Israelite -- Addi.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωσαμ **proper noun**

Kosam ko-sam': Cosam (i.e. Kosam) an Israelite -- Cosam.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελμωδαμ **proper noun**

Elmodam **el-mo-dam'**: Elmodam, an Israelite -- Elmodam.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρ **proper noun**

Er **ayr**: Er, an Israelite -- Er.

Luke 3:29 .

.	Greek	Strong's	Origin
the son of Joshua,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the son of Eliezer,	Ἐλιέζεορ (eliezer)	1663: Eliezer, an Isr.	of Hebrew origin Eliezer
the son of Jorim,	Ἰωριμ (iōrim)	2497: Jorim, an Isr.	of Hebrew origin
the son of Matthat,		3103a: Matthat, an Isr.	of Hebrew origin
the son of Levi,	Λευὶ (leui)	3017: Levi, the name of several Isr.	of Hebrew origin Levi

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.

ιωση **noun - genitive singular masculine**

lose **ee-o-say'**: Jose, an Israelite -- Jose.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<p>ελιεζερ proper noun Eliezer el-ee-ed'-zer: Eliezer, an Israelite -- Eliezer.</p>	
<p>του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>ιωρειμ proper noun loreim ee-o-rime': Jorim, an Israelite -- Jorim.</p>	
<p>του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>ματθατ proper noun Matthat mat-that': Matthat (i.e. Mattithjah), the name of two Israelites -- Mathat.</p>	
<p>του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>λευι proper noun Leui lyoo'-ee: Levi, the name of three Israelites -- Levi.</p>	

Luke 3:30 .

.	Greek	Strong's	Origin
the son of Simeon,	Συμεών (sumeōn)	4826: Symeon, Simeon, the name of several Isr., also a tribe of Isr.	of Semitic origin, cf. Shimon
the son of Judah,	Ιούδα (iouda)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
the son of Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
the son of Jonam,	Ἰωνάμ (iōnam)	2494: Jonam, an Isr.	of Hebrew origin
the son of Eliakim,	Ἐλιακὶμ (eliakim)	1662: Eliakim, two Isr.	of Hebrew origin Elyaqim

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.

συμεων **proper noun**

Sumeon **soom-eh-one'**: Symeon (i.e. Shimon), the name of five Israelites -- Simeon, Simon.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδα **noun - genitive singular masculine**

Ioudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωσηφ **proper noun**

Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωναν **proper noun**

Ionan **ee-o-nan'**: Jonan, an Israelite -- Jonan.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελιακειμ **proper noun**

Eliakeim **el-ee-ak-ime'**: Eliakim, an Israelite -- Eliakim.

Luke 3:31 .

▪			
.	Greek	Strong's	Origin

the son of Melea,	Μελεᾶ (melea)	3190: Melea, an Isr.	of Hebrew origin
the son of Menna,		3303b: Menna, an Isr.	probably of Hebrew origin
the son of Mattatha,	Ματταθαῖ (mattatha)	3160: Mattatha, an Isr.	of Hebrew origin Mattattah
the son of Nathan,	Ναθαὺμ (natham)	3481: Nathan, an Isr.	of Hebrew origin Nathan
the son of David,		1160b: David, king of Isr.	of Hebrew origin David

KJV Lexicon

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.

μελεᾶ **proper noun**

Meleas mel-eh-as': Meleas, an Israelite -- Meleas.

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.

μαϊναν **proper noun**

Mainan mahee-nan': Mainan, an Israelite -- Mainan.

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.

ματταθα **proper noun**

Mattatha mat-tath-ah': Mattatha (i.e. Mattithjah), an Israelite -- Mattatha.

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.

ναθαν **proper noun**

Nathan **nath-an'**: Nathan, an Israelite -- Nathan.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

Luke 3:32 .

.	Greek	Strong's	Origin
the son of Jesse,	Ἰεσσαὶ (iessai)	2421: Jesse, the father of King David	of Hebrew origin Yishay
the son of Obed,		2492b: Obed, the grandfather of King David	of Hebrew origin Obed
the son of Boaz,	βόος (boos)	1003: Boaz, an Isr.	of Hebrew origin Boaz
the son of Salmon,		4533: Salmon, an Isr.	of Hebrew origin Salmon
the son of Nahshon,	Ναασσών (naassōn)	3476: Nahshon, an Isr.	of Hebrew origin Nachshon

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.

ιεσσαὶ **proper noun**

Iessai **es-es-sah'-ee**: Jessae (i.e. Jishai), an Israelite -- Jesse.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

<p>ωβηδ proper noun Obed o-bade': Obed, an Israelite -- Obed.</p>	
<p>του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>βοοζ proper noun Booz bo-oz': Booz, (i.e. Boaz), an Israelite -- Booz.</p>	
<p>του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>σαλμων proper noun Salmon sal-mone': Salmon, an Israelite -- Salmon.</p>	
<p>του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>	
<p>ναασσων proper noun Naasson nah-as-sone': Naasson (i.e. Nachshon), an Israelite -- Naasson.</p>	

Luke 3:33 .

.	Greek	Strong's	Origin
the son of Amminadab,	Ἀδμὶν (admin)	284: Amminadab, an Isr. ancestor of Christ	of Hebrew origin
the son of Admin,		96a: Admin, an Isr.	of uncertain origin
the son of Ram,	Ἀρνὶ (arni)	689: Ram, an ancestor of Christ	of Hebrew origin Ram
the son of Hezron,	Ἑσρὼμ (esrōm)	2074: Hezron, an Isr.	of Hebrew origin Chetsron
the son of Perez,	Φάρες (phares)	5329: Perez, an Isr.	of Hebrew origin Perets
the son of Judah,	Ἰούδα (iouda)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah

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.

αμιναδαβ **proper noun**

Aminadab **am-ee-nad-ab'**: Aminadab, an Israelite -- Aminadab.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αραμ **proper noun**

Aram **ar-am'**: Aram (i.e. Ram), an Israelite -- Aram.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσρων **proper noun**

Esrom **es-rome**: Esrom (i.e. Chetsron), an Israelite -- Esrom.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρες **proper noun**

Phares **far-es'**: Phares (i.e. Perets), an Israelite -- Phares.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδα **noun - genitive singular masculine**

Ioudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

Luke 3:34 .

.	Greek	Strong's	Origin
the son of Jacob,	Ἰακώβ (iakōb)	2384: Jacob, the son of Isaac, also the father of Joseph, Mary's husband	of Hebrew origin Yaaqob
the son of Isaac,	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
the son of Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
the son of Terah,	Θάρα (thara)	2291: Terah, the father of Abraham	of Hebrew origin Terach
the son of Nahor,	Ναχὼρ (nachōr)	3493: Nahor, the grandfather of Abraham	of Hebrew origin Nachor

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.

ιακωβ proper noun

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

του definite article - genitive singular masculine

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαπα proper noun

Thara thar'-ah: Thara (i.e. Terach), the father of Abraham -- Thara.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναχωρ proper noun

Nachor nakh-ore': Nachor, the grandfather of Abraham -- Nachor.

Luke 3:35 .

.	Greek	Strong's	Origin
the son of Serug,		4588b: Serug, an ancestor of Christ	of Hebrew origin Serug
the son of Reu,	Ραγαὺ (ragau)	4466: Reu, an ancestor of Christ	of Hebrew origin Reu
the son of Peleg,	Φάλεκ (phalek)	5317: Peleg, a patriarch	of Hebrew origin Peleg
the son of Heber,	Ἑβερ (eber)	1443: Heber, an ancestor of Christ	of Hebrew origin Eber
the son of Shelah,	Σαλὰ (sala)	4527: Shelah, an ancestor of Christ, also Salmon, an ancestor of Christ	of Hebrew origin Shelach

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.

σερουχ proper noun

Sarouch sar-ooch': Saruch (i.e. Serug), a patriarch -- Saruch.

του definite article - genitive singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ραγαυ proper noun	
Rhagau	hrag-ow': Ragau (i.e. Reu), a patriarch -- Ragau.
του definite article - genitive singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
φαλεγ proper noun	
Phalek	fal'-ek: Phalek (i.e. Peleg), a patriarch -- Phalec.
του definite article - genitive singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εβερ proper noun	
Eber	eb-er': Eber, a patriarch -- Eber.
του definite article - genitive singular masculine	
ho	ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σαλα proper noun	
Sala	sal-ah': Sala (i.e. Shelach), a patriarch -- Sala.

Luke 3:36 .

.	Greek	Strong's	Origin
the son of Cainan,	Καϊνὰμ (kainam)	2536: Cainan, two ancestors of Christ	of Hebrew origin Qenan
the son of Arphaxad,	Αρφαξὰδ (arphaxad)	742: Arphaxad, a son of Shem and an ancestor of Christ	of Hebrew origin Arpakshad
the son of Shem,	Σὴμ (sēm)	4590: Shem, a son of Noah	of Hebrew origin Shem
the son of Noah,	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noah
the son of Lamech,	Λάμεχ (lamech)	2984: Lamech, a patriarch and an ancestor of Christ	of Hebrew origin Lemek

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.

καιναν proper noun

Kainan **kah-ee-nan'**: Cainan (i.e. Kenan), the name of two patriarchs -- Cainan.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρφαξαδ proper noun

Arphaxad **ar-fax-ad'**: Arphaxad, a post-diluvian patriarch -- Arphaxad.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σημ proper noun

Sem **same**: Sem (i.e. Shem), a patriarch -- Sem.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νωε proper noun

Noe **no'-eh**: Noe, (i.e. Noach), a patriarch -- Noe.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαμεχ proper noun

Lamech **lam'-ekh**: Lamech (i.e. Lemek), a patriarch -- Lamech.

Luke 3:37 .

■			
.	Greek	Strong's	Origin

the son of Methuselah,	Μαθουσαλὰ (mathousala)	3103c: Methuselah, a patriarch	of Hebrew origin Methushelach
the son of Enoch,	Ἐνώχ (enōch)	1802: Enoch, a patriarch	of Hebrew origin Chanok
the son of Jared,	Ιάρετ (iaret)	2391: Jared, the father of Enoch	of Hebrew origin Yered
the son of Mahalaleel,	Μαλελεήλ (maleleēl)	3121: Mahalaleel, an antediluvian	of Hebrew origin Mahalalel
the son of Cainan,	Καϊνὰμ (kainam)	2536: Cainan, two ancestors of Christ	of Hebrew origin Qenan

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.

μαθουσαλα **proper noun**

Mathousala math-oo-sal'-ah: Mathusala (i.e. Methushelach), an antediluvian -- Mathusala.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενωχ **proper noun**

Enok en-oke': Enoch (i.e. Chanok), an antediluvian -- Enoch.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιαρεδ **proper noun**

Iared ee-ar'-ed: Jared (i.e. Jered), an antediluvian -- Jared.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαλελεηλ **proper noun**

Maleleel **mal-el-eh-ale'**: Maleleel (i.e. Mahalalel), an antediluvian -- Maleleel.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιναν **proper noun**

Kainan **kah-ee-nan'**: Cainan (i.e. Kenan), the name of two patriarchs -- Cainan.

Luke 3:38 .

.	Greek	Strong's	Origin
the son of Enosh,	Ἐνὼς (enōs)	1800: Enosh, an antediluvian	of Hebrew origin Enosh
the son of Seth,	Σήθ (sēth)	4589: Seth, a son of Adam	of Hebrew origin Sheth
the son of Adam,	Ἀδὰμ (adam)	76: Adam, the first man	of Hebrew origin Adam
the son of God.	Θεοῦ (theou)	2316: God, a god	of uncertain origin

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.

ενως **proper noun**

Enos **en-ocē'**: Enos (i.e. Enosh), a patriarch -- Enos.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σηθ **proper noun**

Seth **sayth**: Seth (i.e. Sheth), a patriarch -- Seth.

του definite article - genitive singular masculine	
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αδამ proper noun	
Adam ad-am':	Adam, the first man; typically (of Jesus) man (as his representative) -- Adam.
του definite article - genitive singular masculine	
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).

Luke 4:1 .

.	Greek	Strong's	Origin
Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
full	πλήρης (plērēs)	4134: full	from a derivation of plēthó (to be full)
of the Holy	ἀγίου (agíou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatós)	4151: wind, spirit	from pneó
returned	ὑπέστρεψεν (upēstrepsen)	5290: to turn back, return	from hupo and strephó
from the Jordan	Ἰορδάνου (iordanou)	2446: the Jordan, the largest river of Pal.	of Hebrew origin Yarden
and was led	ἤγετο (ēgeto)	71: to lead, bring, carry	a prim. verb
around by the Spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
in the wilderness	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word

KJV Lexicon

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

πληρης **adjective - nominative singular masculine**

pleres **play'-race**: replete, or covered over; by analogy, complete -- full.

υπεστρεψεν **verb - aorist active indicative - third person singular**

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)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιορδανου **noun - genitive singular masculine**

Iordanes **ee-or-dan'-ace**: the Jordanes (i.e. Jarden), a river of Palestine -- Jordan.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγετο **verb - imperfect passive indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

εν **preposition**
en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι **noun - dative singular neuter**
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημον **adjective - accusative singular feminine**
eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

Luke 4:2 .

.	Greek	Strong's	Origin
for forty		5065b: forty	from tessares and a modified form of deka
days,	ἡμέρας (ēmeras)	2250: day	a prim. word
being tempted	πειραζόμενος (peirazomenos)	3985: to make proof of, to attempt, test, tempt	from peira
by the devil.	διαβόλου (diabolou)	1228: slanderous, accusing falsely	from diaboló
And He ate		2068: to eat	akin to edó (to eat)
nothing	οὐκ (ouk)	3756: not, no	a prim. word
during	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

those	ἐκεῖναις (ekeinais)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days,	ἡμέραις (ēmerais)	2250: day	a prim. word
and when they had ended,	συντελεσθεισῶν (suntelestheisōn)	4931: to complete, accomplish	from sun and teleó
He became hungry.	ἐπείνασεν (epeinasen)	3983: to hunger, be hungry	from peina (hunger)

KJV Lexicon

ἡμέρας **noun - accusative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τεσσαράκοντα **numeral (adjective)**

tessarakonta **tes-sar-ak'-on-tah**: forty -- forty.

πειραζομενος **verb - present passive participle - nominative singular masculine**

peirazo **pi-rad'-zo**: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολου **adjective - genitive singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εφαγεν verb - second aorist active indicative - third person singular
phago fag'-o: to eat -- eat, meat.

ουδεν adjective - accusative singular neuter
oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εν preposition
en en: in, at, (up-)on, by, etc.

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.

εκειναις demonstrative pronoun - dative plural feminine
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συντελεσθαισων verb - aorist passive participle - genitive plural feminine
sunteleo soon-tel-eh'-o: to complete entirely; generally, to execute -- end, finish, fulfil, make.

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

υστερον adverb
husteron hoos'-ter-on: more lately, i.e. eventually -- afterward, (at the) last (of all).

επεινασεν verb - aorist active indicative - third person singular
peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

Luke 4:3 .

.	Greek	Strong's	Origin
And the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló
said		3004: to say	a prim. verb
to Him, "If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
You are the Son	υἱός (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
tell		3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
stone	λίθω (lithō)	3037: a stone	a prim. word
to become	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
bread."	ἄρτος (artos)	740: bread, a loaf	of uncertain origin

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολος adjective - nominative singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

εἰ verb - present indicative - second person singular

ei i: thou art -- art, be.

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).

εἶπε verb - second aorist active middle - second person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

λίθῳ noun - dative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

τούτῳ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

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.

γενῆται 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.)

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

Luke 4:4 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
him, "It is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
MAN	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
SHALL NOT LIVE	ζήσεται (zēsetai)	2198: to live	from prim. roots zé- and zó-
ON BREAD	ἄρτω (artō)	740: bread, a loaf	of uncertain origin
ALONE."	μόνῳ (monō)	3441: alone	a prim. word

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀπεκρίθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

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.

αρτω **noun - dative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

μονω **adjective - dative singular masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

ζησεται **verb - future middle deponent 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.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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.

παντι adjective - dative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

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

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 4:5 .

.	Greek	Strong's	Origin
And he led	ἀναγαγὼν (anagagōn)	321: to lead up, bring up	from ana and agó
Him up and showed	ἔδειξεν (edeixen)	1166: to show	from a prim. root deik-
Him all	πάσας (pasas)	3956: all, every	a prim. word
the kingdoms	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of the world	οἰκουμένης (oikoumenēs)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
in a moment	στιγμῇ (stigmē)	4743: a point, i.e. a moment	from the same as stigma
of time.	χρόνου (chronou)	5550: time	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

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

αυτον **personal pronoun - accusative 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.

διαβολος **adjective - nominative singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

υψηλον **adjective - accusative singular neuter**

hupselos **hoop-say-los'**: lofty (in place or character) -- high(-er, -ly) (esteemed).

εδειξεν **verb - aorist active indicative - third person singular**

deiknuo **dike-noo'-o**: to show -- shew.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πασας **adjective - accusative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας **noun - accusative plural feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικουμένης **noun - genitive singular feminine**

oikoumene **oy-kou-men'-ay**: land, i.e. the (terrene part of the) globe; specially, the Roman empire -- earth, world.

εν **preposition**

en en: in, at, (up-)on, by, etc.

στιγμη **noun - dative singular feminine**

stigma **stig-may'**: a point of time, i.e. an instant -- moment.

χρονου **noun - genitive 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.

Luke 4:6 .

.	Greek	Strong's	Origin
And the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló
said		3004: to say	a prim. verb
to Him, "I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
You all	ἅπασαν (apasan)	537a: all, the whole	from alpha (as a cop. prefix) and pas
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
domain	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
and its glory;	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

for it has been handed over	παράδεδόται (paradedotai)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
to me, and I give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to whomever	ὃς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I wish.	θέλω (thelō)	2309: to will, wish	a prim. verb

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολός adjective - nominative singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

δώσω verb - future active indicative - first person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

εξουσιαν noun - accusative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ταυτην demonstrative pronoun - accusative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

απασαν adjective - accusative singular feminine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), 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.

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.

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

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εμοι personal pronoun - first person dative singular

emoi em-oy': to me -- I, me, mine, my.

παραδεδοται verb - perfect passive indicative - third person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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).

θελω verb - present active subjunctive - first person singular

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

διδωμι verb - present active indicative - first person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

Luke 4:7 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
You worship	προσκυνήσης (proskunēsēs)	4352: to do reverence to	from pros and kuneó (to kiss)
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
me, it shall all	πάσα (pasa)	3956: all, every	a prim. word
be Yours."		4674: your	poss. pronoun from su

σου **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

οὐν **conjunction**
oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐάν **conditional**
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

προσκυνήσης **verb - aorist active subjunctive - second person singular**
proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

ἐνώπιον **adverb**
enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

ἐμου **personal pronoun - first person genitive singular**
emou em-oo': of me -- me, mine, my.

ἔσται **verb - future indicative - third person singular**
esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

πάσα **adjective - nominative singular feminine**
pas pas: apparently a primary word; all, any, every, the whole

Luke 4:8 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
him, "It is written,	γέγραπται (gegriptai)	1125: to write	a prim. verb
YOU SHALL WORSHIP	προσκυνήσεις (proskunēseis)	4352: to do reverence to	from pros and kuneó (to kiss)

THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
YOUR GOD	θεόν (theon)	2316: God, a god	of uncertain origin
AND SERVE	λατρεύσεις (latreuseis)	3000: to serve	from latris (a hired servant)
HIM ONLY."	μόνον (monō)	3441: alone	a prim. word

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

υπαγε verb - present active imperative - second person singular

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

οπισω adverb

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

σατανα noun - vocative singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

γεγραπται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

προσκυνησεις verb - future active indicative - second person singular

proskuneo pros-koo-neh'-o: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

κυριον noun - accusative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

μονω adjective - dative singular masculine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

λατρευσεις verb - future active indicative - second person singular

latreuo lat-ryoo'-o: to minister (to God), i.e. render religious homage -- serve, do the service, worship(-per).

Luke 4:9 .

.	Greek	Strong's	Origin
And he led	ἡγαγεν (ēgagen)	71: to lead, bring, carry	a prim. verb
Him to Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and had Him stand	ἔστησεν (estēsen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on the pinnacle	πτερύγιον (pterugion)	4419: a little wing, hence (anything like a wing) a battlement	dim. of pterux
of the temple,		2413: sacred, a sacred thing, a temple	a prim. word
and said		3004: to say	a prim. verb
to Him, "If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
You are the Son	υἱὸς (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
throw	βάλε (bale)	906: to throw, cast	a prim. word
Yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
down	κάτω (katō)	2736: down, below	adverb from kata
from here;	ἐντεῦθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαγεν **verb - second aorist active indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστησεν **verb - aorist active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

πτερυγιον **noun - accusative singular neuter**

pterugion **pter-oog'-ee-on**: a winglet, i.e. (figuratively) extremity (top corner) -- pinnacle.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

βαλε verb - second aorist active middle - second person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

εντευθεν adverb

enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.

κατω adverb

kato **kat'-o**: downwards -- beneath, bottom, down, under.

Luke 4:10 .

.	Greek	Strong's	Origin
for it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
HE WILL COMMAND	ἐντελεῖται (enteleitai)	1781: to enjoin, to charge, command	from en and tellomai (to accomplish)
HIS ANGELS	ἄγγέλους (angelous)	32a: a messenger, angel	a prim. word
CONCERNING	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
YOU TO GUARD	διαφυλάξαι (diaphulaxai)	1314: to guard carefully	from dia and phulassó
YOU,'			

KJV Lexicon

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

αγγελοις noun - dative 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

εντελειται verb - future middle or passive deponent indicative - third person singular

entellomai en-tel'-lom-ahee: to enjoin -- (give) charge, (give) command(-ments), injoin.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαφυλαξαι verb - aorist active middle or passive deponent

diaphulasso dee-af-oo-las'-so: to guard thoroughly, i.e. protect -- keep.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

Luke 4:11 .

.	Greek	Strong's	Origin
and, 'ON [their] HANDS	χειρῶν (cheirōn)	5495: the hand	a prim. word
THEY WILL BEAR	ἀροῦσιν (arousin)	142: to raise, take up, lift	a prim. verb
YOU UP, SO	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
THAT YOU WILL NOT STRIKE	προσκόψης (proskopsēs)	4350: to strike against, to stumble	from pros and koptó
YOUR FOOT	πόδα (poda)	4228: a foot	a prim. word

AGAINST	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
A STONE."	λίθον (lithon)	3037: a stone	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

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.

χειρων noun - genitive plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αρουσιν verb - future active indicative - third person

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

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.

προσκοψης verb - aorist active subjunctive - second person singular

proskopto pros-kop'-to: to strike at, i.e. surge against (as water); specially, to stub on, i.e. trip up -- beat upon, dash, stumble (at).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

λίθον noun - accusative singular masculine
lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποῦς noun - accusative singular masculine
pous pooce: a foot (figuratively or literally) -- foot(-stool).

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 4:12 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said to him, "It is said,		3004: to say	a prim. verb
YOU SHALL NOT PUT	ἐκπειράσεις (ekpeiraseis)	1598: to test thoroughly, tempt	from ek and peirazó
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
YOUR GOD	θεόν (theon)	2316: God, a god	of uncertain origin
TO THE TEST."		1598: to test thoroughly, tempt	from ek and peirazó

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειρηται verb - perfect passive indicative - third person singular
ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εκπειρασεις verb - future active indicative - second person singular
ekpeirazo ek-pi-rad'-zo: to test thoroughly -- tempt.

κυριον noun - accusative singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 4:13 .

.	Greek	Strong's	Origin
When the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaboló
had finished	συντελέσας (suntelesas)	4931: to complete, accomplish	from sun and teleó
every	πάντα (panta)	3956: all, every	a prim. word
temptation,	πειρασμὸν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó
he left	ἤπεστη (apestē)	868: to lead away, to depart from	from apo and histémi
Him until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
an opportune time.	καιροῦ (kairou)	2540: time, season	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

συντελεσας verb - aorist active participle - nominative singular masculine

sunteleo soon-tel-eh'-o: to complete entirely; generally, to execute -- end, finish, fulfil, make.

παντα adjective - accusative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

πειρασμον noun - accusative singular masculine

peirasmos **pi-ras-mos'**: a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολος **adjective - nominative singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

απιστη **verb - second aorist active indicative - third person singular**

aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αχρι **preposition**

achri **akh'-ree**: (through the idea of a terminus); (of time) until or (of place) up to -- as far as, for, in(-to), till, (even, un-)to, until, while.

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.

Luke 4:14 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
returned	ὑπέστρεψεν (upestrepse)	5290: to turn back, return	from hupo and strephó
to Galilee	Γαλιλαίαν (galilaian)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
in the power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai

of the Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
and news	φήμη (phēmē)	5345: a saying or report	from phēmi
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him spread	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
through	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
all	ὅλης (olēs)	3650: whole, complete	a prim. word
the surrounding district.	περιχώρου (perichōrou)	4066: neighboring	from peri and chóra

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

υπεστρεψεν verb - aorist active indicative - third person singular

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εν preposition

en en: in, at, (up-)on, by, etc.

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.

δυναμει **noun - dative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιαν **noun - accusative singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

και **conjunction**

kai **ka-hee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φημη **noun - nominative singular feminine**

pHEME **fay'-may**: a saying, i.e. rumor (fame) -- fame.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιχωρου **adjective - genitive singular feminine**

perichoros **per-ikh'-o-ros**: around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:15 .

.	Greek	Strong's	Origin
And He [began] teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
in their synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and was praised	δοξαζόμενος (doxazomenos)	1392: to render or esteem glorious (in a wide application)	from doxa
by all.	πάντων (pantōn)	3956: all, every	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

εδιδασκεν **verb - imperfect active indicative - third person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

εν preposition
en en: in, at, (up-)on, by, etc.

ταῖς definite article - dative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαῖς noun - dative plural feminine
sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

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

δοξαζομενος verb - present passive participle - nominative singular masculine
doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

υπο preposition
hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

παντων adjective - genitive plural masculine
pas pas: apparently a primary word; all, any, every, the whole

Luke 4:16 .

.	Greek	Strong's	Origin
And He came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to Nazareth,	Ναζαρά (nazara)	3478: Nazareth, a city in Galilee	of uncertain derivation
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
He had been		1510: I exist, I am	a prol. form of a prim. and defective verb
brought	τεθραμμένος (tethrammenos)	5142: to make to grow, to nourish, feed	a prim. verb

up; and as was His custom,	εἰωθὸς (eiōthos)	1486: to be accustomed, part. custom	a prim. verb
He entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
on the Sabbath,	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and stood	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi
up to read.	ἀναγινῶναι (anagnōnai)	314: to know certainly, know again, read	from ana and ginóskó

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἔρχομαι verb - second aorist active indicative - third person singular

erchomai er'-khom-ahce: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

ναζαρετ proper noun

Nazareth nad-zar-eth': Nazareth or Nazaret, a place in Palestine -- Nazareth.

οὐ adverb

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τεθραμμενος **verb - perfect passive participle - nominative singular masculine**

trephe **tref'-o**: to stiffen, i.e. fatten (by implication, to cherish (with food, etc.), pamper, rear) -- bring up, feed, nourish.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

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.

ειωθος **verb - second perfect active participle - accusative singular neuter**

etho **eth'-o**: to be used (by habit or conventionality); neuter perfect participle usage -- be custom (manner, wont).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατων **noun - genitive plural neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγην noun - accusative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεστη verb - second aorist active indicative - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αναγνωναι verb - second aorist active middle or passive deponent

anaginosko an-ag-in-ocē'-ko: to know again, i.e. (by extension) to read -- read.

Luke 4:17 .

.	Greek	Strong's	Origin
And the book	βιβλίον (biblion)	975: a paper, book	from biblos
of the prophet	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
Isaiah	Ἰσαΐου (ēsaïou)	2268: Isaiah, an Isr. prophet	of Hebrew origin Yeshayahu
was handed	ἐπεδόθη (epedothē)	1929: to give over, give way	from epi and didómi
to Him. And He opened		455: to open	from ana and oigó (to open)
the book	βιβλίον (biblion)	975: a paper, book	from biblos
and found	εὑρεν (euren)	2147: to find	a prim. verb

the place	τόπον (topon)	5117: a place	a prim. word
where	οὔ (ou)	3757: where (adv. of place)	gen. of hos,
it was written,	γεγραμμένον (gegrammenon)	1125: to write	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

επεδοθη **verb - aorist passive indicative - third person singular**

epididomi **ep-ee-did'-o-mee**: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

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

βιβλιον **noun - nominative singular neuter**

biblion **bib-lee'-on**: a roll -- bill, book, scroll, writing.

ησαιου **noun - genitive singular masculine**

Hesaias **hay-sah-ee'-as**: Hesaias (i.e. Jeshajah), an Israelite -- Esaias.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητου **noun - genitive singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναπτυσας **verb - aorist active participle - nominative singular masculine**

anaptusso an-ap-toos'-o: to unroll (a scroll or volume) -- open.

το definite article - accusative singular neuter

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.

ευρεν verb - second aorist active indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπος noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ου adverb

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γεγραμμενον verb - perfect passive participle - nominative singular neuter

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

Luke 4:18 .

.	Greek	Strong's	Origin
"THE SPIRIT	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
OF THE LORD	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
IS UPON ME, BECAUSE	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
HE ANOINTED	ἔχρισεν (echrisen)	5548: to anoint	a prim. word

ME TO PREACH THE GOSPEL	εὐαγγελίσασθαι (euangelisasthai)	2097: to announce good news	from eu and aggelos
TO THE POOR.	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
HE HAS SENT	ἀπέσταλκεν (apestalken)	649: to send, send away	from apo and stelló
ME TO PROCLAIM	κηρύξαι (kēruxai)	2784: to be a herald, proclaim	of uncertain origin
RELEASE	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíemi
TO THE CAPTIVES,	αἰχμαλώτοις (aichmalōtois)	164: captive	from aichmé (a spear) and haliskomai (to be taken, conquered)
AND RECOVERY OF SIGHT	ἀνάβλεψιν (anablepsin)	309: recovery of sight	from anablepó
TO THE BLIND,	τυφλοῖς (tuphlois)	5185: blind	of uncertain origin
TO SET	ἀποστεῖλαι (aposteilai)	649: to send, send away	from apo and stelló
FREE	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
THOSE WHO ARE OPPRESSED,	τεθραυσμένους (tethrausmenous)	2352: to break in pieces	a prim. verb

KJV Lexicon

πνεῦμα **noun - nominative singular neuter**
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

κυρίου **noun - genitive singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

επὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ἐμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

οὗ relative pronoun - genitive singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐννεκεν adverb

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

ἐχρίσεν verb - aorist active indicative - third person singular

chrio khree'-o: to smear or rub with oil, i.e. (by implication) to consecrate to an office or religious service -- anoint.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

εὐαγγελισσασθαι verb - aorist middle middle or passive deponent

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

πτωχοῖς adjective - dative plural masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

ἀπέσταλκεν verb - perfect active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ἰασασθαι verb - aorist middle deponent middle or passive deponent

iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

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.

συντετριμμένους verb - perfect passive participle - accusative plural masculine

suntribo soon-tree'-bo: to crush completely, i.e. to shatter -- break (in pieces), broken to shivers (+ -hearted), bruise.

την definite article - accusative singular feminine
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).
κηρυξαι verb - aorist active middle or passive deponent
kerusso kay-roos'-so : to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.
αιχμαλωτοις noun - dative plural masculine
aichmalotos aheekh-mal-o-tos' : a prisoner of war, i.e. (genitive case) a captive -- captive.
αφεσιν noun - accusative singular feminine
aphesis af'-es-is : freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.
και conjunction
kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τυφλοις adjective - dative plural masculine
tuphlos toof-los' : opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.
αναβλεψιν noun - accusative singular feminine
anablepsis an-ab'-lep-sis : restoration of sight -- recovery of sight.
αποστειλαι verb - aorist active middle or passive deponent
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).
τεθραυσμενους verb - perfect passive participle - accusative plural masculine
thrauo throw'-o : to crush -- bruise.
εν preposition
en en : in, at, (up-)on, by, etc.
αφεσει noun - dative singular feminine
aphesis af'-es-is : freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

Luke 4:19 .

■			
.	Greek	Strong's	Origin

TO PROCLAIM	κηρύξαι (kēruxai)	2784: to be a herald, proclaim	of uncertain origin
THE FAVORABLE	δεκτόν (dektion)	1184: acceptable	from dechomai
YEAR	ἐνιαυτόν (eniauton)	1763: a cycle of time, a year	of uncertain origin
OF THE LORD."	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

κηρυξαι **verb - aorist active middle or passive deponent**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

ἐνιαυτον **noun - accusative singular masculine**

eniautos **en-ee-ow-tos'**: a year -- year.

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.

δεκτον **adjective - accusative singular masculine**

dektos **dek-tos'**: approved; (figuratively) propitious -- accepted(-table).

Luke 4:20 .

.	Greek	Strong's	Origin
And He closed	πτύξας (ptuxas)	4428: to fold, i.e. roll up	a prim. verb
the book,	βιβλίον (biblion)	975: a paper, book	from biblos
gave it back	ἀποδοὺς (apodous)	591: to give up, give back, return, restore	from apo and didómi

to the attendant	ὑπηρέτη (upēretē)	5257: an underling, servant	from hupo and eretés (a rower)
and sat down;	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
and the eyes	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
of all	πάντων (pantōn)	3956: all, every	a prim. word
in the synagogue	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
were fixed	ἀτενίζοντες (atenizontes)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
on Him.			

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πτυξας **verb - aorist active participle - nominative singular masculine**
ptusso **ptoos'-so:** to fold, i.e. furl a scroll -- close.

το **definite article - accusative singular neuter**

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.

αποδους **verb - second aorist active participle - nominative singular masculine**

apodidomi **ap-od-eed'-o-mee:** to give away, i.e. up, over, back, etc. (in various applications)

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.

υπηρετη noun - dative singular masculine

huperetes hoop-ay-ret'-ace: an under-oarsman, i.e. (generally) subordinate (assistant, sexton, constable) -- minister, officer, servant.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγη noun - dative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμοι noun - nominative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

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.

ατενιζοντες verb - present active participle - nominative plural masculine

atenizo at-en-id'-zo: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

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

Luke 4:21 .

.	Greek	Strong's	Origin
And He began		757: to rule, to begin	a prim. verb
to say	λέγειν (legein)	3004: to say	a prim. verb
to them, "Today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
Scripture	γραφὴ (graphē)	1124: a writing, scripture	from graphó
has been fulfilled	πεπλήρωται (peplērōtai)	4137: to make full, to complete	from plérés
in your hearing."	ὡσὶν (ōsin)	3775: the ear	a prim. word

KJV Lexicon

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λέγειν **verb - present active infinitive**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

πεπληρωται verb - perfect passive indicative - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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.

εν preposition

en en: in, at, (up-)on, by, etc.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωσιν noun - dative plural neuter

ous ooce: the ear (physically or mentally) -- ear.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Luke 4:22 .

.	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word
were speaking well	ἐμαρτύρουν (emarturoun)	3140: to bear witness, testify	from martus

of Him, and wondering	ἐθαύμαζον (ethaumazon)	2296: to marvel, wonder	from thauma
at the gracious	χάριτος (charitos)	5485: grace, kindness	a prim. word
words	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
which were falling	ἐκπορευομένοις (ekporeuomenois)	1607: to make to go forth, to go forth	from ek and poreuomai
from His lips;	στόματος (stomatos)	4750: the mouth	a prim. word
and they were saying,	ἔλεγον (elegon)	3004: to say	a prim. verb
"Is this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
not Joseph's	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
son?"	υἱός (uios)	5207: a son	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

παντες adjective - nominative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

εμαρτυρουν verb - imperfect active indicative - third person

martureo mar-too-reh'-o: to be a witness, i.e. testify

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

θαυμαζον verb - imperfect active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογοις noun - dative plural masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

της definite article - genitive singular feminine

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).

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.

εκπορευομενοις verb - present middle or passive deponent participle - dative plural masculine
ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοματος **noun - genitive singular neuter**
stoma **stom'-a**: edge, face, mouth.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγον **verb - imperfect active indicative - third person**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουχ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ουτος **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ιωσηφ **proper noun**
Ioseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

Luke 4:23 .

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.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "No doubt	πάντως (pantōs)	3843: altogether, by all means	adverb from pas

you will quote		3004: to say	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
proverb	παράβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
to Me, 'Physician,	ἰατρέ (iatre)	2395: a physician	from iaomai
heal	θεράπευσον (therapeuson)	2323: to serve, cure	from therapōn
yourself!	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
Whatever	ὅσα (osa)	3745: how much, how many	from hos,
we heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
was done	γενόμενα (genomena)	1096: to come into being, to happen, to become	from a prim. root gen-
at Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
do	ποιήσον (poiēson)	4160: to make, do	a prim. word
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
in your hometown	πατρίδι (patridi)	3968: of one's fathers, fatherland	from patér
as well."	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παντως **adverb**

pantos **pan'-toce**: entirely; specially, at all events, (with negative, following) in no event -- by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

ερειτε **verb - future active indicative - second person**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολην **noun - accusative singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ιατρε **noun - vocative singular masculine**

iatros **ee-at-ros'**: a physician -- physician.

θεραπευσον **verb - aorist active middle - second person singular**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

ηκουσαμεν **verb - aorist active indicative - first person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

γενομενα **verb - second aorist middle deponent participle - accusative plural neuter**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

καπερναουμ **proper noun**

Kapernaoum **cap-er-nah-oom'**: Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

ποιησον **verb - aorist active middle - second person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατριδι **noun - dative singular feminine**

patris **pat-rece'**: a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 4:24 .

.	Greek	Strong's	Origin
And He said,	λέγω (legō)	3004: to say	a prim. verb
"Truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, no	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
is welcome	δεκτός (dektos)	1184: acceptable	from dechomai
in his hometown.	πατρίδι (patridi)	3968: of one's fathers, fatherland	from patér

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

δεκτος adjective - nominative singular masculine

dektos dek-tos': approved; (figuratively) propitious -- accepted(-table).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατριδι noun - dative singular feminine

patris pat-rece': a father-land, i.e. native town; (figuratively) heavenly home -- (own) country.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:25 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you in truth,	ἀληθείας (alētheias)	225: truth	from alēthēs
there were many	πολλὰ (pollai)	4183: much, many	a prim. word

widows	χῆραι (chērai)	5503: a widow	of uncertain derivation
in Israel	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of Elijah,	Ἑλίου (ēliou)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
when	ὅτε (ote)	3753: when	from hos, and te
the sky	οὐρανός (ouranos)	3772: heaven	a prim. word
was shut	ἐκλείσθη (ekleisthē)	2808: to shut	of uncertain origin
up for three	τρία (tria)	5140: three	a prim. cardinal number
years	ἔτη (etē)	2094: a year	a prim. word
and six	ἕξ (ex)	1803: six	a prim. cardinal number
months,	μῆνας (mēnas)	3376: a month	a prim. word
when	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a great	μέγας (megas)	3173: great	a prim. word
famine	λιμός (limos)	3042: hunger, famine	a prim. word
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
over	ἐπ’ (ep)	1909: on, upon	a prim. preposition
all	πᾶσαν	3956: all, every	a prim. word

	(pasan)		
the land;	γῆν (gēn)	1093: the earth, land	a prim. word

KJV Lexicon

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αληθείας **noun - genitive singular feminine**

aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

πολλὰι **adjective - nominative plural feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

χήραι **noun - nominative plural feminine**

chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

ἦσαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ηλιου **noun - genitive singular masculine**

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

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.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

εκλεισθη **verb - aorist passive indicative - third person singular**

kleio **kli'-o**: to close -- shut (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.

ουρανος **noun - nominative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

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.

ετη **noun - accusative plural neuter**

etos **et'-os**: a year -- year.

τρια **adjective - accusative plural neuter**

treis **trice**: three -- three.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηνας **noun - accusative plural masculine**

men **mane**: a month -- month.

εξ **numeral (adjective)**
hex **hex**: six -- six.

ως **adverb**
hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

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.)

λιμος **noun - nominative singular masculine**
limos **lee-mos'**: a scarcity of food -- dearth, famine, hunger.

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.

επι **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πασαν **adjective - accusative singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

την **definite article - accusative singular feminine**
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.

Luke 4:26 .

.	Greek	Strong's	Origin
and yet Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
was sent	ἐπέμφθη (epemphthē)	3992: to send	a prim. word
to none	οὐδεμίαν (oudemian)	3762: no one, none	from oude and heis
of them, but only	ἐἰ	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
to Zarephath,	Σάρεπτα (sarepta)	4558: Sarepta, a city near Sidon	of Hebrew origin Tsarephath
[in the land] of Sidon,	Σιδωνίας (sidōnias)	4606: of Sidon	adjective from Sidón
to a woman	γυναῖκα (gunaika)	1135: a woman	a prim. word
who was a widow.	χήραν (chēran)	5503: a widow	of uncertain derivation

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

ουδεμιαν adjective - accusative singular feminine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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

επεμφοθη verb - aorist passive indicative - third person singular

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ηλιας noun - nominative singular masculine

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

σαρεπτα **noun - accusative plural neuter**
Sarepta sar'-ep-tah: Sarepta (i.e. Tsarephath), a place in Palestine -- Sarepta.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιδωνος **noun - genitive singular feminine**
Sidon sid-one': Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

προς **preposition**
pros pros: a preposition of direction; forward to, i.e. toward

γυναικα **noun - accusative singular feminine**
gune goo-nay': a woman; specially, a wife -- wife, woman.

χηραν **noun - accusative singular feminine**
chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

Luke 4:27 .

.	Greek	Strong's	Origin
"And there were many	πολλοὶ (polloi)	4183: much, many	a prim. word
lepers	λεπροὶ (leproi)	3015: scaly, leprous	from lepis
in Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
in the time	ἐπὶ (epi)	1909: on, upon	a prim. preposition
of Elisha	Ἑλισαίου (elisaïou)	1666: Elisha, an Isr. prophet	of Hebrew origin Elisha
the prophet;	προφήτου	4396: a prophet (an interpreter	from a comp. of pro and phémi

	(prophētou)	or forth-teller of the divine will)	
and none	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of them was cleansed,	ἐκαθαρίσθη (ekatharisthē)	2511: to cleanse	from katharos
but only	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
Naaman		3483b: Naaman, a Syrian	of Hebrew origin Naaman
the Syrian."	Σύρος (sueros)	4948: Syrian	from Suria

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολλοι adjective - nominative plural masculine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

λεπροι adjective - nominative plural masculine

lepros lep-ros': scaly, i.e. leprous (a leper) -- leper.

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.

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.

ελισσαιου noun - genitive singular masculine

Elissaios **el-is-sah'-yos**: Elissaeus, an Israelite -- Elissaeus.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητου noun - genitive singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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.

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

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.

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

εκαθαρισθη verb - aorist passive indicative - third person singular

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

νεεμαν proper noun

Neeman neh-eh-man': Neeman (i.e. Naaman), a Syrian -- Naaman.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συρος **noun - nominative singular masculine**
Suros **soo'-ros:** a Syran (i.e. probably Tyrian), a native of Syria -- Syrian.

Luke 4:28 .

.	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word
[the people] in the synagogue	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
were filled		4092a: to fill full of	perhaps from a prim. root ple
with rage	θυμοῦ (thumou)	2372: passion	from the same as thuella
as they heard	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
these things;		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

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

επλησθησαν **verb - aorist passive indicative - third person**
pletho **play'-tho:** specially, to fulfil (time) -- accomplish, full (...come), furnish.

παντες **adjective - nominative plural masculine**
pas **pas:** apparently a primary word; all, any, every, the whole

θυμου **noun - genitive singular masculine**
thumos **thoo-mos':** passion (as if breathing hard) -- fierceness, indignation, wrath.

εν preposition
en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγή noun - dative singular feminine
sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

ακουοντες verb - present active participle - nominative plural masculine
akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

Luke 4:29 .

.	Greek	Strong's	Origin
and they got	ἀναστάντες (anastantes)	450: to raise up, to rise	from ana and histémi
up and drove	ἐξέβαλον (exebalon)	1544b: to expel, to drive, cast or send out	from ek and balló
Him out of the city,	πόλεως (poleōs)	4172: a city	a prim. word
and led	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
Him to the brow	ὀφρύος (ophruos)	3790: an eyebrow	a prim. word
of the hill	ὄρους (orous)	3735: a mountain	a prim. word
on which	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

their city	πόλις (polis)	4172: a city	a prim. word
had been built,	ᾠκοδόμητο (ōkodomēto)	3618: to build a house	from oikodemos
in order	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
to throw Him down the cliff.	κατακρημνίσαι (katakrēmnisai)	2630: to throw over a precipice	from kata and krémnos

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανασταντες verb - second aorist active participle - nominative plural masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

εξεβαλον verb - second aorist active indicative - third person

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως noun - genitive singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγαγον verb - second aorist active indicative - third person

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

οφρυος noun - genitive singular feminine

ophrus of-roos': the eye-brow or forehead, i.e. (figuratively) the brink of a precipice -- brow.

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).

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.

ου relative pronoun - genitive singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολις noun - nominative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

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

ωκοδομητο verb - pluperfect passive indicative - third person singular

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm --

(be in) build(-er, -ing, up), edify, embolden.

εις **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.

κατακρημνισαι **verb - aorist active middle or passive deponent**

katakremnizo kat-ak-rame-nid'-zo: to precipitate down -- cast down headlong.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:30 .

.	Greek	Strong's	Origin
But passing	διελθῶν (dielthōn)	1330: to go through, go about, to spread	from dia and erchomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
their midst,	μέσου (mesou)	3319: middle, in the midst	a prim. word
He went His way.	ἐπορεύετο (eporeueto)	4198: to go	from poros (a ford, passage)

KJV Lexicon

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διελθων verb - second aorist active participle - nominative singular masculine
dierchomai dee-er'-khom-ahee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δια preposition
dia dee-ah': through (in very wide applications, local, causal, or occasional)

μεσου adjective - genitive singular neuter
mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

αυτων personal pronoun - genitive plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επορευετο verb - imperfect middle or passive deponent indicative - third person singular
poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Luke 4:31 .

.	Greek	Strong's	Origin
And He came down	κατήλθεν (katēlthen)	2718: to come down	from kata and erchomai
to Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
a city	πόλιν (polin)	4172: a city	a prim. word
of Galilee,	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and He was teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
them on the Sabbath;	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατηλθεν **verb - second aorist active indicative - third person singular**

katerchomai **kat-er'-khom-ahēe**: to come (or go) down -- come (down), depart, descend, go down, land.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καπερναουμ **proper noun**

Kapernaoum **cap-er-nah-oom'**: Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββασιν **noun - dative plural neuter**
sabbaton sab'-bat-on: sabbath (day), week.

Luke 4:32 .

.	Greek	Strong's	Origin
and they were amazed	ἐξεπλήσσοντο (exēplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and plēssó
at His teaching,	διδαχῇ (didachē)	1322: doctrine, teaching	from didaskó
for His message	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
was with authority.	ἐξουσία (exousia)	1849: power to act, authority	from exesti

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

ἐξεπλήσσοντο **verb - imperfect passive indicative - third person**
ekplesso ek-place'-so: to strike with astonishment -- amaze, astonish.

ἐπὶ **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῇ **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

διδάχη **noun - dative singular feminine**

didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

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.

εξουσια **noun - dative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:33 .

.	Greek	Strong's	Origin
In the synagogue	συναγωγῇ (sunagōgē)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

there was a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
possessed	ἔχων (echōn)	2192: to have, hold	a prim. verb
by the spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
of an unclean	ἀκαθάρτου (akathartou)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
demon,	δαμονίου (daimoniou)	1140: an evil spirit, a demon	from daimón
and he cried	ἀνέκραξεν (anekraxen)	349: to cry out	from ana and krazó
out with a loud	μεγάλῃ (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῇ definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγή noun - dative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

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.

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εχων **verb - present active participle - nominative singular masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πνευμα **noun - accusative singular neuter**
pneuma **pnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

δαμονιου **noun - genitive singular neuter**
daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

ακαθαρτου **adjective - genitive singular neuter**
akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) --
foul, unclean.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ανεκραξεν **verb - aorist active indicative - third person singular**
anakrazo **an-ak-rad'-zo**: to scream up (aloud) -- cry out.

φωνη **noun - dative singular feminine**
phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any
purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**
megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear)
exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

Luke 4:34 .

.	Greek	Strong's	Origin
"Let us alone!	ἔα (ea)	1436: ah! ha! (interj. expressing surprise, indignation, fear)	appar. imper. of εαό
What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
business do we have with each other, Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

of Nazareth?	Ναζαρηνέ (nazarēne)	3479: a Nazarene, an inhab. of Nazareth	probably from Nazara
Have You come	ἤλθες (ēlthes)	2064: to come, go	a prim. verb
to destroy	ἀπολέσαι (apolesai)	622: to destroy, destroy utterly	from apo and same as olethros
us? I know		3609a: to have seen or perceived, hence to know	perf. of eidon
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
You are -- the Holy One	ἅγιος (agios)	40: sacred, holy	from a prim. root
of God!"	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

λεγων **verb - present active participle - nominative singular masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εα **interjection**

ea eh'-ah: let it be, i.e. (as interjection) aha! -- let alone.

τι **interrogative pronoun - nominative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ημιν **personal pronoun - first person dative plural**

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

ιησου **noun - vocative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ναζαρηνε **noun - vocative singular masculine**

Nazarenos **nad-zar-ay-nos'**: a Nazarene, i.e. inhabitant of Nazareth -- of Nazareth.

ηλθες **verb - second aorist active indicative - second person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

απολεσαι **verb - aorist active middle or passive deponent**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

οιδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιος **adjective - nominative singular masculine**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 4:35 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Be quiet	φिमώθητι (phimōthēti)	5392: to muzzle, to put to silence	from phimos (a muzzle)
and come	ἔξελθε (exelthe)	1831: to go or come out of	from ek and erchomai
out of him!" And when the demon	δαιμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
had thrown him down	ρίψαν (ripsan)	4496: to throw, cast, spec. to throw off, toss	a prim. verb
in the midst	μέσον (meson)	3319: middle, in the midst	a prim. word
[of the people], he came	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out of him without	μηδέν (mēden)	3367: no one, nothing	from méde and heis
doing	βλάψαν (blapsan)	984: to hurt	from a prim. root blab-
him any		3367: no one, nothing	from méde and heis
harm.		984: to hurt	from a prim. root blab-

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιτιμησεν **verb - aorist active indicative - third person singular**

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

αυτω **personal pronoun - dative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

φιμωθητι **verb - aorist passive imperative - second person singular**

phimoo **fee-mo'-o**: to muzzle -- muzzle.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξελθε **verb - second aorist active middle - second person singular**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ριπταν verb - aorist active participle - nominative singular neuter

rhipito hrip'-to: to fling; by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονιον noun - nominative singular neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μεσον adjective - accusative singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

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.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

βλαπταν verb - aorist active participle - nominative singular neuter

blapto blap'-to: to hinder, i.e. (by implication) to injure -- hurt.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:36 .

.	Greek	Strong's	Origin
And amazement	θάμβος (thambos)	2285: amazement	from a prim. root thaph-
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
upon them all,	πάντας (pantas)	3956: all, every	a prim. word
and they [began] talking	συνελάλουν (sunelaloun)	4814: to talk together	from sun and laleó
with one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"What	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
message?	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
For with authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
and power	δυνάμει (dunamei)	1411: (miraculous) power, might, strength	from dunamai
He commands	ἐπιτάσσει (epitassei)	2004: to arrange upon, i.e. to command	from epi and tassó
the unclean	ἀκαθάρτοις (akathartois)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits	πνεύμασιν (pneumasin)	4151: wind, spirit	from pneó
and they come	ἐξέρχονται (exerchontai)	1831: to go or come out of	from ek and erchomai

out."

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.)

θαμβος **noun - nominative singular neuter**

thambos **tham'-bos**: stupefaction (by surprise), i.e. astonishment -- amazed, + astonished, wonder.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνελαλουν **verb - imperfect active indicative - third person**

sullaleo **sool-lal-eh'-o**: to talk together, i.e. converse -- commune (confer, talk) with, speak among.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οτι conjunction

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.

εξουσια noun - dative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δυναμις noun - dative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

επιτασσει verb - present active indicative - third person singular

epitasso ep-ee-tas'-so: to arrange upon, i.e. order -- charge, command, injoin.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακαθαροῖς **adjective - dative plural neuter**
akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

πνεύμασιν **noun - dative plural neuter**
pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

καὶ **conjunction**
kai **ka-hee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξερχονται **verb - present middle or passive deponent indicative - third person**
exerchomai **ex-er'-khom-a-hee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Luke 4:37 .

.	Greek	Strong's	Origin
And the report	ἦχος (ēchos)	2279: a noise, sound	a late form of a prim. word éché (noise, sound)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him was spreading	ἐξεπορεύετο (exeporeueto)	1607: to make to go forth, to go forth	from ek and poreuomai
into every	πάντα (panta)	3956: all, every	a prim. word
locality	τόπον (topon)	5117: a place	a prim. word
in the surrounding district.	περιχώρου (perichōrou)	4066: neighboring	from peri and chōra

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐΞΕΠΟΡΕΥΕΤΟ verb - imperfect middle or passive deponent indicative - third person singular
ekporeuomai ek-por-yoo'-om-ahee: to depart, be discharged, proceed, project -- come (forth, out of), depart, go (forth, out), issue, proceed (out of).

ηχος noun - nominative singular masculine

echos ay'-khos: a loud or confused noise (echo), i.e. roar; figuratively, a rumor -- fame, sound.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντα adjective - accusative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιχωρου adjective - genitive singular feminine

perichoros per-ikh'-o-ros: around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.

Luke 4:38 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
He got	Ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi

up and [left] the synagogue,	συναγωγῆς (sunagōgēs)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
Simon's	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
home.	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Simon's	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
mother-in-law	πενθερὰ (penthera)	3994: a mother-in-law	fem. of pentheros
was suffering	συνεχομένη (sunechomenē)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
from a high	μεγάλῳ (megalō)	3173: great	a prim. word
fever,	πυρετῷ (puretō)	4446: a fever	from pur
and they asked	ἠρώτησαν (ērōtēsan)	2065: to ask, question	akin to eromai (to ask)
Him to help	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
her.			

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αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

συναγωγης **noun - genitive singular feminine**

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιαν **noun - accusative singular feminine**

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

σιμωνος **noun - genitive singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πενθερα **noun - nominative singular feminine**

penthera pen-ther-ah': a wife's mother -- mother in law, wife's mother.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμωνος **noun - genitive singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

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.

συνεχομενη **verb - present passive participle - nominative singular feminine**

sunecho soon-ekh'-o: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

πυρετω **noun - dative singular masculine**

puretos poo-ret-os': inflamed, i.e. (by implication) feverish (as noun, fever) -- fever.

μεγαλω **adjective - dative singular masculine**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρωτησαν **verb - aorist active indicative - third person**

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτης **personal pronoun - genitive singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:39 .

.	Greek	Strong's	Origin
And standing	ἐπιστάς (epistas)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
over	ἐπάνω (epanō)	1883: above, more than	from epi and anó

her, He rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáō
the fever,	πυρετῶ (puretō)	4446: a fever	from pur
and it left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiémi (to send)
her; and she immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chréma
got	ἀναστᾶσα (anastasa)	450: to raise up, to rise	from ana and histémi
up and waited	διηκόνει (diēkonei)	1247: to serve, minister	from diakonos
on them.			

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιστάς **verb - second aorist active participle - nominative singular masculine**

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

ἐπάνω **adverb**

epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

αὐτῆς **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

ἐπετίμησεν **verb - aorist active indicative - third person singular**

epitimao **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid --

(straitly) charge, rebuke.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πυρετω noun - dative singular masculine

puretos poo-ret-os': inflamed, i.e. (by implication) feverish (as noun, fever) -- fever.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφηκεν verb - aorist active indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παραχρημα adverb

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αναστασα verb - second aorist active participle - nominative singular feminine

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).

διηκονει verb - imperfect active indicative - third person singular

diakoneo dee-ak-on-eh'-o: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:40 .

.	Greek	Strong's	Origin
While the sun	ἡλίου (ēliou)	2246: the sun	a prim. word

was setting,	Δύνοντος (dunontos)	1416: to enter, to sink into	a form of duó (to sink)
all	ἅπαντες (apantes)	537a: all, the whole	from alpha (as a cop. prefix) and pas
those who	οἱ (osoi)	3745: how much, how many	from hos,
had	εἶχον (eichon)	2192: to have, hold	a prim. verb
any [who were] sick	ἀσθενούντας (asthenountas)	770: to be weak, feeble	from asthenés
with various	ποικίλαις (poikilais)	4164: many colored	a prim. word
diseases	νόσοις (nosois)	3554: disease, sickness	a prim. word
brought	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
them to Him; and laying	ἐπιτιθεῖς (epititheis)	2007: to lay upon, to place upon	from epi and tithémi
His hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on each	ἐκάστω (ekastō)	1538: each, every	a prim. word
one	ἐνὶ (eni)	1520: one	a primary number
of them, He was healing	ἐθεράπευεν (etherapeuen)	2323: to serve, cure	from therapón
them.			

KJV Lexicon

δυνοντος **verb - present active participle - genitive singular masculine**

duno doo'-no or: (to sink) to go down -- set.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιου **noun - genitive singular masculine**

helios hay'-lee-os: the sun; by implication, light -- + east, sun.

παντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

οσοι **correlative pronoun - nominative plural masculine**

hosos hos'-os: as (much, great, long, etc.) as

ειχον **verb - imperfect active indicative - third person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ασθενουντας **verb - present active participle - accusative plural masculine**

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

νοσοις **noun - dative plural feminine**

nosos nos'-os: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

ποικιλαις **adjective - dative plural feminine**

poikilos poy-kee'-los: motley, i.e. various in character -- divers, manifold.

ηγαγον **verb - second aorist active indicative - third person**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επι adjective - dative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκάστω adjective - dative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

επιθεις verb - second aorist active participle - nominative singular masculine

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

εθεραπευσεν verb - aorist active indicative - third person singular

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

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

Luke 4:41 .

.	Greek	Strong's	Origin
Demons	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
were coming	ἐξήρχετο	1831: to go or come out of	from ek and erchomai

	(exērcheto)		
out of many,	πολλῶν (pollōn)	4183: much, many	a prim. word
shouting,	κραζόντα (krazonta)	2905: to cry out	from kraugé
"You are the Son	υἱός (uios)	5207: a son	a prim. word
of God!"	θεοῦ (theou)	2316: God, a god	of uncertain origin
But rebuking	ἐπιτιμῶν (epitimōn)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
them, He would not allow	εἶα (eia)	1439: to let alone, leave	a prim. verb, see also ea
them to speak,	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they knew		3609a: to have seen or perceived, hence to know	perf. of eidon
Him to be the Christ.	χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió

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ἐξήρχετο **verb - imperfect middle or passive deponent indicative - third person singular**
exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out,
go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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

δαίμονια noun - nominative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πολλων adjective - genitive plural 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.

κραζοντα verb - present active participle - nominative plural neuter

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγοντα verb - present active participle - nominative plural neuter

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιτιμων verb - present active participle - nominative singular masculine

epitimaō ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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.

εια verb - imperfect active indicative - third person singular

eao eh-ah'-o: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

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

λαλειν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, 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.

ηδειςαν verb - pluperfect active indicative - third person

eido i'-do: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Luke 4:42 .

.	Greek	Strong's	Origin
When day	ἡμέρας (ēmeras)	2250: day	a prim. word
came,	Γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
Jesus left	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
and went	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
to a secluded	ἔρημον (erēmon)	2048: solitary, desolate	a prim. word
place;	τόπον (topon)	5117: a place	a prim. word
and the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were searching	ἐπεζήτουν (ephezētoun)	1934: to inquire for	from epi and zéteó
for Him, and came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Him and tried to keep	κατεῖχον (kateichon)	2722: to hold fast, hold back	from kata and echó
Him from going away	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
from them.			

KJV Lexicon

γενομένης **verb - second aorist middle deponent participle - genitive singular feminine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εξελθων **verb - second aorist active participle - nominative singular masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

επορευθη **verb - aorist passive deponent indicative - third person singular**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ερημον **adjective - accusative singular masculine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

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.

οχλοι **noun - nominative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

επεζητουν **verb - imperfect active indicative - third person**

epizeteo **ep-eed-zay-teh'-o**: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθον verb - second aorist active indicative - third person

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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).

αυτου personal pronoun - genitive 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

κατειχον verb - imperfect active indicative - third 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.

αυτον personal pronoun - accusative 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.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πορευεσθαι verb - present middle or passive deponent infinitive

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν **personal pronoun - genitive plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 4:43 .

.	Greek	Strong's	Origin
But He said		3004: to say	a prim. verb
to them, "I must	δεῖ	1163: it is necessary	a form of deó
preach	εὐαγγελίσασθαι	2097: to announce good news	from eu and aggelos
the kingdom	βασιλείαν	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ	2316: God, a god	of uncertain origin
to the other	ἐτέροις	2087: other	of uncertain origin
cities	πόλειςιν	4172: a city	a prim. word
also,	καὶ	2532: and, even, also	a prim. conjunction
for I was sent	ἀπεστάλην	649: to send, send away	from apo and stelló
for this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
purpose."			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

οτι **conjunction**

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

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.

ετεραις **adjective - dative plural feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

πολεσιν **noun - dative plural feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

ευαγγελισσασθαι **verb - aorist middle middle or passive deponent**

euaggelizo **yoo-ang-ghel-id'-zo**: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

δει **verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful),

ought, should.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασίλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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).

απεσταλμαι **verb - perfect passive indicative - first person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

Luke 4:44 .

.	Greek	Strong's	Origin
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
He kept on preaching	κηρύσσω (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
in the synagogues	συναγωγὰς (sunagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

of Judea.

2453: Jewish, a Jew, Judea

from Ioudas

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

κηρυσσων verb - present active participle - nominative singular masculine

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαις noun - dative plural feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας noun - genitive singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

Luke 5:1 .

▪			
.	Greek	Strong's	Origin

Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
it happened	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
was pressing around	ἐπικεῖσθαι (epikeisthai)	1945: to lie on	from epi and keimai
Him and listening	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
to 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
He was standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
by the lake	λίμνην (limnēn)	3041: a lake	of uncertain origin
of Gennesaret;	Γεννησαρέτ (gennēsaret)	1082: Gennesaret, a fertile plain on W. shore of the Sea of Galilee	of Hebrew origin, cf. Kinaroth

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον noun - accusative singular masculine

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

επικεισθαι verb - present middle or passive deponent infinitive

epikeimai **ep-ik'-i-mahee**: to rest upon -- impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουειν verb - present active infinitive

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

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

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

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.

εστως **verb - perfect active participle - nominative singular masculine**

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

παρα **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιμνην **noun - accusative singular feminine**

limne lim'-nay: a pond (large or small) -- lake.

γεννησαρετ **proper noun**

Gennesaret ghen-nay-sar-et': Gennesaret (i.e. Kinnereth), a lake and plain in Palestine -- Gennesaret.

Luke 5:2 .

.	Greek	Strong's	Origin
and He saw		3708: to see, perceive, attend to	a prim. verb
two	πλοῖα (ploia)	1417: two	a primary number
boats		4142: a little boat	dim. of ploion
lying	ἐστῶτα	2476: to make to stand, to	from a redupl. of the prim. root

	(estōta)	stand	sta-
at the edge of the lake;	λίμνην (limnēn)	3041: a lake	of uncertain origin
but the fishermen	ἄλιεῖς (alieis)	231: a fisherman	from hals (the sea)
had gotten	ἀποβάντες (apobantes)	576: to step off, disembark	from apo and the same as basis
out of them and were washing	ἔπλυνον (eplunon)	4150: to wash	a prim. verb
their nets.	δίκτυα (diktua)	1350: a net	from dikein (to cast)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶδεν verb - second aorist active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

πλοῖα noun - accusative plural neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

ἑστῶτα verb - perfect active participle - accusative plural neuter

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

παρὰ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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.

λιμνην **noun - accusative singular feminine**
limne **lim'-nay**: a pond (large or small) -- lake.

οι **definite article - nominative plural masculine**
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).

αλιεις **noun - nominative plural masculine**
halieus **hal-ee-yoos'**: a sailor (as engaged on the salt water), i.e. (by implication) a fisher -- fisher(-man).

αποβαντες **verb - second aorist active participle - nominative plural masculine**
apobaino **ap-ob-ah'-ee-no**: literally, to disembark; figuratively, to eventuate -- become, go out, turn.

απ **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων **personal pronoun - genitive plural neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απεπλυναν **verb - aorist active indicative - third person**
apopluno **ap-op-loo'-no**: to rinse off -- wash.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικτυα **noun - accusative plural neuter**
diktuon **dik'-too-on**: a seine (for fishing) -- net.

Luke 5:3 .

.	Greek	Strong's	Origin
And He got	ἐμβὰς (embas)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into one	ἐν (en)	1520: one	a primary number
of the boats,	πλοίων (ploiōn)	4143: a boat	from pleó

which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was Simon's,	Σίμωνος (simōnos)	4613: Simon, the name of several Isr.	of uncertain origin
and asked	ἠρώτησεν (ērōtēsen)	2065: to ask, question	akin to eromai (to ask)
him to put	ἐπαναγαγεῖν (epanagagein)	1877: to put out (to sea), to return	from epi and anagó
out a little way	ὀλίγον (oligon)	3641: few, little, small	a prim. word
from the land.	γῆς (gēs)	1093: the earth, land	a prim. word
And He sat down	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
and [began] teaching	ἐδίδασκεν (edidasken)	1321: to teach	a redupl. caus. form of daó (to learn)
the people	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
from the boat.	πλοίου (ploiou)	4143: a boat	from pleó

KJV Lexicon

εμβας **verb - second aorist active participle - nominative singular masculine**

embaino **em-ba'-hee-no**: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

εν adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιων noun - genitive plural neuter

ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμωνος noun - genitive singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ηρωτησεν verb - aorist active indicative - third person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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.

επαναγαγειν verb - second aorist active middle or passive deponent

epanago ep-an-ag'-o: to lead up on, i.e. (technical) to put out (to sea); (intransitively) to return -- launch (thrust) out, return.

ολιγον **adjective - accusative singular masculine**

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισας **verb - aorist active participle - nominative singular masculine**

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

εδιδασκεν **verb - imperfect active indicative - third person singular**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοιου **noun - genitive singular neuter**

ploiou ploy'-on: a sailer, i.e. vessel -- ship(-ing).

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.

οχλους **noun - accusative plural masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

Luke 5:4 .

.	Greek	Strong's	Origin
When	Ὡς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He had finished	ἐπαύσατο (epausato)	3973: to make to cease, hinder	a prim. word
speaking,	λαλῶν (lalōn)	2980: to talk	from lalos (talkative)

He said		3004: to say	a prim. verb
to Simon,	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
"Put	ἐπανάγαγε (epanagage)	1877: to put out (to sea), to return	from epi and anagó
out into the deep water	βάθος (bathos)	899: depth	from bathus
and let down	χαλάσατε (chalasate)	5465: to slacken	a prim. word
your nets	δίκτυα (diktua)	1350: a net	from dikein (to cast)
for a catch."	ἄγραν (agran)	61: hunting, a catch	probably akin to agros

KJV Lexicon

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επαυσατο **verb - aorist middle indicative - third person singular**

pauo **pow'-o**: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

λαλων **verb - present active participle - nominative singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμωνα noun - accusative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

επαναγαγε verb - second aorist active middle - second person singular

epanago ep-an-ag'-o: to lead up on, i.e. (technical) to put out (to sea); (intransitively) to return -- launch (thrust) out, return.

εις 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.

βαθος noun - accusative singular neuter

bathos bath'-os: profundity, i.e. (by implication) extent; (figuratively) mystery -- deep(-ness, things), depth.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χαλασατε verb - aorist active middle - second person

chalao khal-ah'-o: to lower (as into a void) -- let down, strike.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικτυα noun - accusative plural neuter

diktuon dik'-too-on: a seine (for fishing) -- net.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αγραν noun - accusative singular feminine

agra ag'-rah: (abstractly) a catching (of fish); also (concretely) a haul (of fish) -- draught.

Luke 5:5 .

.	Greek	Strong's	Origin
Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"Master,	ἐπιστάτα (epistata)	1988b: a chief, commander	from ephistémi
we worked hard	κοπιάσαντες (kopiasantes)	2872: to grow weary, toil	from kopos
all	ὅλης (olēs)	3650: whole, complete	a prim. word
night	νυκτὸς (nuktos)	3571: night, by night	a prim. word
and caught	ἐλάβομεν (elabomen)	2983: to take, receive	from a prim. root lab-
nothing,	οὐδὲν (ouden)	3762: no one, none	from oude and heis
but I will do as You say	ρήματι (rēmati)	4487: a word, by impl. a matter	from a modified form of ereó
[and] let down	χαλάσω (chalasō)	5465: to slacken	a prim. word
the nets."	δίκτυα (diktua)	1350: a net	from dikein (to cast)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμων noun - nominative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

επιστατα noun - vocative singular masculine

epistates ep-is-tat'-ace: an appointee over, i.e. commander (teacher) -- master.

δι preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

ολης adjective - genitive singular feminine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτος noun - genitive singular feminine

nux noox: night -- (mid-)night.

κοπιασαντες verb - aorist active participle - nominative plural masculine

kopiao kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

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.

ελαβομεν verb - second aorist active indicative - first person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

χαλασω verb - future active indicative - first person singular

chalao khal-ah'-o: to lower (as into a void) -- let down, strike.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικτυον noun - accusative singular neuter

diktuon dik'-too-on: a seine (for fishing) -- net.

Luke 5:6 .

.	Greek	Strong's	Origin
When they had done	ποιήσαντες (poiēsantes)	4160: to make, do	a prim. word
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
they enclosed	συνέκλεισαν (sunekleisan)	4788: to shut together, i.e. enclose	from sun and kleió
a great	πολύ (polu)	4183: much, many	a prim. word

quantity	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
of fish,	ἰχθύων (ichthuōn)	2486: a fish	a prim. word
and their nets	δίκτυα (diktua)	1350: a net	from dikein (to cast)
[began] to break;	διερρήσσετο (dierrēsseto)	1284: to tear asunder	from dia and rhégnumi

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

ποίησαντες verb - aorist active participle - nominative plural masculine

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

συνεκλειςαν verb - aorist active indicative - third person

sugkleio **soong-kli'-o**: to shut together, i.e. include or (figuratively) embrace in a common subjection to -- conclude, inclose, shut up.

πληθος noun - accusative singular neuter

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

ἰχθυων noun - genitive plural masculine

ichthus **ikh-thoos'**: a fish -- fish.

πολυ adjective - accusative singular neuter

polus **pol-ooos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

διερρηγνυτο verb - imperfect passive indicative - third person singular

diarrhesso **dee-ar-hrayce'-so**: to tear asunder -- break, rend.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικτυον noun - nominative singular neuter

diktuon dik'-too-on: a seine (for fishing) -- net.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 5:7 .

.	Greek	Strong's	Origin
so	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
they signaled	κατένευσαν (kateneusan)	2656: to make a sign (by nodding the head)	from kata and neuó
to their partners	μετόχοις (metochois)	3353: sharing in	from metechó
in the other	ἑτέρῳ (eterō)	2087: other	of uncertain origin
boat	πλοίῳ (ploiō)	4143: a boat	from pleó
for them to come	ἐλθόντας (elthontas)	2064: to come, go	a prim. verb
and help	συλλαβέσθαι (sullabesthai)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
them. And they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
and filled		4092a: to fill full of	perhaps from a prim. root ple

both	ἀμφότερα (amphotera)	297: both	cptv. of amphó (on both sides, around)
of the boats,	πλοῖα (ploia)	4143: a boat	from pleó
so		5620: so as to, so then, therefore	from hós and te
that they began to sink.	βυθίζεσθαι (buthizesthai)	1036: to sink, to cause to sink	from buthos

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

κατενευσαν verb - aorist active indicative - third person

kataneuo kat-an-yoo'-o: to nod down (towards), i.e. (by analogy) to make signs to -- beckon.

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.

μετοχοῖς adjective - dative plural masculine

metochos met'-okh-os: participant, i.e. (as noun) a sharer; by implication, an associate -- fellow, partaker, partner.

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.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐτέρῳ adjective - dative singular neuter

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

πλοιω **noun - dative singular neuter**
ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελθοντας **verb - second aorist active participle - accusative plural masculine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

σullaβεσθαι **verb - second aorist middle middle or passive deponent**
sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

αυτοις **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθον **verb - second aorist active indicative - third person**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επλησαν **verb - aorist active indicative - third person**
pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

αμφοτερα **adjective - accusative plural neuter**
amphoteris **am-fot'-er-os**: (in plural) both -- both.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοια **noun - accusative plural neuter**
ploion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

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.

βυθιζεσθαι **verb - present passive middle or passive deponent**
buthizo **boo-thid'-zo**: to sink; by implication, to drown -- begin to sink, drown.

αυτα **personal pronoun - nominative plural neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 5:8 .

.	Greek	Strong's	Origin
But when Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
saw		3708: to see, perceive, attend to	a prim. verb
[that], he fell down	προσέπεσεν (prosepesen)	4363: to fall upon, fall prostrate before	from pros and piptó
at Jesus'	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
feet,	γόνασιν (gonasin)	1119: the knee	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Go away	ἔξελθε (exelthe)	1831: to go or come out of	from ek and erchomai
from me Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
for I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
a sinful	ἁμαρτωλός (amartōlos)	268: sinful	from hamartanó
man,	ἄνηρ (anēr)	435: a man	a prim. word

O Lord!"

2962: lord, master

from kuros (authority)

KJV Lexicon

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σιμων **noun - nominative singular masculine**

Simon **see'-mone:** Simon (i.e. Shimon), the name of nine Israelites -- Simon.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

προσεπεσεν **verb - second aorist active indicative - third person singular**

prospipto **pros-pip'-to:** to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm) -- beat upon, fall (down) at (before).

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.

γονασιν **noun - dative plural neuter**

gonu **gon-oo':** the knee -- knee(-l).

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o:** ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εξελθε **verb - second aorist active middle - second person singular**

exerchomai **ex-er'-khom-ahce:** to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

απ **preposition**

apo **apo':** off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

μου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αμαρτωλος **adjective - nominative singular masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

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.

Luke 5:9 .

.	Greek	Strong's	Origin
For amazement	θάμβος (thambos)	2285: amazement	from a prim. root thaph-
had seized	περιέσχεν (perieschen)	4023: to surround	from peri and echó
him and all	πάντας (pantas)	3956: all, every	a prim. word
his companions	τούς (tous)	3588: the	the def. art.
because	ἐπὶ (epi)	1909: on, upon	a prim. preposition
of the catch	ἄγρα (agra)	61: hunting, a catch	probably akin to agros
of fish	ἰχθύων (ichthuōn)	2486: a fish	a prim. word

which	ὧν (ōn)	3739: usually rel. who, which, a prim. pronoun that, also demonstrative this, that
they had taken;	συνέλαβον (sunelabon)	4815: to collect, i.e. to take, by from sun and lambanó impl. to take part with, spec. to conceive

KJV Lexicon

θαμβος **noun - nominative singular neuter**

thambos **tham'-bos**: stupefaction (by surprise), i.e. astonishment -- amazed, + astonished, wonder.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

περιεσχεν **verb - second aorist active indicative - third person singular**

periecho **per-ee-ekh'-o**: to hold all around, i.e. include, clasp (figuratively) -- + astonished, contain, after (this manner).

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

καὶ **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.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αὐτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

αγα noun - dative singular feminine

agra ag'-rah: (abstractly) a catching (of fish); also (concretely) a haul (of fish) -- draught.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιχθυων noun - genitive plural masculine

ichthus ikh-thoos': a fish -- fish.

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.

συνελαβον verb - second aorist active indicative - third person

sullambano sool-lam-ban'-o: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

Luke 5:10 .

.	Greek	Strong's	Origin
and so	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
[were] James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
and John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
sons	υἱοὺς (uious)	5207: a son	a prim. word

of Zebedee,	Ζεβεδαίου (zebedaiou)	2199: Zebedee, the father of the apostles James and John	of Hebrew origin Zebadyah
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
were partners	κοινωνοὶ (koinōnoi)	2844: a sharer	from koinos
with Simon.	Σίμωνι (simōni)	4613: Simon, the name of several Isr.	of uncertain origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to Simon,	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
"Do not fear,	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
from now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on you will be catching	ζωγρῶν (zōgrōn)	2221: to catch alive	from the same as zōon and agreuó
men."	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

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

ιακωβον noun - accusative singular masculine

lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην noun - accusative singular masculine

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

υιους noun - accusative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ζεβεδαιου noun - genitive singular masculine

Zebedaios dzeb-ed-ah'-yos: Zebedaeus, an Israelite -- Zebedee.

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.

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.

κοινωνοι adjective - nominative plural masculine

koinonos koy-no-nos': a sharer, i.e. associate -- companion, fellowship, partaker, partner.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμωνι noun - dative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

σιμωνα noun - accusative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβου verb - present middle or passive deponent imperative - second person singular

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ανθρωπους noun - accusative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εση verb - future indicative - second 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.

ζωγων verb - present active passive - nominative singular masculine

zogreo dzogue-reh'-o: to take alive (make a prisoner of war), i.e. (figuratively) to capture or ensnare -- take captive, catch.

Luke 5:11 .

.	Greek	Strong's	Origin
When they had brought	καταγαγόντες (katagagontes)	2609: to bring down	from kata and agó
their boats	πλοῖα (ploia)	4143: a boat	from pleó
to land,	γῆν (gēn)	1093: the earth, land	a prim. word
they left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
everything	πάντα (panta)	3956: all, every	a prim. word
and followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταγαγοντες verb - second aorist active participle - nominative plural masculine

katago kat-ag'-o: to lead down; specially, to moor a vessel -- bring (down, forth), (bring to) land, touch.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοια noun - accusative plural neuter

plouion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at,

on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

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.

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.

απαντα **adjective - accusative plural neuter**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

ηκολουθησαν **verb - aorist active indicative - third person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 5:12 .

.	Greek	Strong's	Origin
While	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He was in one	μιά (mia)	1520: one	a primary number
of the cities,	πόλεων (poleōn)	4172: a city	a prim. word
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
[there was] a man	ἄνηρ (anēr)	435: a man	a prim. word
covered	πλήρης (plērēs)	4134: full	from a derivation of plēthó (to be full)

with leprosy;	λέπρας (lepras)	3014: leprosy	from lepis
and when he saw		3708: to see, perceive, attend to	a prim. verb
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
he fell	πεσῶν (pesōn)	4098: to fall	from a redupl. of the prim. root pet
on his face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
and implored	ἐδεήθη (edeēthē)	1189a: to want, entreat	a form of deó
Him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
You are willing,	θέλης (thelēs)	2309: to will, wish	a prim. verb
You can	δύνασαι (dunasai)	1410: to be able, to have power	a prim. verb
make me clean."	καθαρίσαι (katharisai)	2511: to cleanse	from katharos

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

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.)

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.

ΕΙΝΑΙ verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ΑΥΤΟΝ personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΜΙΑ adjective - dative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΤΩΝ definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΟΛΕΩΝ noun - genitive plural feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΙΔΟΥ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ΑΝΗΡ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ΠΛΗΡΗΣ adjective - nominative singular masculine

pleres play'-race: replete, or covered over; by analogy, complete -- full.

ΛΕΠΡΑΣ noun - genitive singular feminine

lepra lep'-rah: scaliness, i.e. leprosy -- leprosy.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδων verb - second aorist active participle - nominative singular masculine
eido i'-do: to see; by implication, (in the perfect tense only) to know

τοῦ definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦν noun - accusative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πτεσων verb - second aorist active participle - nominative singular masculine
pipto pip'-to, : to fall -- fail, fall (down), light on.

ἐπὶ preposition
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

προσῶπον noun - accusative singular neuter
prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

ἐδεηθῇ verb - aorist passive indicative - third person singular
deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

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

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.

κύριε noun - vocative singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἐάν conditional
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

θελῆς verb - present active subjunctive - second person singular
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

δυνασαι verb - present middle or passive deponent indicative - second person singular
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

καθαρισαι verb - aorist active middle or passive deponent
katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

Luke 5:13 .

.	Greek	Strong's	Origin
And He stretched	ἐκτείνας (ekteinas)	1614: to extend	from ek and teinó (to stretch)
out His hand	χεῖρα (cheira)	5495: the hand	a prim. word
and touched		681: to fasten to, lay hold of	from a prim. root haph-
him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"I am willing;	θέλω (thelō)	2309: to will, wish	a prim. verb
be cleansed."	καθαρίσθητι (katharisthēti)	2511: to cleanse	from katharos
And immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
the leprosy	λέπρα (lepra)	3014: leprosy	from lepis
left	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
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

ΕΚΤΕΙΝΑΣ **verb - aorist active participle - nominative singular feminine**

ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα **noun - accusative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ηψατο **verb - aorist middle deponent indicative - third person singular**

haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπων **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

θελω **verb - present active indicative - first person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

καθαρισθητι **verb - aorist passive imperative - second person singular**

katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεπρα noun - nominative singular feminine
lepra lep'-rah: scaliness, i.e. leprosy -- leprosy.

απηλθεν verb - second aorist active indicative - third person singular
aperchomai ap-erkh'-om-ahē: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

απ preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 5:14 .

.	Greek	Strong's	Origin
And He ordered	παρήγγειλεν (parēngeilen)	3853: to transmit a message, to order	from para and aggeló
him to tell		3004: to say	a prim. verb
no one,	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
"But go	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and show	δείξον (deixon)	1166: to show	from a prim. root deik-
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
to the priest	ἱερεῖ (ierei)	2409: a priest	from hieros
and make an offering	προσένεγκε (prosenenke)	4374: to bring to, i.e. to offer	from pros and pheró
for your cleansing,	καθαρισμοῦ	2512: a cleansing	from katharizó

	(katharismou)		
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
commanded,	προσέταξεν (prosetaxen)	4367: to place at, give a command	from pros and tassó
as a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
to them."			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

παρηγγειλεν verb - aorist active indicative - third person singular

paraggello par-ang-gel'-lo: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

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

μηδενι adjective - dative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ειπειν verb - second aorist active middle or passive deponent

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

απελθων verb - second aorist active participle - nominative singular masculine

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

δειξον verb - aorist active middle - second person singular

deiknuo dike-noo'-o: to show -- shew.

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερει noun - dative singular masculine

hiereus hee-er-yooce': a priest -- (high) priest.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσενεγκε verb - second aorist active middle - second person singular

prosphero pros-fer'-o: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθαρισμου noun - genitive singular masculine

katharismos kath-ar-is-mos': a washing off, i.e. (ceremonially) ablution, (morally) expiation -- cleansing, + purge, purification(-fying).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

καθως adverb

kathos kath-occe': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

προσέταξεν **verb - aorist active indicative - third person singular**
prostasso **pros-tas'-so**: to arrange towards, i.e. (figuratively) enjoin -- bid, command.

μωσῆς **noun - nominative singular masculine**
Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μαρτυριον **noun - accusative singular neuter**
marturion **mar-too'-ree-on**: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

αὐτοῖς **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 5:15 .

.	Greek	Strong's	Origin
But the news	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him was spreading	διήρχετο (diērchetō)	1330: to go through, go about, to spread	from dia and erchomai
even farther,	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
and large	πολλοὶ (polloi)	4183: much, many	a prim. word
crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were gathering	συνήρχοντο (sunērchonto)	4905: to come together, by ext. to accompany	from sun and erchomai

to hear	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
[Him] and to be healed	θεραπεύεσθαι (therapeuesthai)	2323: to serve, cure	from therapón
of their sicknesses.	ἀσθενειῶν (astheneiōn)	769: weakness, frailty	from asthenés

KJV Lexicon

διηρχετο **verb - imperfect middle or passive deponent indicative - third person singular**
dierchomai **dee-er'-khom-ahēe**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

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.

ο **definite article - nominative singular masculine**

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.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνηρχοντο verb - imperfect middle or passive deponent indicative - third person

sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

οχλοι noun - nominative plural masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

ακουειν verb - present active infinitive

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεραπευσθαι verb - present passive middle or passive deponent

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

υπι preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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 feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενειων noun - genitive plural feminine

astheneia as-then'-i-ah: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

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

Luke 5:16 .

.	Greek	Strong's	Origin
But Jesus 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
would [often] slip away	ὑποχωρῶν (upochōrōn)	5298: to go back, retire	from hupo and chóreo
to the wilderness	ἐρήμοις (erēmois)	2048: solitary, desolate	a prim. word
and pray.	προσευχόμενος (proseuchomenos)	4336: to pray	from pros and euchomai

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).

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.

υποχωρῶν **verb - present active participle - nominative singular masculine**

hupochoreo hoop-okh-o-reh'-o: to vacate down, i.e. retire quietly -- go aside, withdraw self.

εν **preposition**

en en: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημοις adjective - dative plural feminine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευχομενος verb - present middle or passive deponent participle - nominative singular masculine

proseuchomai pros-yoo'-khom-ahēe: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

Luke 5:17 .

.	Greek	Strong's	Origin
One	μὶα (mia)	1520: one	a primary number
day	ἡμερῶν (ēmerōn)	2250: day	a prim. word
He was teaching;	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
and there were [some] Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and teachers of the law	νομοδιδάσκαλοι (nomodidaskaloi)	3547: a teacher of the law	from nomos and didaskalos
sitting	καθήμενοι (kathēmenoi)	2521: to be seated	from kata and hémai (to sit)
[there], who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had come	ἐληλυθότες (elēluthotes)	2064: to come, go	a prim. verb
from every	πάσης (pasēs)	3956: all, every	a prim. word

village	κώμης (kōmēs)	2968: a village	a prim. word
of Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
and Judea		2453: Jewish, a Jew, Judea	from Ioudas
and [from] Jerusalem;	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and the power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
was [present] for Him to perform healing.	ἰᾶσθαι (iasthai)	2390: to heal	a prim. verb

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν preposition

en en: in, at, (up-)on, by, etc.

μία adjective - dative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

<p>ημερων noun - genitive plural feminine hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>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</p>
<p>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.</p>
<p>διδασκων verb - present active participle - nominative singular masculine didasko did-as'-ko: to teach (in the same broad application) -- teach.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>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.</p>
<p>καθημενοι verb - present middle or passive deponent participle - nominative plural masculine kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).</p>
<p>φαρισαιοι noun - nominative plural masculine Pharisaioi far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>νομοδιδασκαλοι noun - nominative plural masculine nomodidaskalos nom-od-id-as'-kal-os: an expounder of the (Jewish) law, i.e. a Rabbi -- doctor (teacher) of the law.</p>
<p>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.</p>
<p>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.</p>

εληλυθοτες **verb - second perfect active participle - nominative plural masculine**
erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light,
next, pass, resort, be set.

εκ **ek**: a primary preposition denoting origin (the point whence action or motion
proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πασης **adjective - genitive singular feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

κωμης **noun - genitive singular feminine**
kome **ko'-may**: a hamlet (as if laid down) -- town, village.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**
Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ιουδαιας **noun - genitive singular feminine**
Ioudaia **ee-oo-dah'-yah**: the Judaeen land (i.e. Judaea), a region of Palestine -- Judaea.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine --
Jerusalem.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

δυναμις **noun - nominative singular feminine**
dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle
itself)

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.

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.

εις **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.

ιασθαι **verb - present middle or passive deponent infinitive**

iaomai **ee-ah'-om-ahee**: to cure -- heal, make whole.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 5:18 .

.	Greek	Strong's	Origin
And [some] men	ἄνδρες (andres)	435: a man	a prim. word
[were] carrying	φέροντες (pherontes)	5342: to bear, carry, bring forth	a prim. word
on a bed	κλίνης (klinēs)	2825b: a couch	from klinó
a man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was paralyzed;	παραλελυμένος (paralelumenos)	3886: to loose from the side	from para and luó
and they were trying	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
to bring	εἰσενεγκεῖν (eisenenkein)	1533: lit. or fig. to carry inward	from eis and pheró
him in and to set	θεῖναι	5087: to place, lay, set	from a prim. root the-

him down	(theinai)		
in front	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of Him.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοῦ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ἄνδρες noun - nominative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

φέροντες verb - present active participle - nominative plural masculine

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

κλινῆς noun - genitive singular feminine

kline klee'-nay: a couch (for sleep, sickness, sitting or eating) -- bed, table.

ἄνθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ὅς relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἔν verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

παρὰλελυμένος **verb - perfect passive participle - nominative singular masculine**
paraluo **par-al-oo'-o**: to loosen beside, i.e. relax (perfect passive participle, paralyzed or enfeebled) -- feeble, sick of the (taken with) palsy.

καὶ conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζητοῦν **verb - imperfect active indicative - third person**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αὐτόν **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰσενέγκειν **verb - second aorist active middle or passive deponent**
eisphero **ice-fer'-o**: to carry inward -- bring (in), lead into.

καὶ conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεῖναι **verb - second aorist active middle or passive deponent**
tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

ἐνώπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

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

Luke 5:19 .

.	Greek	Strong's	Origin
But not finding	εὐρόντες (eurontes)	2147: to find	a prim. verb
any	ποίας (poias)	4169: of what sort?	from the same as posos
[way] to bring	εἰσενέγκωσιν (eisenenkōsin)	1533: lit. or fig. to carry inward	from eis and pheró

him in because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the crowd,	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
they went	ἀναβάντες (anabantes)	305: to go up, ascend	from ana and the same as basis
up on the roof	δῶμα (dōma)	1430: a house, a housetop	from demó (to build)
and let him down	καθῆκαν (kathēkan)	2524: to let down	from kata and hiémi (to send)
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the tiles	κεράμων (keramōn)	2766: a tile	from kerannumi
with his stretcher,	κλινιδίῳ (klinidiō)	2826: a small couch	dim. of kliné
into the middle	μέσον (meson)	3319: middle, in the midst	a prim. word
[of the crowd], in front	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ευροντες **verb - second aorist active participle - nominative plural masculine**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ποιας **interrogative pronoun - genitive singular feminine**
poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

εισενεγκωσιν **verb - second aorist active subjunctive - third person**
eisphero **ice-fer'-o**: to carry inward -- bring (in), lead into.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον **noun - accusative singular masculine**
ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

αναβαντες **verb - second aorist active participle - nominative plural masculine**
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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.

δωμα **noun - accusative singular neuter**
doma **do'-mah**: an edifice, i.e. (specially) a roof -- housetop.

δια **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεραμων **noun - genitive plural masculine**

keramos **ker'-am-os**: earthenware, i.e. a tile (by analogy, a thin roof or awning) -- tiling.

καθηκαν **verb - aorist active indicative - third person**

kathiem **kath-ee'-ay-mee**: to lower -- let down.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, 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.

κλινιδιω **noun - dative singular neuter**

klinidion **klin-id'-ee-on**: a pallet or little couch -- bed.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεσον **adjective - accusative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

εμπροσθεν **preposition**

emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 5:20 .

■			
.	Greek	Strong's	Origin

Seeing		3708: to see, perceive, attend to	a prim. verb
their faith,	πίστιν (pistin)	4102: faith, faithfulness	from peithó
He said,		3004: to say	a prim. verb
"Friend,	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
are forgiven	ἀφέωνται (apheōntai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
you."			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido i'-do: to see; by implication, (in the perfect tense only) to know

τὴν **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πίστιν **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.

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

ΕΙΠΕΝ verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανθρωπε noun - vocative singular masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αφεωνται verb - perfect passive indicative - third person
aphiemi af-ee'-ay-mee: an intensive form of eimi, (to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

αι definite article - nominative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαι noun - nominative plural feminine
hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 5:21 .

.	Greek	Strong's	Origin
The scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
began		757: to rule, to begin	a prim. verb
to reason,	διαλογίζεσθαι (dialogizesthai)	1260: to consider	from dia and logizomai
saying,	λέγοντες (legontes)	3004: to say	a prim. verb

"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[man] who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
blasphemies?	βλασφημίας (blasphēmias)	988: slander	from blasphēmos
Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
forgive	ἀφεῖναι (apheinai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
sins,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
but God	θεός (theos)	2316: God, a god	of uncertain origin
alone?"	μόνος (monos)	3441: alone	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤρξαντο **verb - aorist middle deponent indicative - third person**

archomai ar'-khom-ahēe: to commence (in order of time) -- (rehearse from the) begin(-ning).

διαλογιζεσθαι **verb - present middle or passive deponent infinitive**
dialogizomai **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις **noun - nominative plural masculine**
grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιοι **noun - nominative plural masculine**
Pharisaaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

τις **interrogative pronoun - nominative singular masculine**
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ουτος **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

λαλει **verb - present active indicative - third person singular**
laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

βλασφημιας **noun - accusative plural feminine**
blasphemia **blas-fay-me'-ah**: vilification (especially against God) -- blasphemy, evil

speaking, railing.

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αφιεμαι verb - present active infinitive

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αμαρτιας noun - accusative plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 5:22 .

.	Greek	Strong's	Origin
But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
aware	ἐπιγνούς (epignous)	1921: to know exactly, to recognize	from epi and ginóskó

of their reasonings,	διαλογισμούς (dialogismous)	1261: a reasoning	from dialogizomai
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you reasoning	διαλογίζεσθε (dialogizesthe)	1260: to consider	from dia and logizomai
in your hearts?	καρδίαις (kardiais)	2588: heart	a prim. word

KJV Lexicon

ἐπιγινούς **verb - second aorist active participle - nominative singular masculine**

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τούς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαλογισμούς **noun - accusative plural masculine**

dialogismos dee-al-og-is-mos': discussion, i.e. (internal) consideration (by implication,

purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

αὐτῶν **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀποκριθεὶς **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

εἶπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πρὸς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αὐτοὺς **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τί **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

διαλογιζέσθε **verb - present middle or passive deponent indicative - second person**

dialogizomai dee-al-og-id'-zom-ahee: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδίαις **noun - dative plural feminine**

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ὑμῶν **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Luke 5:23 .

■			
.	Greek	Strong's	Origin

"Which	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is easier,	εὐκοπώτερον (eukopōteron)	2123: with easier labor	cptv. of eukopos (easy); from eu and kopos
to say,		3004: to say	a prim. verb
'Your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
have been forgiven	ἀφένονται (apheōntai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
you,' or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to say,		3004: to say	a prim. verb
'Get	ἐγείρε (egeire)	1453: to waken, to raise up	a prim. verb
up and walk'?	περιπάτει (peripatei)	4043: to walk	from peri and pateó

KJV Lexicon

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΥΚΟΠΩΤΕΡΟΝ adjective - nominative singular neuter - comparative or contracted

eukopoterós yoo-kop-o'-ter-os: better for toil, i.e. more facile -- easier.

ΕΙΠΕΙV 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.

αφεωνται **verb - perfect passive indicative - third person**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

αι **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαι **noun - nominative plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ειπειν **verb - second aorist active middle or passive deponent**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εγειραι **verb - aorist middle imperative - second person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιπατει **verb - present active imperative - second person singular**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

Luke 5:24 .

.	Greek	Strong's	Origin
"But, so	ὥνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may know		3609a: to have seen or	perf. of eidon

		perceived, hence to know	
that the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
on earth	γῆς (gēs)	1093: the earth, land	a prim. word
to forgive	ἀφιέναι (aphienai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
sins, "--	ἀμαρτίας (amartias)	266: a sin, failure	from hamartanó
He said	λέγω (legō)	3004: to say	a prim. verb
to the paralytic--	παραλελυμένω (paralelumenō)	3886: to loose from the side	from para and luó
"I say		3004: to say	a prim. verb
to you, get	ἐγειρε (egeire)	1453: to waken, to raise up	a prim. verb
up, and pick	ἄρας (aras)	142: to raise, take up, lift	a prim. verb
up your stretcher	κλινίδιον (klinidion)	2826: a small couch	dim. of kliné
and go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
home."	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

KJV Lexicon

ὅτι **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

δέ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἶδῃτε **verb - perfect active subjunctive - second person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐξουσίαν **noun - accusative singular feminine**

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ἔχει **verb - present active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱός **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

τοῦ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρώπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ἀφίεναι verb - present active infinitive

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

ἁμαρτίας noun - accusative plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

παράλελυμένῳ verb - perfect passive participle - dative singular masculine

paraluo par-al-oo'-o: to loosen beside, i.e. relax (perfect passive participle, paralyzed or enfeebled) -- feeble, sick of the (taken with) palsy.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

λέγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ἐγείραι verb - aorist middle imperative - second person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἄρας verb - aorist active participle - nominative singular masculine

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλινίδιον **noun - accusative singular neuter**
klinidion **klin-id'-ee-on**: a pallet or little couch -- bed.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

πορεύου **verb - present middle or passive deponent imperative - second person singular**
poreuomai **por-yoo'-om-ahēe**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον **noun - accusative singular masculine**
oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 5:25 .

.	Greek	Strong's	Origin
Immediately he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
them, and picked	ἄρας (aras)	142: to raise, take up, lift	a prim. verb
up what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had been lying	κατέκειτο (katekeito)	2621: to lie down, recline	from kata and keimai

on, and went	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
home	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
glorifying	δοξάζων (doxazōn)	1392: to render or esteem glorious (in a wide application)	from doxa
God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παράχρημα adverb

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

αναστας verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ενωπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

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

αρας verb - aorist active participle - nominative singular masculine

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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.

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.

κατεκειτο **verb - imperfect middle or passive deponent indicative - third person singular**

katakeimai **kat-ak'-i-mahee**: to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

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

δοξων **verb - present active participle - nominative singular masculine**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**

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).

Luke 5:26 .

■			
.	Greek	Strong's	Origin

They were all	ἅπαντας (apantas)	537a: all, the whole	from alpha (as a cop. prefix) and pas
struck	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
with astonishment	ἔκστασις (ekstasis)	1611: a displacement (of the mind), i.e. bewilderment, ecstasy	from existémi
and [began] glorifying	ἐδόξαζον (edoxazon)	1392: to render or esteem glorious (in a wide application)	from doxa
God;	θεὸν (theon)	2316: God, a god	of uncertain origin
and they were filled		4092a: to fill full of	perhaps from a prim. root ple
with fear,	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"We have seen		3708: to see, perceive, attend to	a prim. verb
remarkable things	παράδοξα (paradoxa)	3861: contrary to opinion or expectation	from para and doxa
today."	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐκστασις **noun - nominative singular feminine**

ekstasis **ek'-stas-is**: a displacement of the mind, i.e. bewilderment, ecstasy -- be amazed, amazement, astonishment, trance.

ελαβεν **verb - second aorist active indicative - third person singular**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

απαντας **adjective - accusative plural masculine**
hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοξαζον **verb - imperfect active indicative - third person**
doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επλησθησαν **verb - aorist passive indicative - third person**
pletho **play'-tho**: specially, to fulfil (time) -- accomplish, full (...come), furnish.

φοβου **noun - genitive singular masculine**
phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

λεγοντες **verb - present active participle - nominative plural masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειδομεν **verb - second aorist active indicative - first person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

παραδοξα **adjective - accusative plural neuter**
paradoxos **par-ad'-ox-os**: contrary to expectation, i.e. extraordinary (paradox) -- strange.

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.

Luke 5:27 .

.	Greek	Strong's	Origin
After	μετὰ (meta)	3326: with, among, after	a prim. preposition
that He went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out and noticed	ἐθεάσατο (etheasato)	2300: to behold, look upon	of uncertain origin
a tax	τελώνιον (telōnion)	5058: a place of (collecting) toll	from telónés
collector	τελώνην (telōnēn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Levi		3017: Levi, the name of several Isr.	of Hebrew origin Levi
sitting	καθήμενον (kathēmenon)	2521: to be seated	from kata and hēmai (to sit)
in the tax booth,		5058: a place of (collecting) toll	from telónés
and He said		3004: to say	a prim. verb
to him, "Follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me."			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεασατο **verb - aorist middle deponent indicative - third person singular**

theaomai **theh-ah'-om-ahēe**: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

τελωνην **noun - accusative singular masculine**

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

λευι **noun - accusative singular masculine**

Lewis **lyoo-is'**: Lewis (i.e. Levi), a Christian -- Levi.

καθημενον **verb - present middle or passive deponent participle - accusative singular masculine**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελωνιον **noun - accusative singular neuter**

telonion tel-o'-nee-on: a tax-gatherer's place of business -- receipt of custom.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακολουθει verb - present active imperative - second person singular

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

Luke 5:28 .

.	Greek	Strong's	Origin
And he left	καταλιπὼν (katalipōn)	2641: to leave, leave behind	from kata and leipó
everything	πάντα (panta)	3956: all, every	a prim. word
behind,		2641: to leave, leave behind	from kata and leipó
and got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and [began] to follow	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταλιπων **verb - second aorist active participle - nominative singular masculine**

kataleipo **kat-al-i'-po**: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

απαντα **adjective - accusative plural neuter**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ηκολουθησεν **verb - aorist active indicative - third person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 5:29 .

.	Greek	Strong's	Origin
And Levi		3017: Levi, the name of several Isr.	of Hebrew origin Levi
gave	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
a big	μεγάλην (megalēn)	3173: great	a prim. word
reception	δοχὴν (dochēn)	1403: a reception, a banquet	from dechomai
for Him in his house;	οἰκία (oikia)	3614: a house, dwelling	from oikos

and there was a great	πολὺς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
of tax collectors	τελωνῶν (telōnōn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and other	ἄλλων (allōn)	243: other, another	a prim. word
[people] who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
were reclining	κατακείμενοι (katakeimenoi)	2621: to lie down, recline	from kata and keimai
[at the table] with them.			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

δοχην noun - accusative singular feminine

doche dokh-ay': a reception, i.e. convivial entertainment -- feast.

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.

λευις noun - nominative singular masculine

Lewis lyoo-is': Lewis (i.e. Levi), a Christian -- Levi.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

οχλος noun - nominative singular masculine

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

τελωνων noun - genitive plural masculine

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

πολυς adjective - nominative singular masculine

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλων adjective - genitive plural masculine

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

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.

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.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατακειμενοι verb - present middle or passive deponent participle - nominative plural masculine

katakeimai kat-ak'-i-mahee: to lie down, i.e. (by implication) be sick; specially, to recline at a meal -- keep, lie, sit at meat (down).

Luke 5:30 .

.	Greek	Strong's	Origin
The Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and their scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
[began] grumbling	ἐγόγγυζον (egonguzon)	1111: to mutter, murmur	onomatop.
at His disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do you eat	ἐσθίετε (esthiete)	2068: to eat	akin to edó (to eat)
and drink	πίνετε (pinete)	4095: to drink	a prim. word
with the tax collectors	τελωνῶν (telōnōn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and sinners?"	ἁμαρτωλῶν (amartōlōn)	268: sinful	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

εγογγυζον verb - imperfect active indicative - third person
gogguzo **gong-good'-zo**: to grumble -- murmur.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις noun - nominative plural masculine

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisαιοι noun - nominative plural masculine

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας noun - accusative plural masculine

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τι **interrogative pronoun - accusative singular neuter**

tis tis': an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

των **definite article - genitive plural masculine**

ho ho': the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελωνων **noun - genitive plural masculine**

telones tel-o'-nace': a tax-farmer, i.e. collector of public revenue -- publican.

και **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμαρτωνων **adjective - genitive plural masculine**

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

εσθιετε **verb - present active indicative - second person**

esthio es-thee'-o': to eat (usually literal) -- devour, eat, live.

και **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινετε **verb - present active indicative - second person**

pino pee'-no': to imbibe -- drink.

Luke 5:31 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς	2424: Jesus or Joshua, the	of Hebrew origin Yehoshua

	(iēsous)	name of the Messiah, also three other Isr.	
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "[It is] not those	ὁ (o)	3588: the	the def. art.
who are well	ὑγιαίνοντες (ugiaínontes)	5198: to be sound, healthy	from hugiés
who need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
a physician,	ἱατροῦ (iatron)	2395: a physician	from iaomai
but those	οἱ (oi)	3588: the	the def. art.
who are sick.	κακῶς (kakōs)	2560: badly	adverb from kakos

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀποκριθεὶς **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρειαν **noun - accusative singular feminine**

chreia **khri'-ah**: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υγιαινοντες **verb - present active participle - nominative plural masculine**

hugiaiino **hoog-ee-ah'-ee-no**: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

ιατρου **noun - genitive singular masculine**

iatros **ee-at-ros'**: a physician -- physician.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακως **adverb**

kakos **kak-ocē'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Luke 5:32 .

.	Greek	Strong's	Origin
"I have not come	ἐλήλυθα (elēlutha)	2064: to come, go	a prim. verb
to call	καλέσαι (kalesai)	2564: to call	a prim. word
the righteous	δικαίους (dikaious)	1342: correct, righteous, by impl. innocent	from diké
but sinners	ἁμαρτωλοὺς (amartōlous)	268: sinful	from hamartanó
to repentance."	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoieó

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.

εληλυθα **verb - second perfect active indicative - first person singular**

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

καλεσαι **verb - aorist active middle or passive deponent**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

δικαιους **adjective - accusative plural masculine**

dikaioi **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

αμαρτωλους **adjective - accusative plural masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μετανοια **noun - accusative singular feminine**

metanoia met-an'-oy-ah: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

Luke 5:33 .

.	Greek	Strong's	Origin
And they said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
often	πυκνὰ (pukna)	4437: close, i.e. frequent	from the same as pugmé
fast	νηστεύουσιν (nēsteuousin)	3522: to fast	from nēstis
and offer	ποιοῦνται (poiountai)	4160: to make, do	a prim. word
prayers,	δεήσεις (deēseis)	1162: a need, entreaty	from deomai
the [disciples] of the Pharisees	Φαρισαίων (pharisaion)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
do the same,	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoiōs
but Yours	σοι (soi)	4674: your	poss. pronoun from su
eat	ἐσθίουσιν	2068: to eat	akin to edó (to eat)

	(esthiousin)		
and drink."	πίνουσιν	4095: to drink	a prim. word
	(pinousin)		

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ιωαννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

νηστευουσιν verb - present active indicative - third person
nesteuo nace-tyoo'-o: to abstain from food (religiously) -- fast.

πυκνά adjective - accusative plural neuter
puknos pook-nos': clasped (thick), i.e. (figuratively) frequent; neuter plural (as adverb) frequently -- often(-er).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεησεις noun - accusative plural feminine
deesis deh'-ay-sis: a petition -- prayer, request, supplication.

ποιουνται verb - present middle indicative - third person
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ομοιως adverb
homoios hom-oy'-oce: similarly -- likewise, so.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

των definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιων noun - genitive plural masculine
Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σοι possessive pronoun - second person nominative plural masculine
sos sos: thine -- thine (own), thy (friend).

εσθιουσιν verb - present active indicative - third person
esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινοῦσιν **verb - present active indicative - third person**
pino pee'-no: to imbibe -- drink.

Luke 5:34 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "You cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
make	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
the attendants	υἱοὺς (uious)	5207: a son	a prim. word
of the bridegroom	νυμφῶνος (numphōnos)	3567: the bridechamber	from numphé
fast	νηστεῦσαι (nēsteusai)	3522: to fast	from nēstis
while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the bridegroom	νυμφίος (numphios)	3566: a bridegroom	from numphé
is with them, can you?			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυνασθε **verb - present middle or passive deponent indicative - second person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιους **noun - accusative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυμφωνος **noun - genitive singular masculine**

numphon **noom-fohn'**: the bridal room -- bridechamber.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ω **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
νυμφίος noun - nominative singular masculine numphios noom-fee'-os: a bride-groom -- bridegroom.
μετ preposition meta met-ah': denoting accompaniment; amid (local or causal);
αυτων personal pronoun - genitive plural masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εστιν verb - present indicative - third person singular esti es-tee': he (she or it) is; also (with neuter plural) they are
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)
νηστευειν verb - present active infinitive nesteuo nace-tyoo'-o: to abstain from food (religiously) -- fast.

Luke 5:35 .

.	Greek	Strong's	Origin
"But [the] days	ἡμέραι (ēmerai)	2250: day	a prim. word
will come;	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
and when	ὅταν (otan)	3752: whenever	from hote and an
the bridegroom	νυμφίος (numphios)	3566: a bridegroom	from numphé
is taken away	ἀπαρθῇ (aparthē)	522: to lift off	from apo and airó
from them, then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they will fast	νηστεύσουσιν (nēsteusousin)	3522: to fast	from nēstis

in those	ἐκεῖναις (ekeinais)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days."	ἡμέραις (ēmerais)	2250: day	a prim. word

KJV Lexicon

ἐλεύσονται **verb - future middle deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἡμέραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ἀπαρθῇ **verb - aorist passive subjunctive - third person singular**

apairo **ap-ah'-ee-ro**: to lift off, i.e. remove -- take (away).

ἀπὸ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

νυμφίος **noun - nominative singular masculine**
numphios **noom-fee'-os**: a bride-groom -- bridegroom.

ΤΟΤΕ **adverb**
tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

νηστευσουσιν **verb - future active indicative - third person**
nesteuo **nace-tyoo'-o**: to abstain from food (religiously) -- fast.

ΕΝ **preposition**
en **en**: in, at, (up-)on, by, etc.

ΕΚΕΙΝΑΙΣ **demonstrative pronoun - dative plural feminine**
ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΤΑΙΣ **definite article - dative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Luke 5:36 .

.	Greek	Strong's	Origin
And He was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
telling	ἔλεγεν (elegen)	3004: to say	a prim. verb
them a parable:	παροβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballó
"No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
tears	σχίσας (schisas)	4977: to cleave, split	from a prim. root schid-
a piece	ἐπίβλημα (epiblēma)	1915: that which is put on, i.e. a patch	from epiballó

of cloth	ἐπίβλημα (epiblēma)	1915: that which is put on, i.e. a patch	from epiballó
from a new	καινοῦ (kainou)	2537: new, fresh	a prim. word
garment	ἱματίου (imatiou)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and puts	ἐπιβάλλει (epiballei)	1911: to throw over, to throw oneself	from epi and balló
it on an old	παλαιόν (palaion)	3820: old, ancient	from palai
garment;	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
otherwise		1490b: but if not	from ei, de, and mé (sometimes with ge added)
he will both	καὶ (kai)	2532: and, even, also	a prim. conjunction
tear	σχίσει (schisei)	4977: to cleave, split	from a prim. root schid-
the new,	καινὸν (kainon)	2537: new, fresh	a prim. word
and the piece		1915: that which is put on, i.e. a patch	from epiballó
from the new	καινοῦ (kainou)	2537: new, fresh	a prim. word
will not match	συμφωνήσει (sumphōnēsei)	4856: to call out with, to be in harmony, generally to agree	from sumphónos
the old.	παλαιῶ (palaiō)	3820: old, ancient	from palai

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραβολην **noun - accusative singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

επιβλημα **noun - accusative singular neuter**

epiblema **ep-ib'-lay-mah**: a patch -- piece.

ιματιου **noun - genitive singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

καινου **adjective - genitive singular neuter**

kainos **kahee-nos'**: new (especially in freshness) -- new.

επιβαλλει **verb - present active indicative - third person singular**

epiballo **ep-ee-bal'-lo**: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

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.

ἱματιον **noun - accusative singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

παλαιον **adjective - accusative singular neuter**

palaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηγε **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

καινον **adjective - accusative singular neuter**

kainos **kahee-nos'**: new (especially in freshness) -- new.

σχιζει **verb - present active indicative - third person singular**

schizo **skhid'-zo**: to split or sever -- break, divide, open, rend, make a rent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παλαιω **adjective - dative singular neuter**

palaios **pal-ah-yos'**: antique, i.e. not recent, worn out -- old.

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.

συμφωνει **verb - present active indicative - third person singular**

sumphoneo **soom-fo-neh'-o**: to be harmonious, i.e. (figuratively) to accord (be suitable,

concur) or stipulate (by compact) -- agree (together, with).

το definite article - accusative singular neuter

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)

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.

καινου adjective - genitive singular neuter

kainos kahee-nos': new (especially in freshness) -- new.

Luke 5:37 .

.	Greek	Strong's	Origin
"And no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
puts	βάλλει (ballei)	906: to throw, cast	a prim. word
new	νέον (neon)	3501b: young, new	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
into old	παλαιούς (palaious)	3820: old, ancient	from palai
wineskins;	ἀσκούς (askous)	779: a leather bottle, wineskin	a prim. word
otherwise		1490b: but if not	from ei, de, and mé (sometimes with ge added)
the new	νέος (neos)	3501b: young, new	a prim. word
wine	οἶνος (oinos)	3631: wine	a prim. word

will burst	ῥήξει (rēxei)	4486: to break apart, by ext. to throw down	prol. verb from a prim. root rég-
the skins	ἄσκους (askous)	779: a leather bottle, wineskin	a prim. word
and it will be spilled	ἐκχυθήσεται (ekchuthēsetai)	1632b: to pour out, fig. to bestow	from the same as ekcheó
out, and the skins	ἄσκοι (askoi)	779: a leather bottle, wineskin	a prim. word
will be ruined.	ἄπολοῦνται (apolountai)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

βαλλει verb - present active indicative - third person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

οινον noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

νεον adjective - accusative singular masculine

neos neh'-os: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ασκους noun - accusative plural masculine

askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

παλαιους adjective - accusative plural masculine

palaios pal-ah-yos': antique, i.e. not recent, worn out -- old.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηγε particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ρηξει verb - future active indicative - third person singular

rhegunmi hrayg'-noo-mee: by implication, to convulse (with spasms) figuratively, to give vent to joyful emotions -- break (forth), burst, rend, tear.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεος adjective - nominative singular masculine

neos neh'-os: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

οινος noun - nominative singular masculine

oinos oy'-nos: wine -- wine.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασκους noun - accusative plural masculine

askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

εκχυθησεται verb - future passive indicative - third person singular

ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασκοι noun - nominative plural masculine

askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

απολουνται verb - future middle indicative - third person

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 5:38 .

.	Greek	Strong's	Origin
"But new	νέον (neon)	3501b: young, new	a prim. word
wine	οἶνον (oinon)	3631: wine	a prim. word
must be put	βλητέον (blēteon)	992: (that which) one must put	from balló
into fresh	καινούς (kainous)	2537: new, fresh	a prim. word
wineskins.	ἀσκούς (askous)	779: a leather bottle, wineskin	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.

οινον noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

νεον **adjective - accusative singular masculine**
neos neh'-os: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate
-- new, young.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or
(figuratively) purpose (result, etc.); also in adverbial phrases

ασκους **noun - accusative plural masculine**
askos as-kos': a leathern (or skin) bag used as a bottle -- bottle.

καινους **adjective - accusative plural masculine**
kainos kahee-nos': new (especially in freshness) -- new.

βλητεον **adjective - nominative singular neuter**
bleteos blay-teh'-os: fit to be cast (i.e. applied) -- must be put.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

αμφοτεροι **adjective - nominative plural masculine**
amphoterous am-fot'-er-os: (in plural) both -- both.

συντηρουνται **verb - present passive indicative - third person**
suntereo soon-tay-reh'-o: to keep closely together, i.e. (by implication) to conserve (from
ruin); mentally, to remember (and obey) -- keep, observe, preserve.

Luke 5:39 .

.	Greek	Strong's	Origin
"And no one,	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
after drinking	πιῶν (piōn)	4095: to drink	a prim. word
old	παλαιὸν (palaion)	3820: old, ancient	from palai
[wine] wishes	θέλει (thelei)	2309: to will, wish	a prim. verb
for new;	νέον (neon)	3501b: young, new	a prim. word

for he says,	λέγει (legei)	3004: to say	a prim. verb
"The old	παλαιός (palaios)	3820: old, ancient	from palai
is good	χρηστός (chrēstos)	5543: serviceable, good	adjective from chraomai
[enough]."			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

πιων verb - second aorist active participle - nominative singular masculine

pino pee'-no: to imbibe -- drink.

παλαιον adjective - accusative singular masculine

palaios pal-ah-yos': antique, i.e. not recent, worn out -- old.

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

θελει verb - present active indicative - third person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

νεον adjective - accusative singular masculine

neos neh'-os: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

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.

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.

παλαιος adjective - nominative singular masculine

palaios pal-ah-yos': antique, i.e. not recent, worn out -- old.

χρηστοτερος adjective - nominative singular masculine - comparative or contracted

chrestos khrase-tos': employed, i.e. (by implication) useful (in manner or morals) -- better, easy, good(-ness), gracious, kind.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 6:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
it happened	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that He was passing	διαπορεύεσθαι (diaporeuesthai)	1279: to pass across, journey through	from dia and poreuomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
[some] grainfields	σπορίμων (sporimōn)	4702: sown, i.e. a sown field	from speiró
on a Sabbath;	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó

were picking	ἐτίλλον (etillon)	5089: to pluck, to pluck off	a prim. word
the heads of grain,	στάχυας (stachuas)	4719: a head of grain	a prim. word
rubbing	ψώχοντες (psōchontes)	5597: to rub	collateral form of psaó (to rub)
them in their hands,	χερσίν (chersin)	5495: the hand	a prim. word
and eating	ἔσθιον (ēsthion)	2068: to eat	akin to edó (to eat)
[the grain].			

KJV Lexicon

ἐΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

σαββατω **noun - dative singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

δευτεροπρωτω **adjective - dative singular neuter**

deuteroprotos **dyoo-ter-op'-ro-tos**: second-first, i.e. (specially) a designation of the Sabbath immediately after the Paschal week (being the second after Passover day, and the first of the seven Sabbaths intervening before Pentecost) -- second ... after the first.

διαπορευεσθαι **verb - present middle or passive deponent infinitive**

diaporeuomai **dee-ap-or-yoo'-om-ahee**: to travel through -- go through, journey in, pass by.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σποριμων adjective - genitive plural masculine

sporimos spor'-ee-mos: sown, i.e. (neuter plural) a planted field -- corn(-field).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιλλον verb - imperfect active indicative - third person

tillo til'-lo: to pull off -- pluck.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

σταχυας noun - accusative plural masculine

stachus stakh'-oos: a head of grain (as standing out from the stalk) -- ear (of corn).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ησθιον verb - imperfect active indicative - third person

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

ψωχοντες verb - present active participle - nominative plural masculine

psocho pso'-kho: to triturate, i.e. (by analogy) to rub out (kernels from husks with the fingers or hand) -- rub.

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.

χερσιν **noun - dative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

Luke 6:2 .

.	Greek	Strong's	Origin
But some	τινἑς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Pharisees	Φαρισαίων (pharisaion)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
on the Sabbath?"	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαίων noun - genitive plural masculine

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ειπὼν verb - second aorist active indicative - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τί interrogative pronoun - accusative singular neuter

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιεῖτε verb - present active indicative - second person

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ὁ relative pronoun - nominative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

ἐξέστιν verb - present impersonal active indicative - third person singular

exesti **ex'-es-tee**: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

ποιεῖν verb - present active infinitive

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ἐν preposition

en **en**: in, at, (up-)on, by, etc.

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.

σαββασὶν noun - dative plural neuter

sabbaton **sab'-bat-on**: sabbath (day), week.

Luke 6:3 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answering	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
them said,		3004: to say	a prim. verb
"Have you not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
read	ἀνέγνωτε (anegnōte)	314: to know certainly, know again, read	from ana and ginóskó
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
David		1160b: David, king of Isr.	of Hebrew origin David
did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
when		3698:	variant reading for hos, and pote, q.v.
he was hungry,	ἐπείνασεν (epeinasen)	3983: to hunger, be hungry	from peina (hunger)
he and those	ὅ (o)	3588: the	the def. art.
who were with him,			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

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).

ανεγνωτε **verb - second aorist active indicative - second person**

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

δαυιδ proper noun

Dabid dab-ee'd': Dabid (i.e. David), the Israelite king -- David.

ΟΤΟΤΕ adverb

hopote hop-ot'-eh: what(-ever) then, i.e. (of time) as soon as -- when.

ΠΕΙΝΑΣ verb - aorist active indicative - third person singular

peinao pi-nah'-o: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

ΑΥΤΟΣ personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΙ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΕΤ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ΑΥΤΟΥ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΟΝΤΕΣ verb - present participle - nominative plural masculine

on oan: being -- be, come, have.

Luke 6:4 .

.	Greek	Strong's	Origin
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
he entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin

and took	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
and ate		2068: to eat	akin to edó (to eat)
the consecrated	προθέσεως (protheseōs)	4286: a setting forth, i.e. fig. proposal, spec. the showbread, sacred (bread)	from protithémi
bread	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
which	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
for any to eat		2068: to eat	akin to edó (to eat)
except		1508: if not	from ei and mé
the priests	ἱερεῖς (iereis)	2409: a priest	from hieros
alone,	μόνους (monous)	3441: alone	a prim. word
and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to his companions?"	τὸν (ton)	3588: the	the def. art.

KJV Lexicon

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

εισηλθεν verb - second aorist active indicative - third person singular
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine
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).

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.

αρτους noun - accusative plural masculine
artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προθεσεως noun - genitive singular feminine
prothesis proth'-es-is: a setting forth, i.e. (figuratively) proposal (intention); specially, the show-bread (in the Temple) as exposed before God -- purpose, shew(-bread).

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

εφαγεν **verb - second aorist active indicative - third person singular**
phago **fag'-o**: to eat -- eat, meat.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδωκεν **verb - aorist active indicative - third person singular**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις **definite article - dative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετ **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ους **relative pronoun - accusative plural masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εξεστιν **verb - present impersonal active indicative - third person singular**
exesti **ex'-es-tee**: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

φαγειν **verb - second aorist active middle or passive deponent**
phago **fag'-o**: to eat -- eat, meat.

ει **conditional**
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μονους **adjective - accusative plural masculine**
monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by

themselves.

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.

ιερείς **noun - accusative plural masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

Luke 6:5 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "The Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the Sabbath."	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κυριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατου noun - genitive singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

Luke 6:6 .

.	Greek	Strong's	Origin
On another	ἐτέρω (eterō)	2087: other	of uncertain origin
Sabbath	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

He entered	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the synagogue	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and was teaching;	διδάσκειν (didaskein)	1321: to teach	a redupl. caus. form of daó (to learn)
and there was a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
whose	καὶ (kai)	2532: and, even, also	a prim. conjunction
right	δεξιὰ (dexia)	1188: the right hand or side	perhaps a prim. word
hand	χεῖρ (cheir)	5495: the hand	a prim. word
was withered.	ξηρά (xēra)	3584: dry	a prim. word

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ετερω adjective - dative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

σαββατω noun - dative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

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).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγην noun - accusative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδασκειν verb - present active infinitive

didasko did-as'-ko: to teach (in the same broad application) -- teach.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

χειρ noun - nominative singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεξια adjective - nominative singular feminine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ξηρα adjective - nominative singular feminine

xeros xay-ros': arid; by implication, shrunken, earth (as opposed to water) -- dry land, withered.

Luke 6:7 .

.	Greek	Strong's	Origin
The scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
were watching Him closely	παρετηροῦντο (paretêrounto)	3906: to watch closely, to observe scrupulously	from para and téreo
[to see] if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given

He healed	θεραπεύει (therapeuei)	2323: to serve, cure	proposition to be true from therapón
on the Sabbath,	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they might find	εὕρωσιν (eurōsin)	2147: to find	a prim. verb
[reason] to accuse	κατηγορεῖν (katēgorein)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
Him.			

KJV Lexicon

παρετηρουν **verb - imperfect active indicative - third person**

paratereo **par-at-ay-reh'-o**: to inspect alongside, i.e. note insidiously or scrupulously -- observe, watch.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

φαρισαῖοι noun - nominative plural masculine

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

σαββατῶ noun - dative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

θεραπεύσει verb - future active indicative - third person singular

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

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.

εὕρωσιν verb - second aorist active subjunctive - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

κατηγορίαν noun - accusative singular feminine

kategoria kat-ay-gor-ee'-ah: a complaint (category), i.e. criminal charge -- accusation (-ed).

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

Luke 6:8 .

.			
.	Greek	Strong's	Origin
But He knew		3609a: to have seen or perceived, hence to know	perf. of eidon
what they were thinking,	διαλογισμούς (dialogismous)	1261: a reasoning	from dialogizomai
and He said		3004: to say	a prim. verb

to the man	ἄνδρι (andri)	435: a man	a prim. word
with the withered	ξηρὰν (xēran)	3584: dry	a prim. word
hand,	χεῖρα (cheira)	5495: the hand	a prim. word
"Get	ἐγείρε (egeire)	1453: to waken, to raise up	a prim. verb
up and come	στήθι (stēthi)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
forward!"	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
And he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histēmi
up and came	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
forward.			

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).

ἤδκει **verb - pluperfect active indicative - third person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

διαλογισμούς **noun - accusative plural masculine**

dialogismos **dee-al-og-is-mos'**: discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

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

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.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ξηραν **noun - accusative singular feminine**

xeros **xay-ros'**: arid; by implication, shrunken, earth (as opposed to water) -- dry land, withered.

εχοντι **verb - present active participle - dative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα **noun - accusative singular feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

εγειραι **verb - aorist middle imperative - second person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στηθι verb - second aorist active middle - second person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεσον adjective - accusative singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

ο definite article - nominative singular masculine

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).

αναστας verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

εστη verb - second aorist active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

Luke 6:9 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to them, "I ask	ἐπερωτῶ (eperōtō)	1905: to inquire of	from epi and erōtaō
you, is it lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi

to do good	ἀγαθοποιῆσαι (agathopoiēsai)	15: to do good	from agathos and poieó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to do harm	κακοποιῆσαι (kakopoiēsai)	2554: to do evil	from kakos and poieó
on the Sabbath,	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
a life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to destroy		622: to destroy, destroy utterly	from apo and same as olethros
it?"			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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

επερωτησω verb - future active indicative - first person singular

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

εξεστιν verb - present impersonal active indicative - third person singular

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββασιν noun - dative plural neuter

sabbaton sab'-bat-on: sabbath (day), week.

αγαθοποιησαι verb - aorist active middle or passive deponent

agathopoieo ag-ath-op-oy-eh'-o: to be a well-doer (as a favor or a duty) -- (when) do good (well).

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.

κακοποιησαι verb - aorist active middle or passive deponent

kakopoieo kak-op-oy-eh'-o: to be a bad-doer, i.e. (objectively) to injure, or (genitive) to sin -- do(ing) evil.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

σωσαι	verb - aorist active middle or passive deponent
sozo sode'-zo:	to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.
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.
αποκτειναι	verb - aorist active middle or passive deponent
apokteino ap-ok-ti'-no:	to kill outright; figuratively, to destroy -- put to death, kill, slay.

Luke 6:10 .

.	Greek	Strong's	Origin
After looking around	περιβλεψάμενος (periblepsamenos)	4017: to look around	from peri and blepó
at them all,	πάντας (pantas)	3956: all, every	a prim. word
He said		3004: to say	a prim. verb
to him, "Stretch	ἔκτεινον (ekteinon)	1614: to extend	from ek and teinó (to stretch)
out your hand!"	χεῖρα (cheira)	5495: the hand	a prim. word
And he did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
[so]; and his hand	χεῖρ (cheir)	5495: the hand	a prim. word
was restored.	ἀπεκατεστάθη (apekatestathē)	600: to restore, give back	from apo and kathistēmi

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιβλεψαμενος **verb - aorist middle passive - nominative singular masculine**
periblepo **per-ee-blep'-o**: to look all around -- look (round) about (on).

παντας **adjective - accusative plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκτεινον **verb - aorist active middle - second person singular**
ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα **noun - accusative singular feminine**
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ο **definite article - nominative singular masculine**
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).

εποιησεν **verb - aorist active indicative - third person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

και conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκατεσταθη **verb - aorist passive indicative - third person singular**
apokathistemi **ap-ok-ath-is'-tay-mee**: to reconstitute (in health, home or organization) -- restore (again).

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρ **noun - nominative singular feminine**
cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υγιης **adjective - nominative singular feminine**
hugies **hoog-ee-ace'**: healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλη **adjective - nominative singular feminine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

Luke 6:11 .

.	Greek	Strong's	Origin
But they themselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
were filled		4092a: to fill full of	perhaps from a prim. root ple
with rage,	ἀνοίας (anoias)	454: folly, foolishness	from alpha (as a neg. prefix) and nous
and discussed	διελάλουν (dielaloun)	1255: to discuss	from dia and laleó

together	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
they might do	ποιήσαιεν (poiēsaiēn)	4160: to make, do	a prim. word
to Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επλησθησαν **verb - aorist passive indicative - third person**

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

ανοιας **noun - genitive singular feminine**

anoia an'-oy-ah: stupidity; by implication, rage -- folly, madness.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαλαλουν **verb - imperfect active indicative - third person**

dialaleo dee-al-al-eh'-o: to talk throughout a company, i.e. converse or (genitive case) publish -- commune, noise abroad.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-,

your-)selves, (selves)

τι interrogative pronoun - 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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ποιησειαν verb - aorist active participle deponent - third person - aeolic

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - dative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 6:12 .

.	Greek	Strong's	Origin
It was at this	ταύταις (tautais)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
time	ἡμέραις (ēmerais)	2250: day	a prim. word
that He went off	ἐξελθεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
to the mountain	ὄρος (oros)	3735: a mountain	a prim. word
to pray,	προσεύξασθαι (proseuxasthai)	4336: to pray	from pros and euchomai
and He spent the whole night	διανυκτερεύων (dianuktereuous)	1273: to pass the night	from dia and nuktereuo (pass the night); akin to nux
in prayer	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
to God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ταυταις **demonstrative pronoun - dative plural feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

προσευξασθαι **verb - aorist middle deponent middle or passive deponent**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

και	conjunction	kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ην	verb - imperfect indicative - third person singular	en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.
διανυκτερευων	verb - present active participle - nominative singular masculine	dianuktereuo dee-an-ook-ter-yoo'-o: to sit up the whole night -- continue all night.
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.
προσευχη	noun - dative singular feminine	proseuche pros-yoo-khay': prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.
του	definite article - genitive singular masculine	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).

Luke 6:13 .

.	Greek	Strong's	Origin
And when	ὅτε (ote)	3753: when	from hos, and te
day	ἡμέρα (ēmera)	2250: day	a prim. word
came,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
He called	προσεφώνησεν (prosephōnēsen)	4377: to call to	from pros and phōnéō
His disciples	μαθητάς	3101: a disciple	from manthanó

	(mathētas)		
to Him and chose	ἐκλεξάμενος (eklexamenos)	1586: to select	from ek and legó (in the sense of pick up)
twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
of them, whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
named	ὠνόμασεν (ōnomasen)	3687: to name, to give a name	from onoma
as apostles:	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἡμέρα **noun - nominative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

προσέφωνησεν **verb - aorist active indicative - third person singular**

prosponeo **pros-fo-neh'-o**: to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)to.

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας noun - accusative plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive 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

εκλεξαμενος verb - aorist middle passive - nominative singular masculine
eklegomai ek-leg'-om-ahee: to select -- make choice, choose (out), chosen.

απ preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων personal pronoun - genitive plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δωδεκα numeral (adjective)
dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

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

αποστολους noun - accusative plural masculine
apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

ωνομασεν verb - aorist active indicative - third person singular
onomazo on-om-ad'-zo: to name, i.e. assign an appellation; by extension, to utter, mention, profess -- call, name.

Luke 6:14 .

.	Greek	Strong's	Origin
Simon,	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
named	ὠνόμασεν (ōnomasen)	3687: to name, to give a name	from onoma
Peter,	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and Andrew	Ἀνδρέαν (andrean)	406: "manly," Andrew, one of the twelve apostles of Christ	from anér
his brother;	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
and John;	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and Philip	Φίλιππον (philippon)	5376: "horse-loving," Philip, two sons of Herod the Great, also two Christian	from philos and hippos
and Bartholomew;	Βαρθολομαῖον (bartholomaion)	918: "son of Tolmai," Bartholomew, one of the twelve apostles	of Aramaic origin bar and Talmay

KJV Lexicon

σιμωνα **noun - accusative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωνομασεν verb - aorist active indicative - third person singular

onomazo on-om-ad'-zo: to name, i.e. assign an appellation; by extension, to utter, mention, profess -- call, name.

πετρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανδρεαν noun - accusative singular masculine

Andreas an-dreh'-as: manly; Andreas, an Israelite -- Andrew.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιακωβον noun - accusative singular masculine

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην noun - accusative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

φιλιππον noun - accusative singular masculine

Philippos fil'-ip-pos: fond of horses; Philippus, the name of four Israelites -- Philip.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βαρβολομαιον noun - accusative singular masculine

Bartholomaios **bar-thol-om-ah'-yos**: son of Tolmai; Bar-tholomoeus, a Christian apostle -- Bartholomeus.

Luke 6:15 .

.	Greek	Strong's	Origin
and Matthew		3102b: Matthew, one of the twelve apostles	of Hebrew origin
and Thomas;	Θωμᾶν (thōman)	2381: "the twin," Thomas, one of the twelve apostles	of Hebrew origin toam
James	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
[the son] of Alphaeus,	Ἀλφαίου (alphaïou)	256b: Alphaeus, the name of the fathers of two disciples	of Syrian origin
and Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
who was called	καλούμενον (kaloumenon)	2564: to call	a prim. word
the Zealot;		2208: the Zealot, a member of a Jewish political party	the same as zélótés

KJV Lexicon

ματθαιον **noun - accusative singular masculine**

Matthaios **mat-thah'-yos**: Matthaëus (i.e. Matthitjah), an Israelite and a Christian -- Matthew.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θωμαν **noun - accusative singular masculine**

Thomas **tho-mas'**: the twin; Thomas, a Christian -- Thomas.

ιακωβον **noun - accusative singular masculine**

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλφαιου **noun - genitive singular masculine**

Alphaios al-fah'-yos: Alphoeus, an Israelite -- Alpheus.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιμωνα **noun - accusative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενον **verb - present passive participle - accusative 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)).

ζηλωτην **noun - accusative singular masculine**

zelotes dzay-lo-tace': a zealot -- zealous.

Luke 6:16 .

.	Greek	Strong's	Origin
Judas	Ἰούδαν (ioudan)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
[the son] of James,	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
and Judas	Ἰούδαν (ioudan)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah

Iscariot,	Ἰσκαριώθ (iskariōth)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a traitor.	προδοότης (prodotēs)	4273: a betrayer	from prodidómi

KJV Lexicon

ἰουδαν **noun - accusative singular masculine**

loudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ιακωβου **noun - genitive singular masculine**

lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰουδαν **noun - accusative singular masculine**

loudas ee-oo-das': Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

ισκαριωτην **noun - accusative singular masculine**

Iskariotes is-kar-ee-o'-tace: inhabitant of Kerioth; Iskariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

προδοτης **noun - nominative singular masculine**
prodotes **prod-ot'-ace**: a surrender -- betrayer, traitor.

Luke 6:17 .

.	Greek	Strong's	Origin
Jesus came down	καταβὰς (katabas)	2597: to go down	from kata and the same as basis
with them and stood	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
on a level	πεδινού (pedinou)	3977: level, plain	from pedion (a plain)
place;	τόπου (topou)	5117: a place	a prim. word
and [there was] a large	πολύς (polus)	4183: much, many	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
of His disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
and a great	πολὺ (polu)	4183: much, many	a prim. word
throng	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
of people	λαοῦ (laou)	2992: the people	a prim. word
from all	πάσης (pasēs)	3956: all, every	a prim. word
Judea		2453: Jewish, a Jew, Judea	from Ioudas

and Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and the coastal region	παράλιου (paraliou)	3882: by the sea, the sea coast	from para and the same as halieus
of Tyre	Τύρου (turou)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
and Sidon,	Σιδῶνος (sidōnos)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon

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

καταβας verb - second aorist active participle - nominative singular masculine

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστη verb - second aorist active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοπου noun - genitive singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

πεδίου adjective - genitive singular masculine

pedinos ped-ee-nos': level (as easy for the feet) -- plain.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οχλος noun - nominative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πληθος noun - nominative singular neuter

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

πολυ adjective - nominative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

του definite article - genitive singular masculine

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.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πασης adjective - genitive singular feminine

pas pas: apparently a primary word; all, any, every, the whole

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας noun - genitive singular feminine

loudaia ee-oo-dah'-yah: the Judean land (i.e. Judaea), a region of Palestine -- Judaea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραλιου **adjective - genitive singular feminine**

paralios **par-al'-ee-os**: beside the salt (sea), i.e. maritime -- sea coast.

τυρου **noun - genitive singular feminine**

Turos **too'-ros**: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνος **noun - genitive singular feminine**

Sidon **sid-one'**: Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

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.

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ακουσαι **verb - aorist active middle or passive deponent**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιαθηναι **verb - aorist passive middle or passive deponent**

iaomai **ee-ah'-om-ahee**: to cure -- heal, make whole.

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 feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νοσων noun - genitive plural feminine

nosos nos'-os: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

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

Luke 6:18 .

.	Greek	Strong's	Origin
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had come	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
Him and to be healed	ἰαθεῖναι (iathēnai)	2390: to heal	a prim. verb
of their diseases;	νόσων (nosōn)	3554: disease, sickness	a prim. word
and those	τῶν (tōn)	3588: the	the def. art.
who were troubled	ἐνοχλούμενοι (enochloumenoi)	1776: to crowd in, i.e. to annoy	from en and ochleó
with unclean	ἀκαθάρτων (akathartōn)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirits	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó

were being cured.

ἐθεραπεύοντο 2323: to serve, cure
(etherapeuonto)

from therapón

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλουμενοι **verb - present passive participle - nominative plural masculine**

ochleo **okh-leh'-o**: to mob, i.e. (by implication) to harass -- vex.

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

πνευματων **noun - genitive plural neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ακαθαρτων **adjective - genitive plural neuter**

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθεραπευοντο **verb - imperfect passive indicative - third person**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

Luke 6:19 .

■			
.	Greek	Strong's	Origin

And all	παῖς (pas)	3956: all, every	a prim. word
the people	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
were trying	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
to touch		681: to fasten to, lay hold of	from a prim. root haph-
Him, for power	δύναμις (dunamis)	1411: (miraculous) power, might, strength	from dunamai
was coming	ἐξήρχετο (exērcheto)	1831: to go or come out of	from ek and erchomai
from Him and healing	ἰάτο (iato)	2390: to heal	a prim. verb
[them] all.	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος noun - nominative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

εζητει verb - imperfect active indicative - third person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

απτεσθαι verb - present middle middle or passive deponent

haptomai hap'-tom-ahēe: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δυναμις noun - nominative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξηρχετο verb - imperfect middle or passive deponent indicative - third person singular

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιατο verb - imperfect middle or passive deponent indicative - third person singular

iaomai ee-ah'-om-ahēe: to cure -- heal, make whole.

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

Luke 6:20 .

■			
.	Greek	Strong's	Origin
And turning	ἐπάρας (eparas)	1869: to lift up	from epi and airó

His gaze	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
His disciples,	μαθητάς (mathētas)	3101: a disciple	from manthanó
He [began] to say,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"Blessed	Μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
[are] you [who are] poor,	πτωχοί (ptōchoi)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
for yours	ὑμετέρα (umetera)	5212: your, yours	poss. pronoun from humeis
is the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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

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

ἐπαράς verb - aorist active participle - nominative singular masculine

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχοι **adjective - nominative plural masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

υμετερα **possessive pronoun - second person nominative plural feminine**

humeteros **hoo-met'-er-os**: yours, i.e. pertaining to you -- your (own).

ΕΣΤΙ **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.

βασίλεια **noun - nominative singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 6:21 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
[are] you who hunger	πεινῶντες (peinōntes)	3983: to hunger, be hungry	from peina (hunger)
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
for you shall be satisfied.	χορτασθήσεσθε (chortasthēsesthe)	5526: to feed, fatten, fill, satisfy	from chortos
Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
[are] you who weep	κλαίοντες (klaiontes)	2799: to weep	a prim. verb
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
for you shall laugh.	γελάσετε (gelasete)	1070: to laugh	a prim. word

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεινωντες **verb - present active participle - nominative plural masculine**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

χορτασθησεσθε **verb - future passive indicative - second person**

chortazo **khor-tad'-zo**: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλαιοντες **verb - present active participle - nominative plural masculine**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

γελάσσετε verb - future active indicative - second person
gelao ghel-ah'-o: to laugh (as a sign of joy or satisfaction) -- laugh.

Luke 6:22 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are you when	ὅταν (otan)	3752: whenever	from hote and an
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
hate	μισήσωσιν (misēsōsin)	3404: to hate	from misos (hatred)
you, and ostracize	ἀφορίσωσιν (aphorisōsin)	873: to mark off by boundaries from, i.e. set apart	from apo and horizó
you, and insult	ὀνειδίσωσιν (oneidisōsin)	3679: to reproach	from oneidos
you, and scorn	ἐκβάλωσιν (ekbalōsin)	1544b: to expel, to drive, cast or send out	from ek and balló
your name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
as evil,	πονηρὸν (ponēron)	4190: toilsome, bad	from poneó (to toil)
for the sake	ἕνεκα (eneka)	1752a: on account of, because of	of uncertain origin
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man.	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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.

μισησωσιν **verb - aorist active subjunctive - third person**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

αφορισωσιν **verb - aorist active subjunctive - third person**

aphorizo **af-or-id'-zo**: to set off by boundary, i.e. (figuratively) limit, exclude, appoint, etc. - divide, separate, sever.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ονειδισωσιν **verb - aorist active subjunctive - third person**

oneidizo **on-i-did'-zo**: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκβαλωσιν **verb - second aorist active subjunctive - third person**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

το **definite article - accusative singular neuter**

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).

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)

πονηρον **adjective - accusative singular neuter**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

ενεκα **adverb**

heneka **hen'-ek-ah**: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου **noun - genitive singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Luke 6:23 .

.	Greek	Strong's	Origin
"Be glad	χάρετε (charēte)	5463: to rejoice, be glad	a prim. verb
in that day	ἡμέρα (ēmera)	2250: day	a prim. word
and leap	σκιρτήσατε (skirtēsate)	4640: to leap	from skairó (to skip)
[for joy], for behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
your reward	μισθὸς (misthos)	3408: wages, hire	a prim. word
is great	πολὺς (polus)	4183: much, many	a prim. word
in heaven.	οὐρανῶ (ouranō)	3772: heaven	a prim. word
For in the same	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
way	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
their fathers	πατέρες (pateres)	3962: a father	a prim. word
used to treat	ἐποίουν (epoioun)	4160: to make, do	a prim. word
the prophets.	προφήταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

χαρητε **verb - second aorist passive deponent imperative - second person**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εκεινη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκιρτησατε **verb - aorist active middle - second person**

skirtao **skeer-tah'-o**: to jump, i.e. sympathetically move (as the quickening of a fetus) -- leap (for joy).

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

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.

μισθος **noun - nominative singular masculine**

misthos **mis-thos'**: pay for service, good or bad -- hire, reward, wages.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πολυς **adjective - nominative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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.

ουρανw **noun - dative singular masculine**
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ταυτα **demonstrative pronoun - accusative plural neuter**
tauta **tow-tah'**: in the same way -- even thus, (manner) like, so.

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εποιοув **verb - imperfect active indicative - third person**
poieo **poi-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.

προφηταις **noun - dative plural masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

οι **definite article - nominative plural masculine**
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.

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

Luke 6:24 .

■			
.	Greek	Strong's	Origin

"But woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you who are rich,	πλουσίοις (plousiois)	4145: wealthy	from ploutos
for you are receiving	ἀπέχετε (apechete)	568: to hold back, keep off, to be away, be distant	from apo and echó
your comfort	παράκλησιν (paraklēsín)	3874: a calling to one's aid, i.e. encouragement, comfort	from parakaleó
in full.		568: to hold back, keep off, to be away, be distant	from apo and echó

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humín **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλουσίοις **adjective - dative plural masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απεχετε **verb - present active indicative - second person**

apectho **ap-ekh'-o**: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, 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.

παρακλησιν **noun - accusative singular feminine**

paraklesis **par-ak'-lay-sis**: imploration, hortation, solace -- comfort, consolation, exhortation, intreaty.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Luke 6:25 .

.	Greek	Strong's	Origin
"Woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you who are well-fed	ἐμπεπλησμένοι (empeplēsmenoi)	1705a: to fill up, by impl. to satisfy	from en and pimplēmi
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
for you shall be hungry.	πεινάσετε (peinasete)	3983: to hunger, be hungry	from peina (hunger)
Woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
[to you] who laugh	γελῶντες (gelōntes)	1070: to laugh	a prim. word
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
for you shall mourn	πενθήσετε (penthēsete)	3996: to mourn, lament	from penthos
and weep.	κλαύσετε (klausetē)	2799: to weep	a prim. verb

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμπλεπλησμενοι **verb - perfect passive participle - nominative plural masculine**

empiplemi **em-pip'-lay-mee or**: to fill in (up), i.e. (by implication) to satisfy -- fill.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πεινασετε **verb - future active indicative - second person**

peinao **pi-nah'-o**: pine); to famish (absolutely or comparatively); figuratively, to crave -- be an hungered.

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γελωντες **verb - present active participle - nominative plural masculine**

gelao **ghel-ah'-o**: to laugh (as a sign of joy or satisfaction) -- laugh.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πενθησετε **verb - future active indicative - second person**

pentheo **pen-theh'-o**: to grieve (the feeling or the act) -- mourn, (be-)wail.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλαυσετε verb - future active indicative - second person
klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

Luke 6:26 .

.	Greek	Strong's	Origin
"Woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
[to you] when	ὅταν (otan)	3752: whenever	from hote and an
all	πάντες (pantes)	3956: all, every	a prim. word
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
speak	εἰπωσιν (eipōsin)	3004: to say	a prim. verb
well		2573: well	adverb from kalos
of you, for their fathers	πατέρες (pateres)	3962: a father	a prim. word
used to treat	ἐποίουν (epoion)	4160: to make, do	a prim. word
the false prophets	ψευδοπροφήταις (pseudoprophētais)	5578: a false prophet	from pseudés and prophētés
in the same	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
way.	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

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.

καλως **adverb**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ειπωσιν **verb - second aorist active subjunctive - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow-tah'**: in the same way -- even thus, (manner) like, so.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εποιοουν **verb - imperfect active indicative - third person**

poieo **poi-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.

ψευδοπροφηταις **noun - dative plural masculine**

pseudoprophetes **psyoo-dop-rof-ay'-tace**: a spurious prophet, i.e. pretended foreteller or religious impostor -- false prophet.

οι **definite article - nominative plural masculine**

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.

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

Luke 6:27 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you who hear,	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing
love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
your enemies,	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)
do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
good	καλῶς (kalōs)	2573: well	adverb from kalos
to those	τοῖς (tois)	3588: the	the def. art.
who hate	μισοῦσιν (misousin)	3404: to hate	from misos (hatred)
you,			

KJV Lexicon

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ακουουσιν **verb - present active participle - dative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αγαπατε **verb - present active imperative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχθρους **adjective - accusative plural masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

καλως **adverb**

kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ποιειτε **verb - present active imperative - 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.

μισουσιν **verb - present active participle - dative plural masculine**
miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
(+ own).

Luke 6:28 .

.	Greek	Strong's	Origin
bless	εὐλογεῖτε (eulogeite)	2127: to speak well of, praise	from eu and logos
those	τούς (tous)	3588: the	the def. art.
who curse	καταρωμένους (katarōmenous)	2672: to curse	from katara
you, pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
for those	τῶν (tōn)	3588: the	the def. art.
who mistreat	ἐπηρεάζοντων (epēreazontōn)	1908: to revile	from epéreia (spiteful abuse)
you.			

KJV Lexicon

ευλογεῖτε **verb - present active imperative - second person**
eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a
benediction upon, prosper) -- bless, praise.

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.

καταραμηνους **verb - present middle or passive deponent participle - accusative plural masculine**
kataaraomai **kat-ar-ah'-om-ahee**: to execrate; by analogy, to doom -- curse.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

προσευχεσθε **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.

υπερ **preposition**
huper **hoop-er'**: over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επηρεαζοντων **verb - present active participle - genitive plural masculine**
epereazo **ep-ay-reh-ad'-zo**: to insult, slander -- use despitefully, falsely accuse.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Luke 6:29 .

.	Greek	Strong's	Origin
"Whoever hits	τύπτοντι (tuptonti)	5180: to strike, smite, beat	a prim. verb
you on the cheek,	σιαγόνα (siagona)	4600: a jawbone, by impl. cheek	of uncertain origin
offer	πάρεχε (pareche)	3930: to furnish, to present	from para and echó
him the other	ἄλλήν (allēn)	243: other, another	a prim. word
also;	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
and whoever takes away	αἶροντος (airontos)	142: to raise, take up, lift	a prim. verb
your coat,	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
do not withhold	κωλύσης (kōlusēs)	2967: to hinder	probably from the same as kolazó
your shirt	χιτῶνα (chitōna)	5509: a tunic	of Semitic origin, cf. kethoneth
from him either.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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.

τυπτοντι **verb - present active participle - dative singular masculine**

tupto **toop'-to**: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

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.

σιαγονα **noun - accusative singular feminine**

siagon **see-ag-one'**: the jaw-bone, i.e. (by implication) the cheek or side of the face -- cheek.

παρεχε **verb - present active imperative - second person singular**
parecho **par-ekh'-o**: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

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.

αλλην **adjective - accusative singular feminine**
allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιροντος **verb - present active participle - genitive singular masculine**
airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματιον **noun - accusative singular neuter**
himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χιτωνα noun - accusative singular masculine
chiton khee-tone': a tunic or shirt -- clothes, coat, garment.

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κωλυσης verb - aorist active subjunctive - second person singular
koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand

Luke 6:30 .

.	Greek	Strong's	Origin
"Give	δίδου (didou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to everyone	παντι (panti)	3956: all, every	a prim. word
who asks	αἰτοῦντι (aitounti)	154: to ask, request	a prim. verb
of you, and whoever takes away	αἵροντος (airontos)	142: to raise, take up, lift	a prim. verb
what	του (tou)	3588: the	the def. art.
is yours,	σα (sa)	4674: your	poss. pronoun from su
do not demand it back.	ἀπαίτει (apaitei)	523: to ask back	from apo and aiteó

ΠΑΝΤΙ **adjective - dative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

ΔΕ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ΑΙΤΟΥΝΤΙ **verb - present active participle - dative singular masculine**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ΣΕ **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

ΔΙΔΟΥ **verb - present active imperative - second person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ΑΙΡΟΝΤΟΣ **verb - present active participle - genitive singular masculine**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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.

ΣΑ **possessive pronoun - second person accusative plural neuter**

sos sos: thine -- thine (own), thy (friend).

ΜΗ **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΑΠΑΙΤΕΙ **verb - present active imperative - second person singular**

apaiteo ap-ah'-ee-teh-o: to demand back -- ask again, require.

Luke 6:31 .

.	Greek	Strong's	Origin
"Treat	ποιῶσιν (poiōsin)	4160: to make, do	a prim. word
others	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
the same way	ομοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
you want	θέλετε (thelete)	2309: to will, wish	a prim. verb
them to treat	ποιεῖτε (poieite)	4160: to make, do	a prim. word
you.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθὼς adverb

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

θέλετε verb - present active indicative - second person

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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.

ΠΟΙΩΣΙΝ **verb - present active subjunctive - third person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ὑμῖν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

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.

ἄνθρωποι **noun - nominative plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

καὶ **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὑμεῖς **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ΠΟΙΕΙΤΕ **verb - present active imperative - second person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

αὐτοῖς **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ομοίως **adverb**
homoios **hom-oy'-oce**: similarly -- likewise, so.

Luke 6:32 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you love	ἀγαπᾶτε (agapate)	25: to love	of uncertain origin
those	τοὺς (tous)	3588: the	the def. art.
who love	ἀγαπῶντας (agapōntas)	25: to love	of uncertain origin
you, what	ποῖα	4169: of what sort?	from the same as posos

	(poia)		
credit	χάρις (charis)	5485: grace, kindness	a prim. word
is [that] to you? For even	καὶ (kai)	2532: and, even, also	a prim. conjunction
sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó
love	ἀγαπῶντας (agapōntas)	25: to love	of uncertain origin
those	οἱ (oi)	3588: the	the def. art.
who love	ἀγαπῶσιν (agapōsin)	25: to love	of uncertain origin
them.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ἀγαπάτε verb - present active indicative - second person

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

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.

ἀγαπῶντας verb - present active participle - accusative plural masculine

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

ὑμᾶς personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ποια interrogative pronoun - nominative singular feminine

poios **poi'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

χαρις noun - nominative singular feminine

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτωλοι adjective - nominative plural masculine

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

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.

αγαπωντας verb - present active participle - accusative plural masculine

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αυτους personal pronoun - accusative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγαπωσιν verb - present active indicative - third person

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

Luke 6:33 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you do	ἀγαθοποιῆτε (agathopoiēte)	15: to do good	from agathos and poieó
good	ἀγαθοποιούντας (agathopoiontas)	15: to do good	from agathos and poieó
to those	τοὺς (tous)	3588: the	the def. art.
who do good		15: to do good	from agathos and poieó
to you, what	ποία (poia)	4169: of what sort?	from the same as posos
credit	χάρις (charis)	5485: grace, kindness	a prim. word
is [that] to you? For even	καὶ (kai)	2532: and, even, also	a prim. conjunction
sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó
do	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
the same.	αὐτὸ (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

αγαθοποιητε verb - present active subjunctive - second person

agathopoieo **ag-ath-op-oy-eh'-o**: to be a well-doer (as a favor or a duty) -- (when) do good (well).

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.

αγαθοποιουντας verb - present active participle - accusative plural masculine

agathopoieo **ag-ath-op-oy-eh'-o**: to be a well-doer (as a favor or a duty) -- (when) do good (well).

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ποια interrogative pronoun - nominative singular feminine

poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

χαρις noun - nominative singular feminine

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

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

γαρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτωλοι adjective - nominative plural masculine

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποιουσιν verb - present active indicative - third person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Luke 6:34 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you lend	δανίσητε (danisēte)	1155: to lend, borrow	from danos (a loan)
to those from whom	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you expect	ἐλπίζετε (elpizete)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
to receive,	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
what	ποία (poia)	4169: of what sort?	from the same as posos
credit	χάρις (charis)	5485: grace, kindness	a prim. word
is [that] to you? Even	καὶ (kai)	2532: and, even, also	a prim. conjunction
sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó
lend	δανίζουσιν (danizousin)	1155: to lend, borrow	from danos (a loan)

to sinners	ἁμαρτωλοῖς (amartōlois)	268: sinful	from hamartanó
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to receive back	ἀπολάβωσιν (apolabōsin)	618: to receive from, receive as one's due	from apo and lambanó
the same	ἴσα (isa)	2470: equal	a prim. word
[amount].			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δανειζητε verb - present active subjunctive - second person

daneizo dan-ide'-zo: to loan on interest; reflexively, to borrow -- borrow, lend.

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

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.

ελπιζετε verb - present active indicative - second person

elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

απολαβειν verb - second aorist active middle or passive deponent

apolambano ap-ol-am-ban'-o: to receive (specially, in full, or as a host); also to take aside -- receive, take.

ποια interrogative pronoun - nominative singular feminine poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.
υμιν personal pronoun - second person dative plural humin hoo-min': to (with or by) you -- ye, you, your(-selves).
χαρις noun - nominative singular feminine charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).
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
γαρ conjunction gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)
αμαρτωλοι adjective - nominative plural masculine hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.
αμαρτωλοις adjective - dative plural masculine hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.
δανειζουσιν verb - present active indicative - third person daneizo dan-ide'-zo: to loan on interest; reflexively, to borrow -- borrow, lend.
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.
απολαβωσιν verb - second aorist active subjunctive - third person apolambano ap-ol-am-ban'-o: to receive (specially, in full, or as a host); also to take aside -- receive, take.
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.
ισα adjective - accusative plural neuter isos ee'-sos: similar (in amount and kind) -- + agree, as much, equal, like.

Luke 6:35 .

.	Greek	Strong's	Origin
"But love	ἀγαπάτε (agapate)	25: to love	of uncertain origin
your enemies,	ἐχθρούς (echthrous)	2190: hostile	from echthos (hatred)
and do good,	ἀγαθοποιεῖτε (agathopoieite)	15: to do good	from agathos and poieó
and lend,	δανίζετε (danizete)	1155: to lend, borrow	from danos (a loan)
expecting	ἀπελπίζοντες (apelpizontes)	560: to despair of	from apo and elpizó
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
in return;		560: to despair of	from apo and elpizó
and your reward	μισθός (misthos)	3408: wages, hire	a prim. word
will be great,	πολύς (polus)	4183: much, many	a prim. word
and you will be sons	υἱοὶ (uioi)	5207: a son	a prim. word
of the Most High;	ὑψίστου (upsistou)	5310: highest, most high	superl. akin to hupsi- (on high)
for He Himself	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
is kind	χρηστός (chrēstos)	5543: serviceable, good	adjective from chraomai
to ungrateful	ἀχαρίστους (acharistous)	884: ungracious, ungrateful	from alpha (as a neg. prefix) and charizomai
and evil	πονηρούς (ponērous)	4190: toilsome, bad	from poneó (to toil)

[men].

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

αγαπατε **verb - present active imperative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχθρους **adjective - accusative plural masculine**

echthros **ech-thros'**: hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

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

αγαθοποιειτε **verb - present active imperative - second person**

agathopoieo **ag-ath-op-oy-eh'-o**: to be a well-doer (as a favor or a duty) -- (when) do good (well).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δανειζετε **verb - present active imperative - second person**

daneizo **dan-ide'-zo**: to loan on interest; reflexively, to borrow -- borrow, lend.

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

απελπίζοντες **verb - present active participle - nominative plural masculine**
apelpizo **ap-el-pid'-zo**: to hope out, i.e. fully expect -- hope for again.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσται verb - future indicative - third person singular

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισθος noun - nominative singular masculine

misthos **mis-thos'**: pay for service, good or bad -- hire, reward, wages.

υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πολυς adjective - nominative singular masculine

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσεσθε verb - future indicative - second person

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

υιοι noun - nominative plural masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

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.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αυτος personal pronoun - nominative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

χρηστος adjective - nominative singular masculine

chrestos **khra-se-tos'**: employed, i.e. (by implication) useful (in manner or morals) -- better, easy, good(-ness), gracious, kind.

ΕΣΤΙ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ΕΠΙ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΤΟΥΣ **definite article - accusative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΧΑΡΙΣΤΟΥΣ **adjective - accusative plural masculine**

acharistos **ach-ar'-is-tos:** thankless, i.e. ungrateful -- unthankful.

ΚΑΙ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΟΝΗΡΟΥΣ **adjective - accusative plural masculine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

Luke 6:36 .

.	Greek	Strong's	Origin
"Be merciful,	οἰκτίρμονες (oiktirmones)	3629: merciful	from oiktiró
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as your Father	πατὴρ (patēr)	3962: a father	a prim. word
is merciful.	οἰκτίρων (oiktirmōn)	3629: merciful	from oiktiró

KJV Lexicon

γινεσθε **verb - present middle or passive deponent imperative - second person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

οἰκτιρμονες **adjective - nominative plural masculine**

oiktirmon **oyk-tir'-mone**: compassionate -- merciful, of tender mercy.

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

οἰκτιμων **adjective - nominative singular masculine**

oiktirmon **oyk-tir'-mone**: compassionate -- merciful, of tender mercy.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Luke 6:37 .

.	Greek	Strong's	Origin
"Do not judge,	κρίνετε (krinete)	2919: to judge, decide	a prim. verb

and you will not be judged;	κριθῆτε (krithēte)	2919: to judge, decide	a prim. verb
and do not condemn,	καταδικάζετε (katadikazete)	2613a: to pass sentence upon	from katadiké
and you will not be condemned;	καταδικασθῆτε (katadikasthēte)	2613a: to pass sentence upon	from katadiké
pardon,	ἀπολύετε (apoluete)	630: to set free, release	from apo and luó
and you will be pardoned.	ἀπολυθήσεσθε (apoluthēsesthe)	630: to set free, release	from apo and luó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κρινετε verb - present active imperative - second person

krino kree'-no: by implication, to try, condemn, punish

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κριθητε verb - aorist passive subjunctive - second person

krino kree'-no: by implication, to try, condemn, punish

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καταδικάζετε verb - present active imperative - second person

katadikazo kat-ad-ik-ad'-zo: to adjudge against, i.e. pronounce guilty -- condemn.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καταδικασθητε verb - aorist passive subjunctive - second person

katadikazo kat-ad-ik-ad'-zo: to adjudge against, i.e. pronounce guilty -- condemn.

απολυετε verb - present active imperative - second person

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολυθησεσθε verb - future passive indicative - second person

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

Luke 6:38 .

.	Greek	Strong's	Origin
"Give,	δίδοτε (didote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
and it will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you. They will pour	δώσουσιν (dōsousin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

into your lap	κόλπον (kolpon)	2859: the bosom	a prim. word
a good	καλὸν (kalon)	2570: beautiful, good	a prim. word
measure--	μέτρον (metron)	3358: a measure	a prim. word
pressed down,	πεπιεσμένον (pepiesmenon)	4085: to press down	of uncertain origin
shaken together,	σεσαλευμένον (sesaleumenon)	4531: to agitate, shake, by ext. to cast down	from salos
[and] running over.	ὑπερεκχυννόμενον (uperekchunnomenon)	5240: to pour out over, to overflow	from huper and ekchunnó
For by your standard	μέτρῳ (metrō)	3358: a measure	a prim. word
of measure	μετρεῖτε (metreite)	3354: to measure, measure out	from metron
it will be measured to you in return."	ἀντιμετρηθήσεται (antimetrēthēsetai)	488: to measure in return	from anti and metreó

KJV Lexicon

δίδωτε verb - present active imperative - second person

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοθήσεται verb - future passive indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ὑμῖν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μετρον **noun - accusative singular neuter**
metron **met'-ron**: a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

καλον **adjective - accusative singular neuter**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

πεπιεσμενον **verb - perfect passive participle - accusative singular neuter**
piezo **pee-ed'-zo**: to pack -- press down.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σεσαλευμενον **verb - perfect passive participle - accusative singular 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.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπερεκχυνομενον **verb - present passive participle - accusative singular neuter**
huperekchuno **hoop-er-ek-khoo'-no**: to pour out over, i.e. (passively) to overflow -- run over.

δωσουσιν **verb - future active indicative - third person**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εις **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.

κολπον **noun - accusative singular masculine**
kolpos **kol'-pos**: the bosom; by analogy, a bay -- bosom, creek.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

γάρ conjunction

gar γάρ: assigning a reason (used in argument, explanation or intensification; often with other particles)

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

μέτρῳ noun - dative singular neuter

metron met'-ron: a measure (metre), literally or figuratively; by implication, a limited portion (degree) -- measure.

ὃ 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.

μέτρετε verb - present active indicative - second person

metreo met-reh'-o: to measure (i.e. ascertain in size by a fixed standard); by implication, to admeasure (i.e. allot by rule) -- figuratively, to estimate -- measure, mete.

ἀντιμετρηθήσεται verb - future passive indicative - third person singular

antimetreo an-tee-met-reh'-o: to mete in return -- measure again.

ὑμῖν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Luke 6:39 .

.	Greek	Strong's	Origin
And He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
spoke		3004: to say	a prim. verb
a parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
to them: "A blind	τυφλὸς (tuphlos)	5185: blind	of uncertain origin
man	τυφλὸν (tuphlon)	5185: blind	of uncertain origin
cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb

guide	ὁδηγεῖν (odēgein)	3594: to lead, guide, teach	from hodégos
a blind man,		5185: blind	of uncertain origin
can he? Will they not both	ἀμφοτέροι (amphoteroi)	297: both	cptv. of amphó (on both sides, around)
fall	ἐμπεσοῦνται (empesountai)	1706: to fall into	from en and piptó
into a pit?	βόθυνον (bothunon)	999: a pit	probably from bathus

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ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παραβολην **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μητι **particle - interrogative**

meti may'-tee: whether at all -- not (the particle usually not expressed, except by the form of the question).

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.

τυφλος **adjective - nominative singular masculine**

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

τυφλον adjective - accusative singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

οδηγειν verb - present active infinitive

hodegeo hod-ayg-eh'-o: to show the way (literally or figuratively (teach) -- guide, lead.

ουχι particle - interrogative

ouchi oo-khee': not indeed -- nay, not.

αμφοτεροι adjective - nominative plural masculine

amphoterous am-fot'-er-os: (in plural) both -- both.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βοθυνον noun - accusative singular masculine

bothunos both'-oo-nos: a hole (in the ground); specially, a cistern -- ditch, pit.

πесουνται verb - future middle or passive deponent indicative - third person

pipto pip'-to, : to fall -- fail, fall (down), light on.

Luke 6:40 .

.	Greek	Strong's	Origin
"A pupil	μαθητής (mathētēs)	3101: a disciple	from manthanó
is not above	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
his teacher;	διδάσκαλον (didaskalon)	1320: an instructor	from didaskó
but everyone,	πᾶς (pas)	3956: all, every	a prim. word
after he has been fully trained,	κατηρτισμένος (katērtismenos)	2675: to complete, prepare	from kata and artizó (to get ready, prepare)
will be like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,

his teacher.

διδάσκαλος
(didaskalos)

1320: an instructor

from didaskó

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οὐκ **particle - nominative**

οὐ **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

μαθητῆς **noun - nominative singular masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

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.

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.

διδασκαλὸν **noun - accusative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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

κατηρτισμένος **verb - perfect passive participle - nominative singular masculine**

katartizo **kat-ar-tid'-zo**: to complete thoroughly, i.e. repair or adjust -- fit, frame, mend, (make) perfect(-ly join together), prepare, restore.

δέ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πας **adjective - nominative singular masculine**
pas pas: apparently a primary word; all, any, every, the whole

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.

ως **adverb**
hos hoce: which how, i.e. in that manner (very variously used, as follows)

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλος **noun - nominative singular masculine**
didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 6:41 .

.	Greek	Strong's	Origin
"Why	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you look	βλέπεις (blepeis)	991: to look (at)	a prim. verb
at the speck	κάρφος (karpfos)	2595: a small dry stalk	from karp hó (to dry up, wither)
that is in your brother's	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
eye,	ὀφθαλμῷ (ophthalmō)	3788: the eye	from a prim. root op- and an uncertain root
but do not notice	κατανοεῖς (katanoeis)	2657: to take note of, perceive	from kata and noeó
the log	δοκὸν (dokon)	1385: a beam of timber	from dechomai (through the idea of holding up)
that is in your own	ιδίῳ	2398: one's own, distinct	a prim. word

	(idiō)		
eye?	ὀφθαλμῶ	3788: the eye	from a prim. root op- and an uncertain root
	(ophthalmō)		

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τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

βλεπεις **verb - present active indicative - second person singular**

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρφος **noun - accusative singular neuter**

karpfos kar'-fos: a dry twig or straw -- mote.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμω **noun - dative singular masculine**

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου **noun - genitive singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

την **definite article - accusative singular feminine**

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).

δοκον **noun - accusative singular feminine**

dokos **dok-os'**: a stick of timber -- beam.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιω **adjective - dative singular masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

οφθαλμω **noun - dative singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

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.

κατανοεις **verb - present active indicative - second person singular**

katanoeo **kat-an-o-eh'-o**: to observe fully -- behold, consider, discover, perceive.

Luke 6:42 .

■			
.	Greek	Strong's	Origin

"Or how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
can	δύνασαι (dunasai)	1410: to be able, to have power	a prim. verb
you say	λέγειν (legein)	3004: to say	a prim. verb
to your brother,	ἀδελφῶ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
'Brother,	ἀδελφέ (adelphe)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
let	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
me take	ἐκβάλλω (ekbalō)	1544b: to expel, to drive, cast or send out	from ek and ballō
out the speck	κάρφος (karpfos)	2595: a small dry stalk	from karp hó (to dry up, wither)
that is in your eye,'	ὀφθαλμῶ (ophthalmō)	3788: the eye	from a prim. root op- and an uncertain root
when you yourself	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
do not see	βλέπων (blepōn)	991: to look (at)	a prim. verb
the log	δοκὸν (dokon)	1385: a beam of timber	from dechomai (through the idea of holding up)
that is in your own eye?	ὀφθαλμῶ (ophthalmō)	3788: the eye	from a prim. root op- and an uncertain root
You hypocrite,	ὑποκριτά (upokrita)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
first		4413: first, chief	contr. superl. of pro
take	ἐκβάλει (ekbale)	1544b: to expel, to drive, cast or send out	from ek and ballō
the log	δοκὸν (dokon)	1385: a beam of timber	from dechomai (through the idea

	(dokon)		of holding up)
out of your own eye,	ὀφθαλμοῦ (ophthalmou)	3788: the eye	from a prim. root op- and an uncertain root
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
you will see clearly	διαβλέψεις (diablepseis)	1227: to look through, to see clearly	from dia and blepó
to take	ἐκβαλεῖν (ekbalein)	1544b: to expel, to drive, cast or send out	from ek and balló
out the speck	κάρφος (karphe)	2595: a small dry stalk	from karphe (to dry up, wither)
that is in your brother's	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
eye.	ὀφθαλμῷ (ophthalmō)	3788: the eye	from a prim. root op- and an uncertain root

KJV Lexicon

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυνασαι verb - present middle or passive deponent indicative - second person singular

dunamai doo'-nam-ahce: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφω **noun - dative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

αδελφε **noun - vocative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αφες **verb - second aorist active middle - second person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, (to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

εκβαλω **verb - second aorist active subjunctive - first person singular**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρφος **noun - accusative singular neuter**

karpfos **kar'-fos**: a dry twig or straw -- mote.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμω **noun - dative singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμω **noun - dative singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

δοκον **noun - accusative singular feminine**

dokos **dok-os'**: a stick of timber -- beam.

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.

βλεπων **verb - present active passive - nominative singular masculine**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

υποκριτα **noun - vocative singular masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

εκβαλε **verb - second aorist active middle - second person singular**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκον **noun - accusative singular feminine**

dokos **dok-os'**: a stick of timber -- beam.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμου noun - genitive singular masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

διαβλεψεις verb - future active indicative - second person singular

diabolepo dee-ab-lep'-o: to look through, i.e. recover full vision -- see clearly.

εκβαλειν verb - second aorist active middle or passive deponent

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρφος noun - accusative singular neuter

karpheos kar'-fos: a dry twig or straw -- mote.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμω noun - dative singular masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφου **noun - genitive singular masculine**
adephos **ad-el-fos':** a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 6:43 .

.	Greek	Strong's	Origin
"For there is no	Οὐ (ou)	3756: not, no	a prim. word
good	καλὸν (kalon)	2570: beautiful, good	a prim. word
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
which produces	ποιοῦν (poioun)	4160: to make, do	a prim. word
bad	σαπρὸν (sapron)	4550: rotten, worthless	from sépó
fruit,	καρπὸν (karpon)	2590: fruit	a prim. word
nor,	οὐδὲ (oude)	3761: and not, neither	from ou, and de
on the other hand,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
a bad	σαπρὸν (sapron)	4550: rotten, worthless	from sépó
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
which produces	ποιοῦν (poioun)	4160: to make, do	a prim. word

good	καλόν (kalon)	2570: beautiful, good	a prim. word
fruit.	καρπὸν (karpon)	2590: fruit	a prim. word

KJV Lexicon

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γὰρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐστί verb - present indicative - third person singular

esti **es-tee**: he (she or it) is; also (with neuter plural) they are

δένδρον noun - nominative singular neuter

dendron **den'-dron**: a tree -- tree.

καλὸν adjective - nominative singular neuter

kalos **kal-os**: better, fair, good(-ly), honest, meet, well, worthy.

ποιεῖν verb - present active participle - nominative singular neuter

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

καρπὸν noun - accusative singular masculine

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

σάπρον adjective - accusative singular masculine

sapros **sap-ros'**: rotten, i.e. worthless (literally or morally) -- bad, corrupt.

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.

δένδρον noun - nominative singular neuter

dendron **den'-dron**: a tree -- tree.

σάπρον adjective - nominative singular neuter

sapros **sap-ros'**: rotten, i.e. worthless (literally or morally) -- bad, corrupt.

ποιουν **verb - present active participle - nominative singular neuter**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

καρπον **noun - accusative singular masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

καλον **adjective - accusative singular masculine**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

Luke 6:44 .

.	Greek	Strong's	Origin
"For each	ἐκαστον (ekaston)	1538: each, every	a prim. word
tree	δένδρον (dendron)	1186: a tree	of uncertain origin
is known	γινώσκεται (ginōsketai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
by its own	ιδίου (idiou)	2398: one's own, distinct	a prim. word
fruit.	καρπου (karpou)	2590: fruit	a prim. word
For men do not gather	συλλέγουσιν (sullegousin)	4816: to collect	from sun and legó
figs	σῦκα (suka)	4810: a fig	a prim. word
from thorns,	ἀκανθῶν (akanthōn)	173: a prickly plant, thorn	from aké (a point, edge)
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
do they pick	τρυγῶσιν (trugōsin)	5166: to gather in	from trugé (ripe)
grapes	σταφυλήν (staphulēn)	4718: a bunch of grapes	of uncertain origin

from a briar bush.

βάτου
(batou)

942: a bramble bush

a prim. word

KJV Lexicon

ΕΚΑΣΤΟΝ **adjective - nominative singular neuter**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δενδρον **noun - nominative singular neuter**

dendron **den'-dron**: a tree -- tree.

ΕΚ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιου **adjective - genitive singular masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

καρπου **noun - genitive singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

γινωσκεται **verb - present passive indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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)

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)

ακανθων **noun - genitive plural feminine**
akantha **ak'-an-thah:** a thorn -- thorn.

συλλεγουσιν **verb - present active indicative - third person**
sullego **sool-leg'-o:** to collect -- gather (together, up).

συκα **noun - accusative plural neuter**
sukon **soo'-kon:** a fig -- fig.

οὐδε adverb

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

βατου **noun - genitive singular masculine**
batos **bat'-os:** a brier shrub -- bramble, bush.

τρυγωσιν **verb - present active indicative - third person**
trugao **troo-gah'-o:** to collect the vintage -- gather.

σταφυλην **noun - accusative singular feminine**
staphule **staf-oo-lay':** a cluster of grapes (as if intertwined) -- grapes.

Luke 6:45 .

.	Greek	Strong's	Origin
"The good	ἀγαθός (agathos)	18: good	of uncertain origin
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
out of the good	ἀγαθοῦ (agathou)	18: good	of uncertain origin
treasure	θησαυροῦ (thēsauroū)	2344: treasure	from the same as tithémi and a prim. root aur-
of his heart	καρδίας (kardias)	2588: heart	a prim. word

brings	προφέρει (propherei)	4393: to bring forth	from pro and pheró
forth	προφέρει (propherei)	4393: to bring forth	from pro and pheró
what is good;	ἀγαθόν (agathon)	18: good	of uncertain origin
and the evil	πονηρός (ponēros)	4190: toilsome, bad	from poneó (to toil)
[man] out of the evil	πονηροῦ (ponērou)	4190: toilsome, bad	from poneó (to toil)
[treasure] brings forth		4393: to bring forth	from pro and pheró
what is evil;	πονηρόν (ponēron)	4190: toilsome, bad	from poneó (to toil)
for his mouth	στόμα (stoma)	4750: the mouth	a prim. word
speaks	λαλεῖ (lalei)	2980: to talk	from lalos (talkative)
from that which fills	περισεύματος (perisseumatos)	4051: superfluity	from perisseuó
his heart.	καρδίας (kardias)	2588: heart	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθος **adjective - nominative singular masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ἐκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγαθοῦ **adjective - genitive singular masculine**
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

θησαυροῦ **noun - genitive singular masculine**
thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

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.

καρδίας **noun - genitive singular feminine**
kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

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

προφέρει **verb - present active indicative - third person singular**
prophero **prof-er'-o**: to bear forward, i.e. produce -- bring forth.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγαθόν **adjective - accusative singular neuter**
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρός **adjective - nominative singular masculine**
poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter

(singular) mischief, malice, or (plural) guilt;

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρου **adjective - genitive singular masculine**

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

θησαυρου **noun - genitive singular masculine**

thesauros thay-sow-ros': a deposit, i.e. wealth -- treasure.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας **noun - genitive singular feminine**

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προφερει **verb - present active indicative - third person singular**

prophero prof-er'-o: to bear forward, i.e. produce -- bring forth.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πονηρον **adjective - accusative singular neuter**

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

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)

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

περισσευματος noun - genitive singular neuter

perisseuma per-is'-syoo-mah: a surplus, or superabundance -- abundance, that was left, over and above.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - genitive singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

λαλει verb - present active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στομα noun - nominative singular neuter

stoma stom'-a: edge, face, mouth.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 6:46 .

.	Greek	Strong's	Origin
"Why	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you call	καλεῖτε (kaleite)	2564: to call	a prim. word
Me, 'Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)

Lord,'	κύριε (kurie)	2962: lord, master	from kuros (authority)
and do not do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I say?	λέγω (legō)	3004: to say	a prim. verb

KJV Lexicon

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

καλεῖτε verb - present active indicative - second person

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

κύριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

κύριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΠΟΙΕΙΤΕ verb - present active indicative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ὅς relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΛΕΓΩ verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Luke 6:47 .

.	Greek	Strong's	Origin
"Everyone	Πᾶς (pas)	3956: all, every	a prim. word
who comes	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
to Me and hears	ἀκούων (akouōn)	191: to hear, listen	from a prim. word mean. hearing
My words	λόγων (logōn)	3056: a word (as embodying an idea), a statement, a speech	from legó
and acts	ποιῶν (poiōn)	4160: to make, do	a prim. word
on them, I will show	ὑποδείξω (upodeixō)	5263: to show secretly, to show by tracing out, to teach, make known	from hupo and deiknumi
you whom	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
he is like:	ὅμοιος (omoios)	3664: like, resembling, the same as	from the same as homou

KJV Lexicon

πας **adjective - nominative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουων **verb - present active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογων **noun - genitive plural masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρωτων **verb - present active participle - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υποδειξω **verb - future active indicative - first person singular**
hupodeiknumi **hoop-od-ike'-noo-mee**: to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish) -- show, (fore-)warn.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τις **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.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ομοιος **adjective - nominative singular masculine**
homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

Luke 6:48 .

.	Greek	Strong's	Origin
he is like	ὅμοιος (omoios)	3664: like, resembling, the same as	from the same as homou
a man	ἄνθρωπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
building	οἰκοδομοῦντι (oikodomounti)	3618: to build a house	from oikodomos
a house,	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
dug	ἐσκαψεν (eskapsen)	4626: to dig	from a prim. root skaph

deep	ἐβάθυνεν (ebathunen)	900: to deepen	from bathus
and laid	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
a foundation	θεμέλιον (themelion)	2310b: of or for a foundation	from tithēmi
on the rock;	πέτραν (petran)	4073: a (large mass of) rock	a prim. word
and when a flood	πλημμύρης (plēmmurēs)	4132: a flood	of uncertain origin
occurred,	γενομένης (genomenēs)	1096: to come into being, to happen, to become	from a prim. root gen-
the torrent	ποταμός (potamos)	4215: a river	from pinó
burst against	προσέρηξεν (proserēxen)	4366: to break against	from pros and rhégnumi
that house	οἰκία (oikia)	3614: a house, dwelling	from oikos
and could	ἴσχυσεν (ischusen)	2480: to be strong, have power	from ischus
not shake	σαλεῦσαι (saleusai)	4531: to agitate, shake, by ext. to cast down	from salos
it, because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
it had been well		2573: well	adverb from kalos
built.	οἰκοδομῆσθαι (oikodomēsthai)	3618: to build a house	from oikodomos

KJV Lexicon

ομοιος **adjective - nominative singular masculine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

οικοδομουντι **verb - present active participle - dative singular masculine**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

οικιαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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.

εσκαψεν **verb - aorist active indicative - third person singular**

skapto **skap'-to**: to dig -- dig.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβαθυνεν **verb - aorist active indicative - third person singular**

bathuno **bath-oo'-no**: to deepen -- deep.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθηκεν **verb - aorist active indicative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

θεμελιον **noun - accusative singular masculine**

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

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.

πετραν noun - accusative singular feminine

petra pet'-ra: a (mass of) rock -- rock.

πλημμυρας noun - genitive singular feminine

plemmura plame-moo'-rah: flood-tide, i.e. (by analogy) a freshet -- flood.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενομένης verb - second aorist middle deponent participle - genitive singular feminine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

προσερρηξεν verb - aorist active indicative - third person singular

prosregnumi pros-rayg'-noo-mee: to tear towards, i.e. burst upon (as a tempest or flood) -- beat vehemently against (upon).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποταμος noun - nominative singular masculine

potamos pot-am-os': a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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

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.

ισχυσεν verb - aorist 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.

σαλευσαι verb - aorist active middle or passive deponent

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.

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

τεθεμελιωτο verb - pluperfect passive indicative - third 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.

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.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετραν noun - accusative singular feminine

petra pet'-ra: a (mass of) rock -- rock.

Luke 6:49 .

.	Greek	Strong's	Origin
"But the one who has heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
and has not acted	ποιήσας (poiēsas)	4160: to make, do	a prim. word
[accordingly], is like	ὅμοιος (omoios)	3664: like, resembling, the same as	from the same as homou

a man	ἄνθρωπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
who built	οἰκοδομήσαντι (oikodomēsanti)	3618: to build a house	from oikodomos
a house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
on the ground	γῆν (gēn)	1093: the earth, land	a prim. word
without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
any foundation;	θεμελίου (themeliou)	2310b: of or for a foundation	from tithémi
and the torrent	ποταμός (potamos)	4215: a river	from pinó
burst against	προσέρηξεν (proserēxen)	4366: to break against	from pros and rhégnumi
it and immediately	εὐθὺς (euthus)	2117: straight, straightway	a prim. word used as an adjective or adverb
it collapsed,		4844b: to fall together	from sun and piptó
and the ruin	ῥῆγμα (rēgma)	4485: a fracture, hence a ruin	from rhégnumi
of that house	οἰκίας (oikias)	3614: a house, dwelling	from oikos
was great."	μέγα (mega)	3173: great	a prim. word

KJV Lexicon

o [definite article - nominative singular masculine](#)

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουσας verb - aorist active participle - nominative singular masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

ποιησας verb - aorist active participle - nominative singular masculine

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ομοιος adjective - nominative singular masculine

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ανθρωπω noun - dative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

οικοδομησαντι verb - aorist active participle - dative singular masculine

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

οικιαν noun - accusative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

χωρίς **adverb**

choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

θεμελίου **noun - genitive singular masculine**

themelios **them-el'-ee-os**: something put down, i.e. a substruction (of a building, etc.), -- foundation.

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.

προσερρηξεν **verb - aorist active indicative - third person singular**

prosregnumi **pros-rayg'-noo-mee**: to tear towards, i.e. burst upon (as a tempest or flood) -- beat vehemently against (upon).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποταμος **noun - nominative singular masculine**

potamos **pot-am-os'**: a current, brook or freshet (as drinkable), i.e. running water -- flood, river, stream, water.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

επεσεν **verb - second aorist active indicative - third person singular**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

ρηγμα **noun - nominative singular neuter**

rhegma **hrayg'-mah**: something torn, i.e. a fragment (by implication and abstractly, a fall) -

- ruin.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικίας **noun - genitive singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

εκείνης **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.

μεγα **adjective - nominative singular neuter**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

Luke 7:1 .

.	Greek	Strong's	Origin
When	Ἐπειδὴ (epeidē)	1894: when now, seeing that	from epei and dé
He had completed	ἐπλήρωσεν (eplērōsen)	4137: to make full, to complete	from plérēs
all	πάντα (panta)	3956: all, every	a prim. word
His discourse	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
in the hearing	ἀκοᾶς (akoas)	189: hearing, the sense of hearing	from akouó
of the people,	λαοῦ (laou)	2992: the people	a prim. word
He went	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
to Capernaum.		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επληρωσεν **verb - aorist active indicative - third person singular**

pleroo **play-ro'-o**: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματα **noun - accusative plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακοας **noun - accusative plural feminine**

akoe **ak-o-ay'**: hearing (the act, the sense or the thing heard) -- audience, ear, fame, which ye heard, hearing, preached, report, rumor.

του **definite article - genitive singular masculine**

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.

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

καπερναουμ **proper noun**

Kapernaoum **cap-er-nah-oom'**: Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

Luke 7:2 .

.	Greek	Strong's	Origin
And a centurion's	ἑκατοντάρχου (ekatontarchou)	1543: a centurion, a captain of one hundred men	from hekaton and archó
slave,	δοῦλος (doulos)	1401: a slave	of uncertain derivation
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was highly regarded	ἐντιμος (entimos)	1784: valued, precious	from en and timé
by him, was sick	κακῶς (kakōs)	2560: badly	adverb from kakos
and about	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to die.	τελευτᾶν (teleutan)	5053: to complete, to come to an end, hence to die	from teleuté

KJV Lexicon

εκατονταρχου **noun - genitive singular masculine**

hekatontarches **hek-at-on-tar'-khace**: the captain of one hundred men -- centurion.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινος **indefinite pronoun - genitive singular masculine**

tis **tis**: some or any person or object

δουλος **noun - nominative singular masculine**

doulos **dooh'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

κακως **adverb**

kakos **kak-ocē'**: badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εμελλεν **verb - imperfect active indicative - third person singular**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

τελευταν **verb - present active infinitive**

teleutao **tel-yoo-tah'-o**: to finish life, i.e. expire (demise) -- be dead, decease, die.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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

εντιμος **adjective - nominative singular masculine**

entimos **en'-tee-mos**: valued (figuratively) -- dear, more honourable, precious, in reputation.

Luke 7:3 .

▪			
.	Greek	Strong's	Origin

When he heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
some Jewish	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
asking	ἐρωτῶν (erōtōn)	2065: to ask, question	akin to eromai (to ask)
Him to come	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
and save the life	διασώση (diasōsē)	1295: to bring safely through (a danger), to save thoroughly	from dia and sózō
of his slave.	δοῦλον (doulon)	1401: a slave	of uncertain derivation

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απεστειλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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

πρεσβυτερους **adjective - accusative 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.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ερωτων **verb - present active participle - nominative singular masculine**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

διασωση **verb - aorist active subjunctive - third person singular**

diasozo **dee-as-odze'-o**: to save thoroughly, i.e. (by implication or analogy) to cure, preserve, rescue, etc. -- bring safe, escape (safe), heal, make perfectly whole, save.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλον **noun - accusative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 7:4 .

.	Greek	Strong's	Origin
When they came	παραγενόμενοι (paragenomenoi)	3854: to be beside, to arrive	from para and ginomai
to Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
they earnestly	σπουδαίως (spoudaiōs)	4709: with haste, diligently	adverb from spoudaios
implored	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"He is worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
for You to grant	παρέξῃ (parexē)	3930: to furnish, to present	from para and echó
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to him;			

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παραγενομενοι **verb - second aorist middle deponent participle - nominative plural masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

παρεκαλουν **verb - imperfect active indicative - third person**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σπουδαιως **adverb**

spoudaios **spoo-dah'-yoce**: earnestly, promptly -- diligently, instantly.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αξιος **adjective - nominative singular masculine**

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ω **relative pronoun - dative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παρεξει **verb - future active indicative - third person singular**

parecho par-ekh'-o: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

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).

Luke 7:5 .

.	Greek	Strong's	Origin
for he loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin
our nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and it was he who built	ᾠκοδόμησεν (ōkodomēsen)	3618: to build a house	from oikodomos
us our synagogue."	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó

KJV Lexicon

αγαπα **verb - present active indicative - third person singular**

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνος noun - accusative singular neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγην noun - accusative singular feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

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

ωκοδομησεν verb - aorist active indicative - third person singular

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

Luke 7:6 .

.	Greek	Strong's	Origin
Now	ὁ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[started] on His way	ἐπορεύετο (eporeueto)	4198: to go	from poros (a ford, passage)
with them; and when He was not far	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
from the house,	οἰκίας (oikias)	3614: a house, dwelling	from oikos
the centurion	ἐκατοντάρχης (ekatontarchēs)	1543: a centurion, a captain of one hundred men	from hekaton and archó
sent	ἔπεμψεν (epempsen)	3992: to send	a prim. word
friends,	φίλους (philous)	5384: beloved, dear, friendly	a prim. word
saying	λέγων (legōn)	3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
do not trouble	σκύλλου (skullou)	4660: to skin, fig. to trouble	a prim. verb
Yourself further, for I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not worthy	ἰκανός (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
for You to come	εἰσέλθης (eiselthēs)	1525: to go in (to), enter	from eis and erchomai
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
my roof;	στέγην (stegēn)	4721: a roof	from stegó

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

επορευετο **verb - imperfect middle or passive deponent indicative - third person singular**
poreuomai **por-yoo'-om-ahce**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μακραν **adverb**

makran **mak-ran'**: at a distance -- (a-)far (off), good (great) way off.

απεχοντος **verb - present active participle - genitive singular masculine**

apecho **ap-ekh'-o**: (actively) to have out, i.e. receive in full; (intransitively) to keep

(oneself) away, i.e. be distant -- be, have, receive.

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.

οικιας noun - genitive singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

επεμψεν verb - aorist active indicative - third person singular

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχος noun - nominative singular masculine

hekatontarches hek-at-on-tar'-khace: the captain of one hundred men -- centurion.

φιλους adjective - accusative plural masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

σκυλλου **verb - present passive imperative - second person singular**
skullo **skool'-lo**: to flay, i.e. (figuratively) to harass -- trouble(self).

ου **particle - nominative**
oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ **conjunction**
gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ειμι **verb - present indicative - first person singular**
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ικανος **adjective - nominative singular masculine**
hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

ινα **conjunction**
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

υπο **preposition**
hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στεγην **noun - accusative singular feminine**
stege steg'-ay: a roof -- roof.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

εισελθης **verb - second aorist active subjunctive - second person singular**
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

Luke 7:7 .

■			
.	Greek	Strong's	Origin

for this reason	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
I did not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
consider	ἡξιῶσα (ēxiōsa)	515: to deem worthy	from axios
myself	ἐμαυτὸν (emauton)	1683: of myself	gen. reflex. pronoun from emou and autos
worthy		515: to deem worthy	from axios
to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to You, but [just] say		3004: to say	a prim. verb
the word,	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
and my servant	παῖς (pais)	3816: a child, boy, youth	a prim. word
will be healed.	ἰαθήτω (iathētō)	2390: to heal	a prim. verb

KJV Lexicon

διο **conjunction**

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

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.

εμαυτον **reflexive pronoun - first person accusative singular masculine**

emautou em-ow-too': of myself so likewise the dative case emautoi em-ow-to', and

accusative case emauton em-ow-ton' -- me, mine own (self), myself.

ηξιωσα **verb - aorist active indicative - first person singular**

axioo **ax-ee-o'-o**: to deem entitled or fit -- desire, think good, count (think) worthy.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

ελθειν **verb - second aorist active middle or passive deponent**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

ειπε **verb - second aorist active middle - second person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

λογω **noun - dative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιαθησεται **verb - future passive indicative - third person singular**

iaomai **ee-ah'-om-ahee**: to cure -- heal, make whole.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παις **noun - nominative singular masculine**

pais **paheee**: child, maid(-en), (man) servant, son, young man.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

Luke 7:8 .

.	Greek	Strong's	Origin
"For I also	καὶ (kai)	2532: and, even, also	a prim. conjunction
am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
placed under	ὑπὸ (upo)	5259: by, under	a prim. preposition
authority,	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
with soldiers	στρατιώτας (stratiōtas)	4757: a soldier	from stratia
under	ὑπ' (up)	5259: by, under	a prim. preposition
me; and I say	λέγω (legō)	3004: to say	a prim. verb
to this one,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
'Go!'	πορεύθητι (poreuthēti)	4198: to go	from poros (a ford, passage)
and he goes,	πορεύεται (poreuetai)	4198: to go	from poros (a ford, passage)
and to another,	ἄλλῳ (allō)	243: other, another	a prim. word
'Come!'	ἔρχου (erchou)	2064: to come, go	a prim. verb
and he comes,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and to my slave,	δούλῳ (doulō)	1401: a slave	of uncertain derivation

'Do	ποιήσον (poiēson)	4160: to make, do	a prim. word
this!"		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and he does	ποιεῖ (poiēi)	4160: to make, do	a prim. word
it."			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

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

εξουσιαν noun - accusative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

τάσσομενος verb - present passive participle - nominative singular masculine

tasso tas'-so: to arrange in an orderly manner, i.e. assign or dispose (to a certain position or lot) -- addict, appoint, determine, ordain, set.

εχων verb - present active participle - nominative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

υπυ 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

εμαυτον reflexive pronoun - first person accusative singular masculine

emautou em-ow-too': of myself so likewise the dative case emautoi em-ow-to', and accusative case emauton em-ow-ton' -- me, mine own (self), myself.

στρατιωτας noun - accusative plural masculine

stratiotes strat-ee-o'-tace: a camper-out, i.e. a (common) warrior -- soldier.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τουτω demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

πορευθητι verb - aorist passive deponent imperative - second person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευεται verb - present middle or passive deponent indicative - third person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αλλω adjective - dative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

ερχου verb - present middle or passive deponent indicative - second person singular
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερχεται verb - present middle or passive deponent indicative - third person singular
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλω noun - dative singular masculine
doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

ποιησον verb - aorist active middle - second person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τουτο demonstrative pronoun - accusative singular neuter
touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιει verb - present active indicative - third person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Luke 7:9 .

■			
.	Greek	Strong's	Origin

Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He marveled	ἐθαύμασεν (ethaumasen)	2296: to marvel, wonder	from thauma
at him, and turned	στραφεὶς (strapheis)	4762: to turn, i.e. to change	a prim. verb
and said	λέγω (legō)	3004: to say	a prim. verb
to the crowd	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
that was following	ἀκολουθοῦντι (akolouthounti)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him, "I say		3004: to say	a prim. verb
to you, not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
in Israel	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
have I found	εὑρον (euron)	2147: to find	a prim. verb
such great	τοσαύτην (tosautēn)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
faith."	πίστιν (pistin)	4102: faith, faithfulness	from peithō

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εθαυμασεν **verb - aorist active indicative - third person singular**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

αυτον **personal pronoun - accusative 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

στραφεις **verb - second aorist passive participle - nominative singular masculine**

strepho **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

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.

ακολουθουντι **verb - present active participle - dative singular masculine**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

οχλω noun - dative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ proper noun

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

ΤΟΣΑΥΤΗΝ demonstrative pronoun - accusative singular feminine

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.

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.

ευρον verb - second aorist active indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

Luke 7:10 .

.	Greek	Strong's	Origin
When those	τὸν	3588: the	the def. art.

	(ton)		
who had been sent	πεμφθέντες (pemphthentes)	3992: to send	a prim. word
returned	ὑποστρέψαντες (upostrepsantes)	5290: to turn back, return	from hupo and strephó
to the house,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
they found	εὔρον (euron)	2147: to find	a prim. verb
the slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
in good health.	ὑγιαίνοντα (ugaiainonta)	5198: to be sound, healthy	from hugiés

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποστρεψαντες verb - aorist active participle - nominative plural masculine

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεμφθεντες verb - aorist passive participle - nominative plural masculine

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ευρον verb - second aorist active indicative - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενουντα verb - present active participle - accusative singular masculine

astheneo as-then-eh'-o: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

δουλον noun - accusative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

υγιαινοντα verb - present active participle - accusative singular masculine

hugaiaino hoog-ee-ah'-ee-no: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

Luke 7:11 .

.	Greek	Strong's	Origin
Soon	ἐξῆς (exēs)	1836: next	from echó
afterwards	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He went	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
to a city	πόλιν (polin)	4172: a city	a prim. word
called	καλουμένην (kaloumenēn)	2564: to call	a prim. word
Nain;	Ναΐν (nain)	3484: Nain, a village of Galilee	of Hebrew origin, cf. naah

and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were going along	συνεπορεύοντο (suneporeuonto)	4848: to journey together, hence to come together	from sun and poreuomai
with Him, accompanied	Καὶ (kai)	2532: and, even, also	a prim. conjunction
by a large	πολύς (polus)	4183: much, many	a prim. word
crowd.	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

τῷ **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξῆς **adverb**

hexes hex-ace': successive -- after, following, morrow, next.

ἐπορεύετο **verb - imperfect middle or passive deponent indicative - third person singular**

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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

πολις **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

καλουμένην **verb - present passive participle - accusative singular feminine**

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)).

ναϊν **proper noun**

Nain **nah-in'**: Nain, a place in Palestine -- Nain.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεπορεύοντο **verb - imperfect middle or passive deponent indicative - third person**

sumporeuomai **soom-por-yoo'-om-ahee**: to journey together; by implication, to assemble -- go with, resort.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ικανοι **adjective - nominative plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολυς **adjective - nominative singular masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

Luke 7:12 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
as He approached	ἤγγισεν (ēngisen)	1448: to make near, refl. to come near	from eggus
the gate	πύλη (pulē)	4439: a gate	a prim. word
of the city,	πόλεως (poleōs)	4172: a city	a prim. word
a dead	τεθνηκώς (tethnēkōs)	2348: to die	from a prim. root than-
man was being carried	ἐξεκομίζετο (exekomizeto)	1580: to carry out (for burial)	from ek and komizó
out, the only	μονογενῆς (monogenēs)	3439: only begotten	from monos and genos
son	υἱός (uios)	5207: a son	a prim. word
of his mother,	μητρὶ (mētri)	3384: mother	a prim. word
and she was a widow;	χήρα (chēra)	5503: a widow	of uncertain derivation
and a sizeable	ἰκανός (ikanos)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
from the city	πόλεως (poleōs)	4172: a city	a prim. word
was with her.			

KJV Lexicon

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηγγισεν **verb - aorist active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

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.

πυλη **noun - dative singular feminine**

pule **poo'-lay**: a gate, i.e. the leaf or wing of a folding entrance -- gate.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εξεκομιζετο **verb - imperfect passive indicative - third person singular**

ekkomizo **ek-kom-id'-zo**: to bear forth (to burial) -- carry out.

τεθνηκως **verb - perfect active participle - nominative singular masculine**

thnesko **thnay'-sko**: to die -- be dead, die.

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.

μονογενης **adjective - nominative singular masculine**

monogenes **mon-og-en-ace'**: only-born, i.e. sole -- only (begotten, child).

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρι **noun - dative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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

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.

[ην] **demonstrative pronoun - nominative singular feminine**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

χηρα **verb - imperfect indicative - third person singular**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

και **noun - nominative singular feminine**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οχλος **conjunction**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

της **noun - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **definite article - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

ικανος **noun - genitive singular feminine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in

character)

συν **adjective - nominative singular masculine**

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτη **preposition**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

personal pronoun - dative singular feminine

Luke 7:13 .

.	Greek	Strong's	Origin
When the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
saw		3708: to see, perceive, attend to	a prim. verb
her, He felt compassion	ἐσπλαγχνίσθη (esplachnisthē)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon
for her, and said		3004: to say	a prim. verb
to her, "Do not weep."	κλαῖε (klaie)	2799: to weep	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

ἰδων **verb - second aorist active participle - nominative singular masculine**

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτην **personal pronoun - accusative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

εσπλαγχνισθη verb - aorist passive deponent indicative - third person singular

splagchnizomai splangkh-nid'-zom-ahee: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

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.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κλαιε verb - present active imperative - second person singular

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

Luke 7:14 .

■			
.	Greek	Strong's	Origin

And He came	προσελθών (proselthōn)	4334: to approach, to draw near	from pros and erchomai
up and touched		681: to fasten to, lay hold of	from a prim. root haph-
the coffin;	σοροῦ (sorou)	4673: a cinerary urn, by anal. a coffin	a prim. word
and the bearers	βαστάζοντες (bastazontes)	941: to take up, carry	of uncertain origin
came to a halt.	ἔστησαν (estēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
And He said,	λέγω (legō)	3004: to say	a prim. verb
"Young man,	νεανίσκε (neaniske)	3495: a young man, a youth	from neanias
I say		3004: to say	a prim. verb
to you, arise!"	ἐγέρθητι (egerthēti)	1453: to waken, to raise up	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

προσελθων **verb - second aorist active participle - nominative singular masculine**
proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

ηψατο **verb - aorist middle deponent indicative - third person singular**
haptomai hap'-tom-ahee: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σορου **noun - genitive singular feminine**

soros **sor-os'**: a funereal receptacle (urn, coffin), i.e. (by analogy) a bier -- bier.

οι **definite article - nominative plural masculine**

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).

βασταζοντες **verb - present active participle - nominative plural masculine**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

εστησαν **verb - second aorist active indicative - third person**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

νεανισκε **noun - vocative singular masculine**

neaniskos **neh-an-is'-kos**: a youth (under forty) -- young man.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εγερθητι **verb - aorist passive imperative - second person singular**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

Luke 7:15 .

.	Greek	Strong's	Origin
The dead man	νεκρὸς (nekros)	3498: dead	a prim. word, the same as nekus (a dead body)

sat	ἀνεκάθισεν (anekathisen)	339: to set up, to sit up	from ana and kathizó
up and began		757: to rule, to begin	a prim. verb
to speak.	λαλεῖν (lalein)	2980: to talk	from lalos (talkative)
And [Jesus] gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him back to his mother.	μητρὶ (mētri)	3384: mother	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀνεκάθισεν verb - aorist active indicative - third person singular

anakathizo an-ak-ath-id'-zo: to set up, i.e. (reflexively) to sit up -- sit up.

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.

νεκρός adjective - nominative singular masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡρξάτο verb - aorist middle deponent indicative - third person singular

archomai ar'-khom-ahēe: to commence (in order of time) -- (rehearse from the) begin(-ning).

λαλεῖν verb - present active infinitive

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητρι noun - dative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 7:16 .

.	Greek	Strong's	Origin
Fear	φόβος (phobos)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
gripped	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
them all,	πάντας (pantas)	3956: all, every	a prim. word
and they [began] glorifying	ἐδόξαζον (edoxazon)	1392: to render or esteem glorious (in a wide application)	from doxa
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"A great	μέγας (megas)	3173: great	a prim. word

prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
has arisen	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
us!" and, "God	θεὸς (theos)	2316: God, a god	of uncertain origin
has visited	ἐπεσκέψατο (epeskepsato)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
His people!"	λαὸν (laon)	2992: the people	a prim. word

KJV Lexicon

ελαβεν **verb - second aorist active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φοβος **noun - nominative singular masculine**

phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοξαζον **verb - imperfect active indicative - third person**

doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**

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).

λεγοντες verb - present active participle - nominative plural masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προφητης noun - nominative singular masculine

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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.

εγηνεργει verb - perfect passive indicative - third person singular

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

εν preposition

en **en**: in, at, (up-)on, by, etc.

ημιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

επισκεψατο verb - aorist middle deponent indicative - third 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.

ο definite article - nominative singular masculine

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).

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.

λαόν noun - accusative singular masculine

laos lah-os': a people -- people.

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

Luke 7:17 .

.	Greek	Strong's	Origin
This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
report	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out all	ὅλη (olē)	3650: whole, complete	a prim. word
over	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
Judea		2453: Jewish, a Jew, Judea	from Ioudas
and in all	πάσῃ (pasē)	3956: all, every	a prim. word
the surrounding district.	περιχώρῳ (perichōrō)	4066: neighboring	from peri and chóra

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξῆλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ολη **adjective - dative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαια **noun - dative singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

παση adjective - dative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιχωρω adjective - dative singular feminine

perichoros per-ikh'-o-ros: around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.

Luke 7:18 .

.	Greek	Strong's	Origin
The disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
of John	Ἰωάννη (iōannē)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
to him about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word
these things.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηγγειλαν **verb - aorist active indicative - third person**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

ιωαννη **noun - dative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων **adjective - genitive plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

Luke 7:19 .

.	Greek	Strong's	Origin
Summoning	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
two	δύο (duo)	1417: two	a primary number

of his disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
sent	ἔπεμψεν (epempsen)	3992: to send	a prim. word
them to the Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Are You the Expected	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
One, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do we look	προσδοκῶμεν (prosdokōmen)	4328: to await, expect	from pros and dokeuó (to watch)
for someone else?"	ἕτερον (eteron)	243: other, another	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**
proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

τινας indefinite pronoun - accusative plural masculine

tis tis: some or any person or object

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

επεμψεν **verb - aorist active indicative - third person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

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.

αλλον adjective - accusative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

προσδοκωμεν verb - present active subjunctive - first person

prosdokao pros-dok-ah'-o: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

Luke 7:20 .

.	Greek	Strong's	Origin
When the men	ἄνδρες (andres)	435: a man	a prim. word
came	παραγενόμενοι (paragenomenoi)	3854: to be beside, to arrive	from para and ginomai
to Him, they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist	βαπτιστῆς (baptistēs)	910: a baptizer	from baptizō
has sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stellō
us to You, to ask,	λέγων (legōn)	3004: to say	a prim. verb
Are You the Expected	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
One, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do we look	προσδοκῶμεν (prosdokōmen)	4328: to await, expect	from pros and dokeuō (to watch)

for someone else?'"

ἄλλον
(allon)

243: other, another

a prim. word

KJV Lexicon

παράγενομενοι **verb - second aorist middle deponent participle - nominative plural masculine**
paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ιωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτιστης **noun - nominative singular masculine**

Baptistes **bap-tis-tace'**: a baptizer, as an epithet of Christ's forerunner -- Baptist.

απεσταλκεν **verb - perfect active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission)

literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

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.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

αλλον **adjective - accusative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

προσδοκωμεν **verb - present active subjunctive - first person**

prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

verb - present active indicative - first person

Luke 7:21 .

.	Greek	Strong's	Origin
At that very time	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
He cured	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapōn
many	πολλοὺς (pollous)	4183: much, many	a prim. word
[people] of diseases	νόσων (nosōn)	3554: disease, sickness	a prim. word
and afflictions	μαστίγων (mastigōn)	3148: a whip, scourge	of uncertain origin
and evil	πονηρῶν (ponērōn)	4190: toilsome, bad	from poneō (to toil)
spirits;	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó
and He gave	ἐχαρίσατο (echarisato)	5483: to show favor, give freely	from charis
sight	βλέπειν (blepein)	991: to look (at)	a prim. verb
to many	πολλοῖς (pollois)	4183: much, many	a prim. word
[who were] blind.	τυφλοῖς (tuphlois)	5185: blind	of uncertain origin

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - dative singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εθεραπευσεν verb - aorist active indicative - third person singular

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

πολλους adjective - accusative plural masculine

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

απο preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

νοσων noun - genitive plural feminine

nosos **nos'-os**: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαστιγων noun - genitive plural feminine

mastix **mas'-tix**: a whip (literally, the Roman flagellum for criminals; figuratively, a disease) -- plague, scourging.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πνευματων noun - genitive plural neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

πονηρων adjective - genitive plural neuter

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

τυφλοις **adjective - dative plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

πολλοις **adjective - dative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εχαρισατο **verb - aorist middle deponent indicative - third person singular**

charizomai **khar-id'-zom-ahee**: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βλεπειν **verb - present active infinitive**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Luke 7:22 .

.	Greek	Strong's	Origin
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and report	ἀπαγγείλατε (apangeilate)	518: to report, announce	from apo and aggeló
to John	Ἰωάννη (iōannē)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
what	ὅ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have seen		3708: to see, perceive, attend to	a prim. verb

and heard:	ἤκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
[the] BLIND	τυφλοὶ (tuphloi)	5185: blind	of uncertain origin
RECEIVE SIGHT,	ἀναβλέπουσιν (anablepousin)	308: to look up, recover sight	from ana and blepó
[the] lame	χωλοὶ (chōloi)	5560: lame, halt, maimed	a prim. word
walk,	περιπατοῦσιν (peripatousin)	4043: to walk	from peri and pateó
[the] lepers	λεπροὶ (leproi)	3015: scaly, leprous	from lepis
are cleansed,	καθαρίζονται (katharizontai)	2511: to cleanse	from katharos
and [the] deaf	κωφοὶ (kōphoi)	2974: blunt, dull	of uncertain origin
hear,	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing
[the] dead	νεκροὶ (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
are raised	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
up, [the] POOR	πτωχοὶ (ptōchoi)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
HAVE THE GOSPEL PREACHED TO THEM.	εὐαγγελίζονται (euangelizontai)	2097: to announce good news	from eu and aggelos

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πορευθεντες verb - aorist passive deponent participle - nominative plural masculine

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

απαγγειλατε verb - aorist active middle - second person

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

ιωαννη noun - dative singular masculine

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

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.

ειδετε verb - second aorist active indicative - second person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκουσατε verb - aorist active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τυφλοι adjective - nominative plural masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

αναβλεπουσιν verb - present active indicative - third person

anablepo an-ab-lep'-o: to look up; by implication, to recover sight -- look (up), see, receive sight.

χωλοι adjective - nominative plural masculine

cholos kho-los': halt, i.e. limping -- cripple, halt, lame.

περιπατουσιν verb - present active indicative - third person

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

λεπροι adjective - nominative plural masculine

lepros lep-ros': scaly, i.e. leprous (a leper) -- leper.

καθαριζονται verb - present passive indicative - third person

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

κωφοι adjective - nominative plural masculine

kophos ko-fos': blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

ακουουσιν verb - present active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

νεκροι adjective - nominative plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

εγειρονται verb - present passive indicative - third person

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

πτωχοι adjective - nominative plural masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

ευαγγελιζονται verb - present passive indicative - third person

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel --

declare, bring (declare, show) glad (good) tidings, preach (the gospel).

Luke 7:23 .

.	Greek	Strong's	Origin
"Blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
is he who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not take	σκανδαλισθῇ (skandalisthē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
offense at Me."			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μακάριος **adjective - nominative singular masculine**

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ὅς **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐάν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σκανδαλισθη **verb - aorist passive subjunctive - third person singular**
skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

εν **preposition**
en en: in, at, (up-)on, by, etc.

εμοι **personal pronoun - first person dative singular**
emoi em-oy': to me -- I, me, mine, my.

Luke 7:24 .

.	Greek	Strong's	Origin
When the messengers	ἄγγελων (angelōn)	32a: a messenger, angel	a prim. word
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had left,	Ἀπελθόντων (apelthontōn)	565: to go away, go after	from apo and erchomai
He began		757: to rule, to begin	a prim. verb
to speak	λέγειν (legein)	3004: to say	a prim. verb
to the crowds	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
John,	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did you go	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai

out into the wilderness	ἔρημον (erēmon)	2048: solitary, desolate	a prim. word
to see?	θεάσασθαι (theasasthai)	2300: to behold, look upon	of uncertain origin
A reed	κάλαμον (kalamon)	2563: a reed	a prim. word
shaken	σαλευόμενον (saleuomenon)	4531: to agitate, shake, by ext. to cast down	from salos
by the wind?	ἀνέμου (anemou)	417: wind	from a prim. root ane- (to blow, breathe)

KJV Lexicon

απελθοντων **verb - second aorist active participle - genitive plural masculine**

aperchomai ap-erkh'-om-ahēe: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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.

ιωαννου **noun - genitive singular masculine**

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ηρξατο **verb - aorist middle deponent indicative - third person singular**

archomai ar'-khom-ahēe: to commence (in order of time) -- (rehearse from the) begin(-ning).

λεγειν **verb - present active infinitive**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

τοῖς **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοῖς **noun - dative plural masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

περί **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ἰωάννου **noun - genitive singular masculine**

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

τί **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ἐξεληλυθατε **verb - perfect active indicative - second person**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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.

ἐρημον **adjective - accusative singular feminine**

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

θεασασθαι **verb - aorist middle deponent middle or passive deponent**

theaomai theh-ah'-om-ahee: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

καλαμὸν **noun - accusative singular masculine**

kalamos kal'-am-os: a reed (the plant or its stem, or that of a similar plant); by implication, a pen -- pen, reed.

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

ανέμου **noun - genitive singular masculine**

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

σαλευομενον **verb - present passive participle - accusative singular masculine**

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.

Luke 7:25 .

.	Greek	Strong's	Origin
"But what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did you go	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai
out to see?		3708: to see, perceive, attend to	a prim. verb
A man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
dressed	ἡμφιεσμένον (ēmphiesmenon)	294: to clothe	from the same as amphoteroi and hennumi (to enrobe, clothe)
in soft	μαλακοῖς (malakois)	3120: soft, effeminate	a prim. word
clothing?	ἱματίοις (imatíois)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
Those	οἱ (oi)	3588: the	the def. art.
who are splendidly	ἐνδόξῳ (endoxō)	1741: held in honor, glorious	from en and doxa
clothed	ἱματισμῷ (imatismō)	2441: clothing	from himatizó
and live	ὑπάρχοντες (uparchontes)	5225: to begin, to be ready or at hand, to be	from hupo and archó
in luxury	τροφῇ	5172: softness, daintiness,	from thruptó (to break)

(truphē)	luxuriousness	
are [found] in royal palaces!	933: a palace	from basileios

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εξεληλυθατε **verb - perfect active indicative - second person**

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ιδειν **verb - second aorist active middle or passive deponent**

eido i'-do: to see; by implication, (in the perfect tense only) to know

ανθρωπον **noun - accusative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εν **preposition**

en en: in, at, (up-)on, by, etc.

μαλακοις **adjective - dative plural neuter**

malakos mal-ak-os': soft, i.e. fine (clothing); figuratively, a catamite -- effeminate, soft.

ιματιοις **noun - dative plural neuter**

himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

ημφιεσμενον **verb - perfect passive participle - accusative singular masculine**

amphiennumi am-fee-en'-noo-mee: to enrobe -- clothe.

ιδου **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

οι **definite article - nominative plural masculine**

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.

ηματισμω noun - dative singular masculine

himatismos him-at-is-mos': clothing -- apparel (-led), array, raiment, vesture.

ενδοξω adjective - dative singular masculine

endoxos en'-dox-os: in glory, i.e. splendid, (figuratively) noble -- glorious, gorgeous(-ly), honourable.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τροφη noun - dative singular feminine

truphe troo-fay': effeminacy, i.e. luxury or debauchery -- delicately, riot.

υπαρχοντες verb - present active participle - nominative plural masculine

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

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.

βασιλεις adjective - dative plural masculine

basileios bas-il'-i-os: kingly (in nature) -- royal.

εισι verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

Luke 7:26 .

.	Greek	Strong's	Origin
"But what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
did you go	ἐξήλατε (exēlthate)	1831: to go or come out of	from ek and erchomai
out to see?		3708: to see, perceive, attend	a prim. verb

		to	
A prophet?	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
I say	λέγω (legō)	3004: to say	a prim. verb
to you, and one who is more	περισσότερον (perissōteron)	4053: abundant	from peri
than a prophet.	προφήτου (prophētou)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εξεληλυθατε **verb - perfect active indicative - second person**

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ιδειν **verb - second aorist active middle or passive deponent**

eido i'-do: to see; by implication, (in the perfect tense only) to know

προφήτην **noun - accusative singular masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ναι **particle**

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

λεγω verb - present active indicative - first person singular
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσότερον adjective - accusative singular masculine - comparative or contracted
perissos per-is-sos': exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

προφητου noun - genitive singular masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Luke 7:27 .

.	Greek	Strong's	Origin
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the one about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
BEHOLD,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I SEND	ἀποστέλλω (apostellō)	649: to send, send away	from apo and stellō
MY MESSENGER	ἄγγελον (angelon)	32a: a messenger, angel	a prim. word

AHEAD	πρὸ (pro)	4253: before	a prim. preposition
OF YOU, WHO	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
WILL PREPARE	κατασκευάσει (kataskeuasei)	2680: to prepare	from kata and skeuazó (to prepare, make ready)
YOUR WAY	ὁδόν (odon)	3598: a way, road	a prim. word
BEFORE	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
YOU.'			

KJV Lexicon

οὗτος **demonstrative pronoun - nominative singular masculine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

περί **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

οὗ **relative pronoun - genitive singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ἰδοὺ **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

αποστελλω **verb - present active indicative - first person singular**
apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελον **noun - accusative singular masculine**
aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

προ **preposition**
pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

προσωπου **noun - genitive singular neuter**
prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ος **relative pronoun - nominative singular masculine**
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

κατασκευασει **verb - future active indicative - third person singular**
kataskeuazo kat-ask-yoo-ad'-zo: to prepare thoroughly; by implication, to construct, create - - build, make, ordain, prepare.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**
hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εμπροσθεν **preposition**
emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence,

sight) of.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 7:28 .

.	Greek	Strong's	Origin
"I say	λέγω (legō)	3004: to say	a prim. verb
to you, among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
those born	γεννητοῖς (gennētois)	1084: begotten, born	from gennaó
of women	γυναικῶν (gunaikōn)	1135: a woman	a prim. word
there is no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
greater		3173: great	a prim. word
than John;	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
yet	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he who is least	μικρότερος (mikroteros)	3398: small, little	a prim. word
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is greater		3173: great	a prim. word
than he."			

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

γεννητοις **adjective - dative plural masculine**

gennetos **ghen-nay-tos'**: born -- they that are born.

γυναικων **noun - genitive plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

προφητης **noun - nominative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ιωαννου **noun - genitive singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτιστου **noun - genitive singular masculine**

Baptistes **bap-tis-tace'**: a baptizer, as an epithet of Christ's forerunner -- Baptist.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any

(man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

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).

μικροτερος adjective - nominative singular masculine - comparative or contracted

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

βασίλεια noun - dative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μειζων adjective - nominative singular masculine - comparative or contracted

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 7:29 .

.	Greek	Strong's	Origin
When all	παῖς (pas)	3956: all, every	a prim. word
the people	λαὸς (laos)	2992: the people	a prim. word
and the tax collectors	τελώναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], they acknowledged	ἐδικαίωσαν (edikaiōsan)	1344: to show to be righteous, declare righteous	from dikaios
God's	θεὸν (theon)	2316: God, a god	of uncertain origin
justice,		1344: to show to be righteous, declare righteous	from dikaios
having been baptized	βαπτισθέντες (baptisthentes)	907: to dip, sink	from baptó
with the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
of John.	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας **adjective - nominative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

τελωναι **noun - nominative plural masculine**

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

εδικαιωσαν **verb - aorist active indicative - third person**

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

βαπτισθεντες **verb - aorist passive participle - nominative plural masculine**

baptizo **bap-tid'-zo**: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτισμα **noun - accusative singular neuter**

baptisma **bap'-tis-mah**: baptism (technically or figuratively) -- baptism.

ιωαννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

Luke 7:30 .

.	Greek	Strong's	Origin
But the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and the lawyers	νομικοὶ (nomikoi)	3544: relating to law, learned in the law	from nomos
rejected	ἠθέτησαν (ēthetēsan)	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
God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
purpose	βουλὴν (boulēn)	1012: counsel	from boulomai
for themselves,	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
not having been baptized	βαπτισθέντες (baptisthentes)	907: to dip, sink	from baptó
by John.			

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φαρισαῖοι **noun - nominative plural masculine**

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομικοι **adjective - nominative plural masculine**

nomikos nom-ik-os': according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βουλην **noun - accusative singular feminine**

boule boo-lay': volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, 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).

ηθετησαν **verb - aorist active indicative - third person**

atheteo ath-et-eh'-o: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

βαπτισθεντες **verb - aorist passive participle - nominative plural masculine**

baptizo bap-tid'-zo: to immerse, submerge; to make whelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

υπ **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or

where (below) or time

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 7:31 .

.	Greek	Strong's	Origin
"To what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
shall I compare	ὁμοιώσω (omoiōsō)	3666: to make like	from homoios
the men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generation,	γενεᾶς (geneas)	1074: race, family, generation	from ginomai
and what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
are they like?	ὅμοιοι (omoioi)	3664: like, resembling, the same as	from the same as homou

KJV Lexicon

τινι **interrogative pronoun - dative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὁμοιωσω verb - future active indicative - first person singular

homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

τοὺς definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀνθρώπους noun - accusative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

γενεᾶς noun - genitive singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ταύτης 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.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινι interrogative pronoun - dative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εἰσιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

ὅμοιοι adjective - nominative plural masculine

homoios hom'-oy-os: similar (in appearance or character) -- like, + manner.

Luke 7:32 .

.	Greek	Strong's	Origin
"They are like	ὅμοιοί (omoioi)	3664: like, resembling, the same as	from the same as homou

children	παιδίοις (paidiois)	3813: a young child	dim. of pais
who sit	καθημένοις (kathēmenois)	2521: to be seated	from kata and hémai (to sit)
in the market place	ἀγορᾷ (agora)	58: an assembly, place of assembly	from ageiró (to bring together)
and call	προσφωνοῦσιν (prosphōnousin)	4377: to call to	from pros and phónéō
to one another,	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun
and they say,	λέγει (legei)	3004: to say	a prim. verb
'We played the flute	ἠυλήσαμεν (ēulēsamen)	832: to play on a flute	from aulos
for you, and you did not dance;	ὠρχήσασθε (ōrchēsasthe)	3738: to dance	of uncertain origin
we sang a dirge,	ἐθρηνήσαμεν (ethrēnēsamen)	2354: to lament	from thrénos
and you did not weep.'	ἐκλάυσατε (eklausate)	2799: to weep	a prim. verb

KJV Lexicon

ομοιοι **adjective - nominative plural masculine**

homoiios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

παιδίοις **noun - dative 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.

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.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ἀγορά **noun - dative singular feminine**

agora ag-or-ah': the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

καθημενοῖς **verb - present middle or passive deponent participle - dative plural neuter**

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσφωνοῦσιν **verb - present active indicative - third person**

prosphoneo pros-fo-neh'-o: to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)to.

prosphoneo pros-fo-neh'-o: to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)to.

ἀλλήλοις **verb - present active participle - dative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

καί **reciprocal pronoun - dative plural masculine**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγοῦσιν **conjunction**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

verb - present active indicative - third person verb - present active participle - dative plural masculine

auleo ow-leh'-o: to play the flute -- pipe.

ἠυλησάμεν **verb - aorist active indicative - first person**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

<p>υμιν personal pronoun - second person dative plural</p> <p>kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>			
<p>και conjunction</p> <p>ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.</p>			
<p>ουκ particle - nominative</p> <p>orcheomai or-kheh'-om-ahee: to dance (from the ranklike or regular motion) -- dance.</p>			
<p>ωρχησασθε verb - aorist middle deponent indicative - second person</p> <p>threneo thray-neh'-o: to bewail -- lament, mourn.</p>			
<p>εθρηνησαμεν verb - aorist active indicative - first person</p> <p>humin hoo-min': to (with or by) you -- ye, you, your(-selves).</p>			
<p>υμιν personal pronoun - second person dative plural</p> <p>kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>			
<p>και conjunction</p> <p>ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.</p>			
<p>ουκ particle - nominative</p> <p>klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.</p>			
<p>εκλαυσате verb - aorist active indicative - second person</p>			

Luke 7:33 .

.	Greek	Strong's	Origin
"For John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist	βαπτιστῆς (baptistēs)	910: a baptizer	from baptizό
has come	ἐλήλυθεν (elēluthen)	2064: to come, go	a prim. verb
eating	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
no	μή	3361: not, that...not, lest (used	a prim. particle

	(mē)	for qualified negation)	
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and drinking	πίνων (pinōn)	4095: to drink	a prim. word
no	μήτε (mēte)	3383: neither, nor	from mé and te
wine,	οἶνον (oinon)	3631: wine	a prim. word
and you say,	λέγετε (legete)	3004: to say	a prim. verb
'He has	ἔχει (echei)	2192: to have, hold	a prim. verb
a demon!'	δαιμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón

KJV Lexicon

εληλυθεν **verb - second perfect active indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ιωαννης **noun - nominative singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτιστης **noun - nominative singular masculine**

Baptistes **bap-tis-tace'**: a baptizer, as an epithet of Christ's forerunner -- Baptist.

μητε conjunction
mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

αρτον noun - accusative singular masculine
artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

εσθιων verb - present active participle - nominative singular masculine
esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

μητε conjunction
mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

οινον noun - accusative singular masculine
oinos oy'-nos: wine -- wine.

πινων verb - present active participle - nominative singular masculine
pino pee'-no: to imbibe -- drink.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγετε verb - present active indicative - second person
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δαιμονιον noun - accusative singular neuter
daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εχει verb - present active indicative - third person singular
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Luke 7:34 .

.	Greek	Strong's	Origin
"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)
has come	ἐλήλυθεν (elēluthen)	2064: to come, go	a prim. verb

eating	ἐσθίων (esthiōn)	2068: to eat	akin to edó (to eat)
and drinking,	πίνων (pinōn)	4095: to drink	a prim. word
and you say,	λέγετε (legete)	3004: to say	a prim. verb
'Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
a gluttonous	φάγος (phagos)	5314: a glutton	from phagomai
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
and a drunkard,	οἰνοπότης (oinopotēs)	3630: a wine drinker	from oinos and potés (a drinker)
a friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word
of tax collectors	τελωνῶν (telōnōn)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and sinners!'	ἁμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó

KJV Lexicon

εληλυθεν **verb - second perfect active indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or

figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εσθιων verb - present active participle - nominative singular masculine

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινων verb - present active participle - nominative singular masculine

pino pee'-no: to imbibe -- drink.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγετε verb - present active indicative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

φαγος noun - nominative singular masculine

phagos fag'-os: a glutton -- gluttonous.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οινοποτης noun - nominative singular masculine

oinopotes oy-nop-ot'-ace: a tippler -- winebibber.

φιλος adjective - nominative singular masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

τελωνων noun - genitive plural masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμαρτωλων adjective - genitive plural masculine

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

Luke 7:35 .

.	Greek	Strong's	Origin
"Yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
is vindicated	ἐδικαιώθη (edikaiōthē)	1344: to show to be righteous, declare righteous	from dikaios
by all	πάντων (pantōn)	3956: all, every	a prim. word
her children."	τέκνων (teknōn)	5043: a child (of either sex)	from tikto

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐδικαιωθη verb - aorist passive indicative - third person singular

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σοφια noun - nominative singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνων noun - genitive plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

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

παντων adjective - genitive plural neuter

pas pas: apparently a primary word; all, any, every, the whole

Luke 7:36 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Pharisees	Φαρισαίων (pharisaîōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
was requesting	ἠρώτα (ērōta)	2065: to ask, question	akin to eromai (to ask)
Him to dine		2068: to eat	akin to edó (to eat)
with him, and He entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the Pharisee's	Φαρισαίου (pharisaîou)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

and reclined κατεκλίθη 2625: to make to lie down from kata and klinó
(kateklithē)
[at the table].

KJV Lexicon

ηρωτα **verb - imperfect active indicative - third person singular**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαραισαιων **noun - genitive plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

φαγη **verb - second aorist active subjunctive - third person singular**

phago **fag'-o**: to eat -- eat, meat.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθων verb - second aorist active participle - nominative singular masculine

eiserchomai ice-er'-khom-ahē: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιαν noun - accusative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιου noun - genitive singular masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ανεκλιθη verb - aorist passive indicative - third person singular

anaklino an-ak-lee'-no: to lean back -- lay, (make) sit down.

Luke 7:37 .

.	Greek	Strong's	Origin
And there was a woman	γυνή (gunē)	1135: a woman	a prim. word
in the city	πόλει (polei)	4172: a city	a prim. word
who	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis

was a sinner;	ἁμαρτωλός (amartōlos)	268: sinful	from hamartanó
and when she learned	ἐπιγνοῦσα (epignousa)	1921: to know exactly, to recognize	from epi and ginóskó
that He was reclining	κατάκειται (katakeitai)	2621: to lie down, recline	from kata and keimai
[at the table] in the Pharisee's	Φαρισαίου (pharisaïou)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
house,	οἰκία (oikia)	3614: a house, dwelling	from oikos
she brought	κομίσασα (komisasa)	2865: to bear, carry	from komeó (to take care of)
an alabaster vial	ἀλάβαστρον (alabastron)	211: a box of alabaster	of foreign origin
of perfume,	μύρου (murou)	3464: ointment	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

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

γυνή noun - nominative singular feminine

gunē goo-nay': a woman; specially, a wife -- wife, woman.

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.

πολει noun - dative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

ητις relative pronoun - nominative singular feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

αμαρτωλος adjective - nominative singular feminine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

[και] conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιγινουσα verb - second aorist active participle - nominative singular feminine

epiginosko ep-ig-in-oc'e'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ανακειται verb - present middle or passive deponent indicative - third person singular

anakeimai an-ak-i'-mahee: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιου noun - genitive singular masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

κομισασα **verb - aorist active participle - nominative singular feminine**
komizo kom-id'-zo: to provide for, i.e. (by implication) to carry off (as if from harm;
 genitive case obtain) -- bring, receive.

αλαβαστρον **noun - accusative singular neuter**
alabastron al-ab'-as-tron: an alabaster box, i.e. (by extension) a perfume vase (of any
 material) -- (alabaster) box.

μυρου **noun - genitive singular neuter**
muron moo'-ron: myrrh, i.e. (by implication) perfumed oil -- ointment.

Luke 7:38 .

.	Greek	Strong's	Origin
and standing	στᾶσα (stasa)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
behind	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
[Him] at His feet,	πόδας (podas)	4228: a foot	a prim. word
weeping,	κλαίουσα (klaiousa)	2799: to weep	a prim. verb
she began		757: to rule, to begin	a prim. verb
to wet	βρέχειν (brechein)	1026: to send rain, to rain	a prim. word
His feet	πόδας (podas)	4228: a foot	a prim. word
with her tears,	δάκρυσιν (dakrusin)	1144: a teardrop	a prim. word
and kept wiping	ἐξέμασεν (exemassen)	1591: to knead out, by anal. to wipe dry	from ek and masso (to knead)
them with the hair	θριξίν (thrixin)	2359: hair	a prim. word
of her head,	κεφαλῆς (kephalēs)	2776: the head	a prim. word

and kissing	κατεφίλει (katephilei)	2705: to kiss fervently	from kata and phileó
His feet	πόδας (podas)	4228: a foot	a prim. word
and anointing	ἔλειφεν (ēleiphen)	218b: to anoint	from the same root as lipos (fat, oil)
them with the perfume.	μύρῳ (murō)	3464: ointment	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

στασα verb - second aorist active participle - nominative singular feminine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οπισω adverb

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

κλαιουσα verb - present active participle - nominative singular feminine

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

ηρξατο **verb - aorist middle deponent indicative - third person singular**
archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-
ning).

βρεχειν **verb - present active infinitive**
brecho **brekh'-o**: to moisten (especially by a shower) -- (send) rain, wash.

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**
pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper
personal pronoun) of the other persons

τοις **definite article - dative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

δακρυσιν **noun - dative plural neuter**
dakru **dak'-roo**: a tear -- tear.

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.

θριξιν **noun - dative plural feminine**
thrix **threeks**: hair -- hair.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

κεφαλης **noun - genitive singular feminine**
kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively
-- head.

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

εξεμασσεν **verb - imperfect active indicative - third person singular**

ekmasso **ek-mas'-so**: to knead out, i.e. (by analogy) to wipe dry -- wipe.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεφιλει verb - imperfect active indicative - third person singular

kataphileo kat-af-ee-leh'-o: to kiss earnestly -- kiss.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλειφεν verb - imperfect active indicative - third person singular

aleipho al-i'-fo: to oil (with perfume) -- anoint.

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.

μυρω noun - dative singular neuter

muron moo'-ron: myrrh, i.e. (by implication) perfumed oil -- ointment.

Luke 7:39 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when the Pharisee	Φαρισαῖος (pharisaios)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
who had invited	καλέσας (kalesas)	2564: to call	a prim. word

Him saw		3708: to see, perceive, attend to	a prim. verb
this, he said	λέγων (legōn)	3004: to say	a prim. verb
to himself,	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
were a prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
He would know	ἐγίνωσκεν (eginōsken)	1097: to come to know, recognize, perceive	from a prim. root gnó-
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
and what sort of person	ποταπή (potapē)	4217: from what country?	from prim. roots and
this	ὁ (o)	3588: the	the def. art.
woman	γυνή (gunē)	1135: a woman	a prim. word
is who	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
is touching		681: to fasten to, lay hold of	from a prim. root haph-
Him, that she is a sinner."	ἁμαρτωλός (amartōlos)	268: sinful	from hamartanó

KJV Lexicon

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisaios **noun - nominative singular masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλεσας **verb - aorist active 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)).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εαυτω **reflexive pronoun - third person dative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

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.

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.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

εγινωσκεν verb - imperfect active indicative - third person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποταπη adjective - nominative singular feminine

potapos pot-ap-os': interrogatively, whatever, i.e. of what possible sort -- what (manner of).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη noun - nominative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

ητις relative pronoun - nominative singular feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

απτεται verb - present middle indicative - third person singular

haptomai hap'-tom-ahee: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αμαρτωλος adjective - nominative singular feminine
hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 7:40 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
him, "Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
I have	ἔχω (echō)	2192: to have, hold	a prim. verb
something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
to say		3004: to say	a prim. verb
to you." And he replied,	φησὶν (phēsin)	5346: to declare, say	from a prim. root pha-
"Say		3004: to say	a prim. verb
it, Teacher."	διδάσκαλε (didaskale)	1320: an instructor	from didaskó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

σιμων **noun - vocative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

εχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

ειπειν **verb - second aorist active middle or passive deponent**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

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).

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.

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

ειπε **verb - second aorist active middle - second person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

Luke 7:41 .

.	Greek	Strong's	Origin
"A moneylender	δανιστῇ (danistē)	1157: a moneylender	from danizó
had		1510: I exist, I am	a prol. form of a prim. and defective verb
two	δύο (duo)	1417: two	a primary number
debtors:	χρεοφειλέται (chreopheiletai)	5533: a debtor	probably a comp. of chreos (debt) and opheiletés
one	εἷς (eis)	1520: one	a primary number
owed	ὀφειλεν (ōpheilen)	3784: to owe	a prim. word
five hundred	πεντακόσια (pentakosia)	4001: five hundred	pl. cardinal number from pente and hekatōn
denarii,	δηνάρια (dēnaria)	1220: denarius (a Rom. coin)	of Latin origin
and the other	ἕτερος (eteros)	2087: other	of uncertain origin
fifty.	πεντήκοντα (pentēkonta)	4004: fifty	a cardinal number from pente and a modified form of deka

KJV Lexicon

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

χρεωφειλεται **noun - nominative plural masculine**

chreopheiletes **khreh-o-fi-let'-ace**: a loan-ower, i.e. indebted person -- debtor.

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.

δανειστη **noun - dative singular masculine**

daneistes **dan-ice-tace'**: a lender -- creditor.

τινι **indefinite pronoun - dative 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.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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

δηναρια **noun - accusative plural neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

πεντακοσια **adjective - accusative plural neuter**

pentakosioi **pen-tak-os'-ee-oy**: five hundred -- five hundred.

ο **definite article - nominative singular masculine**

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).

ετερος **adjective - nominative singular masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other,

some, strange.

πεντηκοντα **numeral (adjective)**
pentekonta **pen-tay'-kon-tah**: fifty -- fifty.

Luke 7:42 .

.	Greek	Strong's	Origin
"When they were unable	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
to repay,	ἀποδοῦναι (apodounai)	591: to give up, give back, return, restore	from apo and didómi
he graciously forgave	ἐχαρίσατο (echarisato)	5483: to show favor, give freely	from charis
them both.	ἀμφοτέροις (amphoterois)	297: both	cptv. of amphó (on both sides, around)
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of them will love	ἀγαπήσει (agapēsei)	25: to love	of uncertain origin
him more?"		4183: much, many	a prim. word

KJV Lexicon

μή **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχοντων **verb - present active participle - genitive plural masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

αποδουναι verb - second aorist active middle or passive deponent

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

ἀμφοτεροῖς adjective - dative plural masculine

amphoterous **am-fot'-er-os**: (in plural) both -- both.

εχαρισατο verb - aorist middle deponent indicative - third person singular

charizomai **khar-id'-zom-ahee**: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

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.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

εἶπε verb - second aorist active middle - second person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πλεῖον adjective - accusative singular neuter - comparative or contracted

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

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

ἀγαπήσει verb - future active indicative - third person singular

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

Luke 7:43 .

■			
.	Greek	Strong's	Origin

Simon	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"I suppose	ὑπολαμβάνω (upolambanō)	5274: to take or bear up, to receive, to assume	from hupo and lambanó
the one whom	ὃν (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he forgave	ἐχαρίσατο (echarisato)	5483: to show favor, give freely	from charis
more."		4183: much, many	a prim. word
And He said		3004: to say	a prim. verb
to him, "You have judged	ἐκρίνας (ekrinas)	2919: to judge, decide	a prim. verb
correctly."	ὀρθῶς (orthōs)	3723: rightly	from orthos

KJV Lexicon

αποκριθεὶς **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

σιμων noun - nominative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

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.

υπολαμβάνω verb - present active indicative - first person singular

hupolambano hoop-ol-am-ban'-o: to take from below, i.e. carry upward; figuratively, to take up, i.e. continue a discourse or topic; mentally, to assume (presume) -- answer, receive, suppose.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ω relative pronoun - dative singular 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.

πλειον adjective - accusative singular neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

εχαρισατο verb - aorist middle deponent indicative - third person singular

charizomai khar-id'-zom-ahee: to grant as a favor, i.e. gratuitously, in kindness, pardon or rescue -- deliver, (frankly) forgive, (freely) give, grant.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ορθως adverb

orthos or-thoce': in a straight manner, i.e. (figuratively) correctly (also morally) -- plain, right(-ly).

εκρινας verb - aorist active indicative - second person singular
krino kree'-no: by implication, to try, condemn, punish

Luke 7:44 .

.	Greek	Strong's	Origin
Turning	στραφεῖς (strapheis)	4762: to turn, i.e. to change	a prim. verb
toward	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the woman,	γυναῖκα (gunaika)	1135: a woman	a prim. word
He said	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
to Simon,	Σίμωνι (simōni)	4613: Simon, the name of several Isr.	of uncertain origin
"Do you see	βλέπεις (blepeis)	991: to look (at)	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
woman?	γυναῖκα (gunaika)	1135: a woman	a prim. word
I entered	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
your house;	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
you gave	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me no	οὐκ (ouk)	3756: not, no	a prim. word
water	ὕδωρ (udōr)	5204: water	a prim. word

for My feet,	πόδας (podas)	4228: a foot	a prim. word
but she has wet	ἔβρεξεν (ebrexen)	1026: to send rain, to rain	a prim. word
My feet	πόδας (podas)	4228: a foot	a prim. word
with her tears	δάκρυσιν (dakrusin)	1144: a teardrop	a prim. word
and wiped	ἐξέμαξεν (exemaxen)	1591: to knead out, by anal. to wipe dry	from ek and masso (to knead)
them with her hair.	θριξίν (thrixin)	2359: hair	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

στραφεις verb - second aorist passive participle - nominative singular masculine

strepho stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

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.

γυναικα noun - accusative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιμωνι **noun - dative singular masculine**

Simon **see'-mone**: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

εφη **verb - imperfect indicative - third person singular**

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

βλεπεις **verb - present active indicative - second person singular**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

εισηλθον **verb - second aorist active indicative - first person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

υδωρ **noun - accusative singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

εδωκας verb - aorist active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτη personal pronoun - nominative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε demonstrative pronoun - nominative singular feminine

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τοις 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.

δακρυσιν definite article - dative plural neuter

dakru dak'-roo: a tear -- tear.

εβρεξεν noun - dative plural neuter

brecho brekh'-o: to moisten (especially by a shower) -- (send) rain, wash.

μου verb - aorist active indicative - third person singular

mou moo: of me -- I, me, mine (own), my.

τους personal pronoun - first person genitive singular

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας definite article - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

και noun - accusative plural masculine

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταις **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.

θριξιν **definite article - dative plural feminine**

thrix **threeks**: hair -- hair.

της **noun - 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.

κεφαλῆς **definite article - genitive singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

αυτῆς **noun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξεμαξεν **personal pronoun - genitive singular feminine**

ekmasso **ek-mas'-so**: to knead out, i.e. (by analogy) to wipe dry -- wipe.

verb - aorist active indicative - third person singular

Luke 7:45 .

.	Greek	Strong's	Origin
"You gave	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Me no	οὐκ (ouk)	3756: not, no	a prim. word
kiss;	φίλημα (philēma)	5370: a kiss	from phileó
but she, since	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
the time I came	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
in, has not ceased	διέλιπεν (dielipen)	1257: to leave off	from dia and leipó
to kiss	καταφιλοῦσα	2705: to kiss fervently	from kata and phileó

	(kataphilousa)		
My feet.	πόδας (podas)	4228: a foot	a prim. word

KJV Lexicon

φιλημα **noun - accusative singular neuter**
philema fil'-ay-mah: a kiss -- kiss.

μοι **personal pronoun - first person dative singular**
moi moy: to me -- I, me, mine, my.

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.

εδωκας **verb - aorist active indicative - second person singular**
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτη **personal pronoun - nominative singular feminine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **demonstrative pronoun - nominative singular feminine**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αφ **conjunction**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ης **preposition**
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εισηλθον **relative pronoun - genitive singular feminine**
eiserchomai ice-er'-khom-ah-ee: to enter -- arise, come (in, into), enter in(-to), go in

(through).

ου **verb - second aorist active indicative - first person singular**

οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

διελιπεν **particle - nominative**

dialeipo **dee-al-i'-po**: to leave off in the middle, i.e. intermit -- cease.

καταφιλουσα **verb - second aorist active indicative - third person singular**

kataphileo **kat-af-ee-leh'-o**: to kiss earnestly -- kiss.

μου **verb - present active participle - nominative singular feminine**

mou **moo**: of me -- I, me, mine (own), my.

τους **personal pronoun - first person genitive singular**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **definite article - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

noun - accusative plural masculine

Luke 7:46 .

.	Greek	Strong's	Origin
"You did not anoint	ἤλειψας (ēleipsas)	218b: to anoint	from the same root as lipos (fat, oil)
My head	κεφαλὴν (kephalēn)	2776: the head	a prim. word
with oil,	ἐλαίῳ (elaiō)	1637: olive oil	from elaia
but she anointed	ἤλειψεν (ēleipsen)	218b: to anoint	from the same root as lipos (fat, oil)
My feet	πόδας (podas)	4228: a foot	a prim. word
with perfume.	μύρω (murō)	3464: ointment	a prim. word

KJV Lexicon

ελαιω **noun - dative singular neuter**

elaion **el'-ah-yon**: olive oil -- oil.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively -- head.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηλειψας **verb - aorist active indicative - second person singular**

aleipho **al-i'-fo**: to oil (with perfume) -- anoint.

αυτη **personal pronoun - nominative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **demonstrative pronoun - nominative singular feminine**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μυρω **conjunction**

muron **moo'-ron**: myrrh, i.e. (by implication) perfumed oil -- ointment.

ηλειψεν **noun - dative singular neuter**

aleipho **al-i'-fo**: to oil (with perfume) -- anoint.

μου **verb - aorist active indicative - third person singular**

mou **moo**: of me -- I, me, mine (own), my.

τους **personal pronoun - first person genitive singular**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ποδας **definite article - accusative plural masculine**
pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

noun - accusative plural masculine

Luke 7:47 .

.	Greek	Strong's	Origin
"For this	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
reason	χάριν (charin)	5484: in favor of, for the pleasure of	acc. of charis, used as preposition
I say	λέγω (legō)	3004: to say	a prim. verb
to you, her sins,	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
which are many,	πολλαί (pollai)	4183: much, many	a prim. word
have been forgiven,	ἀφένονται (apheōntai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
for she loved	ἠγάπησεν (ēgapēsen)	25: to love	of uncertain origin
much;	πολύ (polu)	4183: much, many	a prim. word
but he who	ὃς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is forgiven	ἀφίεται (aphietai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
little,	ὀλίγον (oligon)	3641: few, little, small	a prim. word
loves	ἀγαπᾷ (agapa)	25: to love	of uncertain origin

little."

ὀλίγον
(oligon)

3641: few, little, small

a prim. word

KJV Lexicon

ου **relative pronoun - genitive singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

χαριν **adverb**

charin khar'-in: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

αφεωνται **verb - perfect passive indicative - third person**

aphiemi af-ee'-ay-mee: an intensive form of eimi, (to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αι **definite article - nominative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαι **noun - nominative plural feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

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

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.

πολλαι **adjective - nominative plural feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age,

deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηγαπησεν verb - aorist active indicative - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

πολυ adjective - accusative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ολιγον adjective - accusative singular neuter

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

αφιεται verb - present passive indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

ολιγον adjective - accusative singular neuter

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

αγαπα verb - present active indicative - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

Luke 7:48 .

.	Greek	Strong's	Origin
Then		2532: and, even, also	a prim. conjunction
He said		3004: to say	a prim. verb

to her, "Your sins	ἁμαρτίαι (amartiai)	266: a sin, failure	from hamartanó
have been forgiven."	ἀφένονται (apheōntai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

αφεωνται **verb - perfect passive indicative - third person**

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

αι **definite article - nominative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτιαι **noun - nominative plural feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

Luke 7:49 .

.	Greek	Strong's	Origin
Those	οἱ (oi)	3588: the	the def. art.

who were reclining	συνανακείμενοι (sunanakeimenoí)	4873: to recline with (at table)	from sun and anakeimai
[at the table] with Him began		757: to rule, to begin	a prim. verb
to say	λέγειν (legein)	3004: to say	a prim. verb
to themselves,	ἑαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
[man] who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
forgives	ἀφίησιν (aphiēsín)	863: to send away, leave alone, permit	from apo and hiémi (to send)
sins?"	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤρξαντο verb - aorist middle deponent indicative - third person

archomai ar'-khom-ahēe: to commence (in order of time) -- (rehearse from the) begin(-ning).

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.

συνανακειμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
sunanakeimai **soon-an-ak'-i-mahee**: to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

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.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

εαυτοις **reflexive pronoun - third person dative plural masculine**
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

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.

ουτος **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ος **relative pronoun - nominative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμαρτιας **noun - accusative plural feminine**
hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

αφησιν **verb - present active indicative - third person singular**
aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Luke 7:50 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to the woman,	γυναῖκα (gunaika)	1135: a woman	a prim. word
"Your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
has saved	σέσωκεν (sesōken)	4982: to save	from sós (safe, well)
you; go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
in peace."	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

γυναικα **noun - accusative singular feminine**

gunē goo-nay': a woman; specially, a wife -- wife, woman.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΣ noun - nominative singular feminine pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.
σου personal pronoun - second person genitive singular sou soo: of thee, thy -- home, thee, thine (own), thou, thy.
ΣΕΣΩΚΕΝ verb - perfect active indicative - third person singular sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.
ΣΕ personal pronoun - second person accusative singular se seh: thee -- thee, thou, thy house.
ΠΟΡΕΥΟΥ verb - present middle or passive deponent imperative - second person singular poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.
ΕΙΣ preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
ΕΙΡΗΝΗΝ noun - accusative singular feminine eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

Luke 8:1 .

.	Greek	Strong's	Origin
Soon afterwards,	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He [began] going around	διώδευεν (diōdeuen)	1353: to travel through	from dia and hodeuó
from one city	πόλιν (polin)	4172: a city	a prim. word
and village	κώμην (kōmēn)	2968: a village	a prim. word
to another,	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin

proclaiming	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
and preaching	εὐαγγελιζόμενος (euangelizomenos)	2097: to announce good news	from eu and aggelos
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin
The twelve were with Him,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

καθεις adverb

kathexes kath-ex-ace': thereafter, i.e. consecutively; as a noun (by ellipsis of noun) a subsequent person or time -- after(-ward), by (in) order.

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

διωδευεν **verb - imperfect active indicative - third person singular**
diodeuo dee-od-yoo'-o: to travel through -- go throughout, pass through.

κατα **preposition**
kata kat-ah': (prepositionally) down (in place or time), in varied relations

πολιν **noun - accusative singular feminine**
polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κωμην **noun - accusative singular feminine**
kome ko'-may: a hamlet (as if laid down) -- town, village.

κηρυσσων **verb - present active participle - nominative singular masculine**
kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευαγγελιζομενος **verb - present middle passive - nominative singular 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).

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:2 .

.	Greek	Strong's	Origin
and [also] some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
who	αἱ (ai)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had been		1510: I exist, I am	a prol. form of a prim. and defective verb
healed	τεθεραπευμένοι (tetherapeumenai)	2323: to serve, cure	from therapón
of evil	πονηρῶν (ponērōn)	4190: toilsome, bad	from poneó (to toil)
spirits	πνευμάτων (pneumatōn)	4151: wind, spirit	from pneó
and sicknesses:	ἀσθενειῶν (astheneiōn)	769: weakness, frailty	from asthenés
Mary	Μαρία	3137: Mary, the name of	of Hebrew origin Miryam

	(maria)	several Christian women	
who was called	καλουμένη (kaloumenē)	2564: to call	a prim. word
Magdalene,	Μαγδαληνή (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
from whom	ἧς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
seven	ἑπτὰ (epta)	2033: seven	a prim. word
demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
had gone	ἐξεληλύθει (exelēluthēi)	1831: to go or come out of	from ek and erchomai
out,			

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

γυναῖκες **noun - nominative plural feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

τινες **indefinite pronoun - nominative plural feminine**

tis tis: some or any person or object

αἱ **relative pronoun - nominative plural feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

τεθεραπευμεναι **verb - perfect passive participle - nominative plural feminine**
therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πνευματων **noun - genitive plural neuter**
pneuma **pnyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

πονηρων **adjective - genitive plural neuter**
poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ασθενειων **noun - genitive plural feminine**
astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

μαρια **noun - nominative singular feminine**
Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενη **verb - present passive participle - nominative singular feminine**
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)).

μαγδαληνη **noun - nominative singular feminine**
Magdalene **mag-dal-ay-nay'**: a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

αφ **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ης **relative pronoun - genitive singular feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δαιμονία **noun - nominative plural neuter**
daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

επτα **numeral (adjective)**
hepta **hep-tah'**: seven -- seven.

εξεληλυθει **verb - pluperfect active indicative - third person singular**
exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Luke 8:3 .

.	Greek	Strong's	Origin
and Joanna	Ἰωάννα (iōanna)	2489b: Joanna, a follower of Jesus	of Aramaic origin
the wife	γυνή (gunē)	1135: a woman	a prim. word
of Chuza,	Χουζᾶ (chouza)	5529a: Chuza, an officer of Herod	probably of Aramaic origin
Herod's	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
steward,	ἐπιτρόπου (epitropou)	2012: an administrator (one having authority)	from epitrepó
and Susanna,	Σουσάννα (sousanna)	4677: "lily," Susanna, one of the women accompanying Jesus on His journeys	of Hebrew origin shushan
and many	πολλαί (pollai)	4183: much, many	a prim. word
others	ἕτεροι (eterai)	2087: other	of uncertain origin
who	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis
were contributing to their support	διηκόνουν (diēkonoun)	1247: to serve, minister	from diakonos
out of their private means.		5225: to begin, to be ready or at hand, to be	from hupo and archó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννα **noun - genitive singular feminine**

Ioanna **ee-o-an'-nah**: Joanna, a Christian -- Joanna.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

χουζα **noun - genitive singular masculine**

Chouzas **khoo-d-zas'**: Chuzas, an officer of Herod -- Chuza.

επιτροπου **noun - genitive singular masculine**

epitropos **ep-it'-rop-os**: a commissioner, i.e. domestic manager, guardian -- steward, tutor.

ηρωδου **noun - genitive singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σουσαννα **noun - nominative singular feminine**

Sousanna **soo-san'-nah**: lily; Susannah (i.e. Shoshannah), an Israelitess -- Susanna.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετεραι **adjective - nominative plural feminine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

πολλαι **adjective - nominative plural feminine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

αιτινες **relative pronoun - nominative plural feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

διακονουν verb - imperfect active indicative - third person diakoneo dee-ak-on-eh'-o : to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon
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
απο preposition apo apo' : off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)
των definite article - genitive plural neuter ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
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.
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

Luke 8:4 .

.	Greek	Strong's	Origin
When a large	πολλοῦ (pollou)	4183: much, many	a prim. word
crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
was coming together,	Συνιόντος (suniontos)	4896: to come together	from sun and eimi (to go)
and those	τῶν (tōn)	3588: the	the def. art.
from the various	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
cities	πόλιν (polin)	4172: a city	a prim. word
were journeying	ἐπιπορευομένων	1975: to travel	from epi and poreuomai

	(epiporeuomenōn)		
to Him, He spoke		3004: to say	a prim. verb
by way	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of a parable:	παροβολῆς (parabolēs)	3850b: a placing beside, a comparison	from paraballō

KJV Lexicon

συνιοντος **verb - present participle - genitive singular masculine**
suneimi soon'-i-mee: to assemble -- gather together.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οχλου **noun - genitive singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολλου **adjective - genitive singular masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

πολιν **noun - accusative singular feminine**

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

επιπορευομενων **verb - present middle or passive deponent participle - genitive plural masculine**
epiporeuomai ep-ee-por-yoo'-om-ah-ee: to journey further, i.e. travel on (reach) -- come.

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
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.
δια preposition dia dee-ah': through (in very wide applications, local, causal, or occasional)
παραβολης noun - genitive singular feminine parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

Luke 8:5 .

.	Greek	Strong's	Origin
"The sower	σπείρων (speirōn)	4687: to sow (seed)	a prim. verb
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out to sow	σπειραι (speirai)	4687: to sow (seed)	a prim. verb
his seed;	σπόρον (sporon)	4703: a sowing, i.e. seed (sown)	from speiró
and as he sowed,	σπείρειν (speirein)	4687: to sow (seed)	a prim. verb
some	ὁ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
beside	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition

the road,	ὁδὸν (odon)	3598: a way, road	a prim. word
and it was trampled under foot	κατεπατήθη (katepatēthē)	2662: to tread down	from kata and pateó
and the birds	πετεινὰ (peteina)	4071: winged	from peteinos; from petomai
of the air	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
ate	κατέφαγεν (katephagen)	2719: to eat up	from kata and esthió
it up.			

KJV Lexicon

ἐξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπειρων **verb - present active participle - nominative singular masculine**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπείραι **verb - aorist active middle or passive deponent**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπορον **noun - accusative singular masculine**

sporos **spro'-os**: a scattering (of seed), i.e. (concretely) seed (as sown) -- seed (sown).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

σπειρειν **verb - present active infinitive**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **relative pronoun - nominative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

επεσεν **verb - second aorist active indicative - third person singular**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

κατεπατηθη **verb - aorist passive indicative - third person singular**

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

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.

πτεινον **noun - nominative plural neuter**

peteinon **pet-i-non'**: a flying animal, i.e. bird -- bird, fowl.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

κατεφαγεν **verb - second aorist active indicative - third person singular**

katesthio **kat-es-thee'-o**: to eat down, i.e. devour -- devour.

αυτο **personal pronoun - accusative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:6 .

.	Greek	Strong's	Origin
"Other	ἕτερον (eteron)	2087: other	of uncertain origin
[seed] fell	κατέπεσεν (katepesen)	2667: to fall down	from kata and pipto
on rocky	πέτραι (petran)	4073: a (large mass of) rock	a prim. word
[soil], and as soon as it grew	φυὲν (phuen)	5453: to bring forth, produce	a prim. verb

up, it withered away,	ἐξηράνθη (exēranthē)	3583: to dry up, waste away	from xéros
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
it had	ἔχειν (echein)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
moisture.	ἱκμάδα (ikmada)	2429: moisture	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἕτερον adjective - nominative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

εἶπεσεν verb - second aorist active indicative - third person singular pipto pip'-to, : to fall -- fail, fall (down), light on.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τὴν definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πέτραν noun - accusative singular feminine petra pet'-ra: a (mass of) rock -- rock.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

φUEV verb - second aorist passive participle - nominative singular neuter

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).

ξηρανθη verb - aorist passive indicative - third person singular

xeraino xay-rah'-ee-no: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΕΧΕΙV verb - present active infinitive

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ικμαδα noun - accusative singular feminine

hikmas hik-mas': dampness -- moisture.

Luke 8:7 .

.	Greek	Strong's	Origin
"Other	ἕτερον (eteron)	2087: other	of uncertain origin
[seed] fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the thorns;	ἀκανθῶν (akanthōn)	173: a prickly plant, thorn	from aké (a point, edge)
and the thorns	ἄκανθαι (akanthai)	173: a prickly plant, thorn	from aké (a point, edge)

grew	συμφυεῖσαι (sumphueisai)	4855: to grow together (pass.)	from sun and phuó
up with it and choked	ἀπέπνιξαν (apepnixan)	638: to choke	from apo and pnigó
it out.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετερον **adjective - nominative singular neuter**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

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.

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.

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.

ακανθων **noun - genitive 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

συμφυεσθαι **verb - second aorist passive participle - nominative plural feminine**

sumphuo **soom-foo'-o**: passive, to grow jointly -- spring up with.

αι	definite article - nominative plural feminine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ακανθαι	noun - nominative plural feminine
akantha ak'-an-thah:	a thorn -- thorn.
απεπνιξαν	verb - aorist active indicative - third person
apopnigo ap-op-nee'-go:	to stifle (by drowning or overgrowth) -- choke.
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

Luke 8:8 .

.	Greek	Strong's	Origin
"Other	ἕτερον (eteron)	2087: other	of uncertain origin
[seed] fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
into the good	ἀγαθὴν (agathēn)	18: good	of uncertain origin
soil,	γῆν (gēn)	1093: the earth, land	a prim. word
and grew	φύεν (phuen)	5453: to bring forth, produce	a prim. verb
up, and produced	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
a crop	καρπὸν (karpon)	2590: fruit	a prim. word
a hundred times as great."	ἑκατονταπλασίονα (ekatontaplasiona)	1542: a hundred times	from hekaton and perhaps a cptv. of polus
As He said	λέγων (legōn)	3004: to say	a prim. verb

these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He would call	ἐφώνει (ephōnei)	5455: to call out	from phóné
out, "He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
ears	ὠτα (ōta)	3775: the ear	a prim. word
to hear,	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
let him hear."	ἀκουέτω (akouetō)	191: to hear, listen	from a prim. word mean. hearing

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἕτερον adjective - nominative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

εἶπεσεν verb - second aorist active indicative - third person singular pipto pip'-to, : to fall -- fail, fall (down), light on.

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.

γῆν noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθην **adjective - accusative singular feminine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φυσεν **verb - second aorist passive participle - nominative singular neuter**

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).

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

καρπον **noun - accusative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

εκατονταπλασιονα **adjective - accusative singular masculine**

hekatontaplasion **hek-at-on-ta-plah-sec'-own**: a hundred times -- hundredfold.

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.

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.

εφωνει **verb - imperfect active indicative - third person singular**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ωτα **noun - accusative plural neuter**

ous **ooce**: the ear (physically or mentally) -- ear.

ακουειν **verb - present active infinitive**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the

ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ακουετω verb - present active imperative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Luke 8:9 .

.	Greek	Strong's	Origin
His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
[began] questioning	Ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erótaó
Him as to what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
this	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
parable	παροβολή (parabolē)	3850b: a placing beside, a comparison	from paraballó
meant.		1510: I exist, I am	a prol. form of a prim. and defective verb

KJV Lexicon

επηρωτων verb - imperfect active indicative - third person

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ειη **verb - present optative - third person singular**

eien **i'-ane**: might (could, would, or should) be -- mean, + perish, should be, was, were.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

Luke 8:10 .

.	Greek	Strong's	Origin
And He said,		3004: to say	a prim. verb
"To you it has been granted	δέδοται (dedotai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to know	γινῶναι (ginōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-

the mysteries	μυστήρια (mustēria)	3466: a mystery or secret doctrine	from mustés (one initiated); from mueó
of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
but to the rest	λοιποῖς (loipois)	3062: the rest, the remaining	from leipó
[it is] in parables,	παραβολαῖς (parabolais)	3850b: a placing beside, a comparison	from paraballó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that SEEING	βλέποντες (blepontes)	991: to look (at)	a prim. verb
THEY MAY NOT SEE,	βλέπωσιν (blepōsin)	991: to look (at)	a prim. verb
AND HEARING	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
THEY MAY NOT UNDERSTAND.	συνιῶσιν (suniōsin)	4920: to set together, fig. to understand	from sun and hiēmi (to send)

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

υμιν **personal pronoun - second person dative plural**
humīn hoo-min': to (with or by) you -- ye, you, your(-selves).

δεδοται **verb - perfect passive indicative - third person singular**
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

γινωαι **verb - second aorist active middle or passive deponent**
ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τα **definite article - accusative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μυστηρια **noun - accusative plural neuter**
musterion moos-tay'-ree-on: a secret or mystery (through the idea of silence imposed by initiation into religious rites) -- mystery.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας **noun - genitive singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λοιποις **adjective - dative plural masculine**
loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

εν **preposition**
en en: in, at, (up-)on, by, etc.

παραβολαις **noun - dative plural feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ἵνα conjunction

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

βλεποντες verb - present active participle - nominative plural masculine

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

βλεπωσιν verb - present active subjunctive - third person

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

καί conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακουοντες verb - present active participle - nominative plural masculine

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

συνιωσιν verb - present active subjunctive - third person

suniami **soon-ee'-ay-mee**: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

Luke 8:11 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the parable	παραβολή (parabolē)	3850b: a placing beside, a comparison	from paraballō
is this:	αὕτη	3778: this	probably from a redupl. of ho,,

	(autē)		used as a demonstrative pronoun
the seed	σπόρος (sporos)	4703: a sowing, i.e. seed (sown)	from speiró
is 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

KJV Lexicon

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

παροβολη **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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπορος **noun - nominative singular masculine**

sporos **spro'-os**: a scattering (of seed), i.e. (concretely) seed (as sown) -- seed (sown).

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

Luke 8:12 .

.	Greek	Strong's	Origin
"Those	οί (oi)	3588: the	the def. art.
beside	παρά (para)	3844: from beside, by the side of, by, beside	a prim. preposition
the road	ὁδόν (odon)	3598: a way, road	a prim. word
are those	τὴν (tēn)	3588: the	the def. art.
who have heard;	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
the devil	διάβολος (diabolos)	1228: slanderous, accusing falsely	from diaballó
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb

and takes away	αἶρει (airei)	142: to raise, take up, lift	a prim. verb
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
from their heart,	καρδίας (kardias)	2588: heart	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they will not believe	πιστεύσαντες (pisteusantes)	4100: to believe, entrust	from pistis
and be saved.	σωθῶσιν (sōthōsin)	4982: to save	from sós (safe, well)

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρὰ **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὁδὸν **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.

εἰσιν **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.

ακουοντες verb - present active participle - nominative plural masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ειτα adverb

eita i'-tah: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολος adjective - nominative singular masculine

diabolos dee-ab'-ol-os: a traducer; specially, Satan -- false accuser, devil, slanderer.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιρει verb - present active indicative - third person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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.

καρδίας **noun - genitive singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

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

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.

πιστευσαντες **verb - aorist active passive - 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)

σωθωσιν **verb - aorist passive subjunctive - third person**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Luke 8:13 .

.	Greek	Strong's	Origin
"Those on the rocky	πέτρας (petras)	4073: a (large mass of) rock	a prim. word
[soil are] those who,	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
when	ὅταν (otan)	3752: whenever	from hote and an
they hear,	ἀκούσωσιν (akousōsin)	191: to hear, listen	from a prim. word mean. hearing
receive	δέχονται (dechontai)	1209: to receive	a prim. verb
the word	λόγον	3056: a word (as embodying	from legó

	(logon)	an idea), a statement, a speech	
with joy;	χαράς (charas)	5479: joy, delight	from chairó
and these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
no	οὐκ (ouk)	3756: not, no	a prim. word
[firm] root;	ρίζαν (rizan)	4491: a root	a prim. word
they believe	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
for a while,	καιρὸν (kairon)	2540: time, season	a prim. word
and in time	καιρῷ (kairō)	2540: time, season	a prim. word
of temptation	πειρασμοῦ (peirasmou)	3986: an experiment, a trial, temptation	from peirazó
fall away.	ἀφίστανται (aphistantai)	868: to lead away, to depart from	from apo and histémi

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

πετρας noun - genitive singular feminine

petra pet'-ra: a (mass of) rock -- rock.

οι relative pronoun - nominative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ακουσωσιν verb - aorist active subjunctive - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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).

δεχονται verb - present middle or passive deponent indicative - third person

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

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.

ριζαν noun - accusative singular feminine

rhiza hrid'-zah: a root -- root.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εχουσιν verb - present active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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.

πιστευουσιν verb - present active indicative - third person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

καιρω noun - dative singular masculine

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

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.

αφιστανται verb - present middle or passive deponent indicative - third person

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.

Luke 8:14 .

.	Greek	Strong's	Origin
"The [seed] which fell	πεσόν (peson)	4098: to fall	from a redupl. of the prim. root pet
among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the thorns,	ἀκάνθας (akanthas)	173: a prickly plant, thorn	from aké (a point, edge)
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are the ones who have heard,	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
and as they go on their way	πορευόμενοι (poreuomenoi)	4198: to go	from poros (a ford, passage)
they are choked	συνπνίγονται (sumpnigontai)	4846: to choke	from sun and pnigó
with worries	μεριμνῶν (merimnōn)	3308: care, anxiety	of uncertain origin
and riches	πλούτου (ploutou)	4149: wealth	probably from pleó in an early sense of to flow, abound
and pleasures	ἡδονῶν (ēdonōn)	2237: pleasure	from hédomai (to enjoy oneself)
of [this] life,	βίου (biou)	979: life, living	a prim. word
and bring	τελεσφοροῦσιν (telesphorousin)	5052: to bring fruit to perfection, hence to bear perfect offspring	from telos and phoreó
no	οὐ (ou)	3756: not, no	a prim. word
fruit to maturity.		5052: to bring fruit to perfection, hence to bear perfect offspring	from telos and phoreó

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).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακανθας **noun - accusative plural feminine**

akantha **ak'-an-thah**: a thorn -- thorn.

πεσον **verb - second aorist active participle - nominative singular neuter**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουσαντες **verb - aorist active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

μεριμνων noun - genitive plural feminine
merimna mer'im-nah: solicitude -- care.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πλουτου noun - genitive singular masculine
ploutos ploo'-tos: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηδωνων noun - genitive plural feminine
hedone hay-don-ay': sensual delight; by implication, desire -- lust, pleasure.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιου noun - genitive singular masculine
bios bee'-os: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

πορευομενοι verb - present middle or passive deponent participle - nominative plural masculine
poreuomai por-yoo'-om-ahce: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

σμπνιγονται verb - present passive indicative - third person
sumpnigo soom-pnee'-go: to strangle completely, i.e. (literally) to drown, or (figuratively) to crowd -- choke, throng.

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.

τελεσφορουσιν verb - present active indicative - third person
telesphoreo tel-es-for-eh'-o: to be a bearer to completion (maturity), i.e. to ripen fruit

(figuratively) -- bring fruit to perfection.

Luke 8:15 .

.	Greek	Strong's	Origin
"But the [seed] in the good	καλῇ (kalē)	2570: beautiful, good	a prim. word
soil,	γῇ (gē)	1093: the earth, land	a prim. word
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are the ones who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
have heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
in an honest	καλῇ (kalē)	2570: beautiful, good	a prim. word
and good	ἀγαθῇ (agathē)	18: good	of uncertain origin
heart,	καρδίᾳ (kardia)	2588: heart	a prim. word
and hold it fast,	κατέχουσιν (katechousin)	2722: to hold fast, hold back	from kata and echó
and bear fruit	καρποφοροῦσιν (karpophorousin)	2592: to bear fruit	from karpophoros
with perseverance.	ὑπομονῇ (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó

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).

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.

καλη **adjective - dative singular feminine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

γη **noun - dative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ουτοι **demonstrative pronoun - nominative plural masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εισι **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

οιτινες **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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).

καλη **adjective - dative singular feminine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγαθη **adjective - dative singular feminine**

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ακουσαντες verb - aorist active participle - nominative plural masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

κατεχουσιν verb - present active indicative - third 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καρποφορουσιν verb - present active indicative - third person

karpophoreo kar-pof-or-eh'-o: to be fertile -- be (bear, bring forth) fruit(-ful).

εν preposition

en en: in, at, (up-)on, by, etc.

υπομονη noun - dative singular feminine

hupomone hoop-om-on-ay': cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

Luke 8:16 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
no one	Οὐδείς (oudeis)	3762: no one, none	from oude and heis
after lighting	ἄψας	681: to fasten to, lay hold of	from a prim. root haph-

	(apsas)		
a lamp	λύχνον (luchnon)	3088: a (portable) lamp	a prim. word
covers	καλύπτει (kaluptei)	2572: to cover	akin to kalubé (hut, cabin)
it over with a container,	σκεύει (skeuei)	4632: a vessel, implement, pl. goods	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
puts	τίθησιν (tithēsin)	5087: to place, lay, set	from a prim. root the-
it under	ὑποκάτω (upokatō)	5270: below, under	from hupo and kató
a bed;	κλίνης (klinēs)	2825b: a couch	from klinó
but he puts	τίθησιν (tithēsin)	5087: to place, lay, set	from a prim. root the-
it on a lampstand,	λυχνίας (luchnias)	3087: a lampstand	from luchnos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that those	οἱ (oi)	3588: the	the def. art.
who come	εἰσπορευόμενοι (eisporeuomenoi)	1531: lit. or fig. to enter	from eis and poreuomai
in may see	βλέπωσιν (blepōsin)	991: to look (at)	a prim. verb
the light.	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó

KJV Lexicon

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λυχνον **noun - accusative singular feminine**

luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

αψας **verb - aorist active participle - nominative singular masculine**

hapto **hap'-to**: to fasten to, i.e. (specially) to set on fire -- kindle, light.

καλυπτει **verb - present active indicative - third person singular**

kalupto **kal-oop'-to**: to cover up -- cover, hide.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σκευει **noun - dative singular neuter**

skeuos **skyoo'-os**: a vessel, implement, equipment or apparatus (literally or figuratively (specially, a wife as contributing to the usefulness of the husband) -- goods, sail, stuff, vessel.

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.

υποκατω **adverb**

hupokato **hoop-ok-at'-o**: down under, i.e. beneath -- under.

κλινης **noun - genitive singular feminine**

kline **klee'-nay**: a couch (for sleep, sickness, sitting or eating) -- bed, table.

τιθησιν **verb - present active indicative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

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.

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.

λυχνίας **noun - genitive singular feminine**
luchnia **lookh-nee'-ah**: a lamp-stand -- candlestick.

ἐπιτιθῆσιν **verb - present active indicative - third person singular**
epitithemi **ep-ee-tith'-ay-mee**: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

ἵνα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

οἱ **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἰσπορευόμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
eisporeuomai **ice-por-yoo'-om-ahee**: to enter -- come (enter) in, go into.

βλεπῶσιν **verb - present active subjunctive - third person**
blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φῶς **noun - accusative singular neuter**
phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

Luke 8:17 .

.	Greek	Strong's	Origin
"For nothing	οὐ (ou)	3756: not, no	a prim. word
is hidden	κρυπτόν (krupton)	2927: hidden	from kruptó
that will not become	γενήσεται (genēsetai)	1096: to come into being, to happen, to become	from a prim. root gen-
evident,	φανερὸν (phaneron)	5318: visible, manifest	from phainó

nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
[anything] secret	ἀπόκρυφον (apokruphon)	614: hidden	from apokruptó
that will not be known	γνωσθῇ (gnōsthē)	1097: to come to know, recognize, perceive	from a prim. root gnó-
and come	ἔλθη (elthē)	2064: to come, go	a prim. verb
to light.	φανερὸν (phaneron)	5318: visible, manifest	from phainó

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)

ἐστί verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

κρυπτον adjective - nominative singular neuter

kruptos kroop-tos': concealed, i.e. private -- hid(-den), inward(-ly), secret.

ὁ relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

φανερὸν adjective - nominative singular neuter

phaneros fan-er-os': shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

γενησεται **verb - future middle deponent indicative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

αποκρυφον **adjective - nominative singular neuter**
apokruphos **ap-ok'-roo-fos**: secret; by implication, treasured -- hid, kept secret.

ο **relative pronoun - nominative singular neuter**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

γνωσθησεται **verb - future passive indicative - third person singular**
ginosko **ghin-oc'e'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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

φανερων **adjective - accusative singular neuter**
phaneros **fan-er-os'**: shining, i.e. apparent; neuter (as adverb) publicly, externally -- abroad, + appear, known, manifest, open (+ -ly), outward (+ -ly).

ελθη **verb - second aorist active subjunctive - third person singular**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Luke 8:18 .

.	Greek	Strong's	Origin
"So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
take care	Βλέπετε	991: to look (at)	a prim. verb

	(blepete)		
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
you listen;	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
for whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has,	ἔχει (echē)	2192: to have, hold	a prim. verb
to him [more] shall be given;	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not have,	ἔχει (echē)	2192: to have, hold	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
what		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he thinks	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
he has	ἔχειν (echein)	2192: to have, hold	a prim. verb
shall be taken away	ἀρθήσεται (arthēsetai)	142: to raise, take up, lift	a prim. verb
from him."			

KJV Lexicon

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.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πῶς adverb

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ἀΚΟΥΕΤΕ verb - present active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ὅς relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ἐχῇ verb - present active subjunctive - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

δοθήσεται verb - future passive indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅς relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐάν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχη verb - present active subjunctive - third person singular

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο relative pronoun - accusative singular neuter

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

εχειν verb - present active infinitive

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

αρθησεται verb - future passive indicative - third person singular

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

απ preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:19 .

.	Greek	Strong's	Origin
And His mother	μήτηρ (mētēr)	3384: mother	a prim. word
and brothers	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

came	Παρεγένετο (paregeneto)	3854: to be beside, to arrive	from para and ginomai
to Him, and they were unable	οὐκ (ouk)	3756: not, no	a prim. word
to get	συντυχεῖν (suntuchein)	4940: to meet with	from sun and tugchanó
to Him because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of the crowd.	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word

KJV Lexicon

παρεγενοντο **verb - second aorist middle deponent indicative - third person**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ **noun - nominative singular feminine**

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφοι noun - nominative plural masculine

adephos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ηδυναντο verb - imperfect middle or passive deponent indicative - third person - attic

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

συντυχειν verb - second aorist active middle or passive deponent

suntugchano soon-toong-khan'-o: to chance together, i.e. meet with (reach) -- come at.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον noun - accusative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

Luke 8:20 .

.	Greek	Strong's	Origin
And it was reported	ἀπὸ ἀγγέλων (apēngelē)	518: to report, announce	from apo and aggeló

to Him, "Your mother	μήτηρ (mētēr)	3384: mother	a prim. word
and Your brothers	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
are standing	ἐστήκασιν (estēkasin)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
outside,	ἔξω (exō)	1854: outside, without	from ek
wishing	θέλοντες (thelontes)	2309: to will, wish	a prim. verb
to see		3708: to see, perceive, attend to	a prim. verb
You."			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀπαγγεῖλη verb - second aorist passive indicative - third person singular

apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντων verb - present active participle - genitive plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητηρ noun - nominative singular feminine meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.
σου personal pronoun - second person genitive singular sou soo: of thee, thy -- home, thee, thine (own), thou, thy.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
οι definite article - nominative plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αδελφοι noun - nominative plural masculine adelphos ad-el-fos': a brother near or remote -- brother.
σου personal pronoun - second person genitive singular sou soo: of thee, thy -- home, thee, thine (own), thou, thy.
εστηκασιν verb - perfect active indicative - third person histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications
εξω adverb exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.
ιδειν verb - second aorist active middle or passive deponent eido i'-do: to see; by implication, (in the perfect tense only) to know
σε personal pronoun - second person accusative singular se seh: thee -- thee, thou, thy house.
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

Luke 8:21 .

.	Greek	Strong's	Origin
But He answered	ἀποκριθεις (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb

to them, "My mother	μήτηρ (mētēr)	3384: mother	a prim. word
and My brothers	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
are these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
who hear	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and do	ποιοῦντες (poiountes)	4160: to make, do	a prim. word
it."			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

μητηρ noun - nominative singular feminine
meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αδελφοι noun - nominative plural masculine
adelphos ad-el-fos': a brother near or remote -- brother.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

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.

εισιv 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.

τον definite article - accusative singular masculine
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).

ακουοντες **verb - present active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιουντες **verb - present active participle - nominative plural 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

Luke 8:22 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
on one	μιά (mia)	1520: one	a primary number
of [those] days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
Jesus and His disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
got	ἐνέβη (enebē)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into a boat,	πλοῖον (ploion)	4143: a boat	from pleó
and He said		3004: to say	a prim. verb
to them, "Let us go over	διέλθωμεν (dielthōmen)	1330: to go through, go about, to spread	from dia and erchomai
to the other side	πέραν	4008: on the other side	akin to pera (on the further side)

of the lake."	(peran) λίμνης (limnēs)	3041: a lake	of uncertain origin
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
they launched out.	ἀνήχθησαν (anēchthēsan)	321: to lead up, bring up	from ana and agó

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

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

μία **adjective - dative singular feminine**

heis hīce: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

ἡμερῶν **noun - genitive plural feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτός **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ενεβη verb - second aorist active indicative - third person singular
embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πλοιον noun - accusative singular neuter
ploion ploy'-on: a sailer, i.e. vessel -- ship(-ing).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διελθωμεν verb - second aorist active subjunctive - first person
dierchomai dee-er'-khom-ah-ee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πέραν adverb

peran per'-an: through (as adverb or preposition), i.e. across -- beyond, farther (other) side, over.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λίμνης noun - genitive singular feminine

limne lim'-nay: a pond (large or small) -- lake.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανηχθησαν verb - aorist passive indicative - third person

anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away

Luke 8:23 .

.	Greek	Strong's	Origin
But as they were sailing	πλεόντων (pleontōn)	4126: to sail	a prim. word
along He fell asleep;	ἀφύπνωσεν (aphupnōsen)	879a: to fall asleep	from apo and hupnos
and a fierce gale	λαῖλαψ (lailaps)	2978: a hurricane	probably from intens. prefix lai- and a prim. root lap-
of wind	ἀνέμου (anemou)	417: wind	from a prim. root ane- (to blow, breathe)
descended	κατέβη (katebē)	2597: to go down	from kata and the same as basis
on the lake,	λίμνην (limnēn)	3041: a lake	of uncertain origin
and they [began] to	συνεπληροῦντο	4845: to fill up completely,	from sun and pléroó

be swamped	(suneplērounto)	hence to fulfill	
and to be in danger.	ἐκινδύνευον (ekinduneuon)	2793: to be in danger	from kindunos

KJV Lexicon

πλεοντων **verb - present active participle - genitive plural masculine**

pleo pleh'-o: (through the idea of plunging through the water); to pass in a vessel -- sail.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αφυπνωσεν **verb - aorist active indicative - third person singular**

aphupnoo af-ooop-no'-o: to become awake, i.e. (by implication) to drop (off) in slumber -- fall asleep.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεβη **verb - second aorist active indicative - third person singular**

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

λαιλαψ **noun - nominative singular feminine**

lailaps lah'-ee-laps: a whirlwind (squall) -- storm, tempest.

ανεμου **noun - genitive singular masculine**

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

εις **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.

λιμνην **noun - accusative singular feminine**

limne **lim'-nay**: a pond (large or small) -- lake.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεπληρουντο verb - imperfect passive indicative - third person

sumpleroo soom-play-ro'-o: to implenish completely, i.e. (of space) to swamp (a boat), or (of time) to accomplish (passive, be complete) -- (fully) come, fill up.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκινδυνευον verb - imperfect active indicative - third person

kinduneuo kin-doon-yoo'-o: to undergo peril -- be in danger, be (stand) in jeopardy.

Luke 8:24 .

.	Greek	Strong's	Origin
They came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
to Jesus and woke	διήγειραν (diēgeiran)	1326: to arouse completely	from dia and egeiró
Him up, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Master,	ἐπιστάτα (epistata)	1988b: a chief, commander	from ephistémi
Master,	ἐπιστάτα (epistata)	1988b: a chief, commander	from ephistémi
we are perishing!"	ἀπολλύμεθα (apollumetha)	622: to destroy, destroy utterly	from apo and same as olethros
And He got	διεγερθεῖς (diegertheis)	1326: to arouse completely	from dia and egeiró
up and rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timaó
the wind	ἀνέμῳ (anemō)	417: wind	from a prim. root ane- (to blow, breathe)

and the surging waves,	κλύδωνι (kludōni)	2830: a billow (of water)	from kluzó (to wash over)
and they stopped,	ἐπαύσαντο (epausanto)	3973: to make to cease, hinder	a prim. word
and it became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
calm.	γαλήνη (galēnē)	1055: a calm	perhaps akin to gelaó

KJV Lexicon

προσελθοντες **verb - second aorist active participle - nominative plural masculine**
 proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διηγειραν **verb - aorist active indicative - third person**

diegeiro **dee-eg-i'-ro**: to wake fully; i.e. arouse -- arise, awake, raise, stir up.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

επιστατα **noun - vocative singular masculine**

epistates **ep-is-tat'-ace**: an appointee over, i.e. commander (teacher) -- master.

επιστατα **noun - vocative singular masculine**

epistates **ep-is-tat'-ace**: an appointee over, i.e. commander (teacher) -- master.

απολλυμεθα **verb - present middle indicative - first person**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ο definite article - nominative singular masculine

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).

εγερθεις verb - aorist passive participle - nominative singular masculine

egeiro **eg-i'-ro:** to waken (transitively or intransitively), i.e. rouse

επιτιμησεν verb - aorist active indicative - third person singular

epitimaō **ep-ee-tee-mah'-o:** to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

τω definite article - dative singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανεμω noun - dative singular masculine

anemos **an'-em-os:** wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

κλυδωνι noun - dative singular masculine

kludon **klōo'-dohn:** a surge of the sea -- raging, wave.

του definite article - genitive singular neuter

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδατος noun - genitive singular neuter

hudor **hoo'-dore:** water (as if rainy) literally or figuratively -- water.

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**
ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

γαληνη **noun - nominative singular feminine**
galene **gal-ay'-nay**: tranquillity -- calm.

Luke 8:25 .

.	Greek	Strong's	Origin
And He said	λέγοντες (legontes)	3004: to say	a prim. verb
to them, "Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is your faith?"	πίστις (pistis)	4102: faith, faithfulness	from peithó
They were fearful	φοβηθέντες (phobēthentes)	5399: to put to flight, to terrify, frighten	from phobos
and amazed,	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma
saying		3004: to say	a prim. verb
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
then		686: therefore (an illative particle)	a prim. particle
is this,	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
that He commands	ἐπιτάσσει (epitassei)	2004: to arrange upon, i.e. to command	from epi and tassó
even	καὶ (kai)	2532: and, even, also	a prim. conjunction

the winds	ἀνέμοις (anemois)	417: wind	from a prim. root ane- (to blow, breathe)
and the water,	ὕδατι (udati)	5204: water	a prim. word
and they obey	ὑπακούουσιν (upakouousin)	5219: to listen, attend to	from hupo and akouó
Him?"			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

που **particle - interrogative**

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΣ **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

φοβηθεντες **verb - aorist passive deponent participle - nominative plural 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.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εθαυμασαν **verb - aorist active indicative - third person**
thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in
admiration, marvel, wonder.

λεγοντες **verb - present active participle - nominative plural masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,
speak, tell, utter.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**
allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-,
your-)selves, (selves)

τις **interrogative pronoun - nominative singular masculine**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) --
every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -
unto, -with, -withal), whether, which, who(-m, -se), why.

αρα **particle - interrogative**
ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

ουτος **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was
that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as
concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

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.

ανεμοις **noun - dative plural masculine**

anemos an'-em-os: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

ΕΠΙΤΑΣΣΕΙ verb - present active indicative - third person singular

epitasso ep-ee-tas'-so: to arrange upon, i.e. order -- charge, command, injoin.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υδατι noun - dative 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

υπακουουσιν verb - present active indicative - third person

hupakouo hoop-ak-oo'-o: to hear under (as a subordinate), i.e. to listen attentively; by implication, to heed or conform to a command or authority -- hearken, be obedient to, obey.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:26 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
they sailed	κατέπλευσαν (katepleusan)	2668: to sail down	from kata and pleó
to the country	χώραν (chōran)	5561: a space, place, land	a prim. word
of the Gerasenes,		1086: Gerasene, of Gerasa, a city E. of the Jordan	of uncertain origin
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis

is opposite	ἀντιπέρα (antipera)	495: on the opposite side	from anti and peran
Galilee.	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεπλευσαν **verb - aorist active indicative - third person**

katapleo kat-ap-leh'-o: to sail down upon a place, i.e. to land at -- arrive.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωραν **noun - accusative singular feminine**

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαδαρηνων **adjective - genitive plural masculine**

Gadarenos gad-ar-ay-nos': a Gadarene or inhabitant of Gadara -- Gadarene.

ητις **relative pronoun - nominative singular feminine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

αντιπεραν **adverb**

antiperan an-tee-per'-an: on the opposite side -- over against.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**
Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

Luke 8:27 .

.	Greek	Strong's	Origin
And when He came	ἐξελθόντι (exelthonti)	1831: to go or come out of	from ek and erchomai
out onto	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the land,	γῆν (gēn)	1093: the earth, land	a prim. word
He was met	ὑπήντησεν (upēntēsen)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
by a man	άνήρ (anēr)	435: a man	a prim. word
from the city	πόλεως (poleōs)	4172: a city	a prim. word
who was possessed	ἔχων (echōn)	2192: to have, hold	a prim. verb
with demons;	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
and who had not put	ἐνεδύσατο (enedusato)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on any clothing	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
for a long	ἱκανῶ (ikanō)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
time,	χρόνῳ (chronō)	5550: time	a prim. word

and was not living	ἔμεινεν (emenen)	3306: to stay, abide, remain	a prim. verb
in a house,	οἰκία (oikia)	3614: a house, dwelling	from oikos
but in the tombs.	μνήμασιν (mnēmasin)	3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)

KJV Lexicon

ἐξελθοντι **verb - second aorist active participle - dative singular masculine**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

υπηντησεν **verb - aorist active indicative - third person singular**

hupantao **hoop-an-tah'-o**: to go opposite (meet) under (quietly), i.e. to encounter, fall in with -- (go to) meet.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

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)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως noun - genitive singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

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.

ειχεν verb - imperfect active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

δαιμονια noun - accusative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

χρονων noun - genitive plural masculine

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ικανων adjective - genitive plural masculine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιματιον noun - accusative singular neuter

himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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.

ΕΝΕΔΙΔΥΣΚΕΤΟ **verb - imperfect middle indicative - third person singular**
endidusko **en-did-oos'-ko**: to invest (with a garment) -- clothe in, wear.

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.

οἰκία **noun - dative singular feminine**
oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

οὐκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔμμεν **verb - imperfect 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.

ἀλλ **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

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.

μνημασιν **noun - dative plural neuter**
mnema **mnay'-mah**: a memorial, i.e. sepulchral monument (burial-place) -- grave, sepulchre, tomb.

Luke 8:28 .

.	Greek	Strong's	Origin
Seeing		3708: to see, perceive, attend to	a prim. verb
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also	of Hebrew origin Yehoshua

		three other Isr.	
he cried	ἀνακράξας (anakraxas)	349: to cry out	from ana and krazó
out and fell before	προσέπεσεν (prosepesen)	4363: to fall upon, fall prostrate before	from pros and piptó
Him, and said		3004: to say	a prim. verb
in a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
business do we have with each other, Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Son	υἱὲ (uie)	5207: a son	a prim. word
of the Most High	ὑψίστου (upsistou)	5310: highest, most high	superl. akin to hupsi- (on high)
God?	θεοῦ (theou)	2316: God, a god	of uncertain origin
I beg	δέομαι (deomai)	1189a: to want, entreat	a form of deó
You, do not torment me."	βασανίσης (basanisēs)	928: to torture	from basanos

KJV Lexicon

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανακραξας **verb - aorist active participle - nominative singular masculine**

anakrazo **an-ak-rad'-zo:** to scream up (aloud) -- cry out.

προσεπεσεν **verb - second aorist active indicative - third person singular**

prospipto **pros-pip'-to:** to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm) -- beat upon, fall (down) at (before).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φωνη **noun - dative singular feminine**

phone **fo-nay':** a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as:** big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τι **interrogative pronoun - nominative singular neuter**

tis **tis:** an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εμοι personal pronoun - first person dative singular
emoi em-oy': to me -- I, me, mine, my.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

ιησου noun - vocative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

υιε noun - vocative singular masculine
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υψιστου adjective - genitive singular masculine
hupsistos hoop'-sis-tos: highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

δεομαι verb - present middle or passive deponent indicative - first person singular
deomai deh'-om-ahce: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

βασανισης verb - aorist active subjunctive - second person singular

basanizo **bas-an-id'-zo**: to torture -- pain, toil, torment, toss, vex.

Luke 8:29 .

.	Greek	Strong's	Origin
For He had commanded	παρήγγελλεν (parēngellen)	3853: to transmit a message, to order	from para and aggeló
the unclean	ἀκαθάρτω (akathartō)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit	πνεύματι (pneumati)	4151: wind, spirit	from pneó
to come	ἐξελθεῖν (exelthein)	1831: to go or come out of	from ek and erchomai
out of the man.	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
For it had seized	συνηρπάκει (sunērpakei)	4884: to seize and carry away	from sun and harpazó
him many	πολλοῖς (pollois)	4183: much, many	a prim. word
times;	χρόνοις (chronois)	5550: time	a prim. word
and he was bound	ἐδεσμεύετο (edesmeueto)	1195: to bind together, to fetter	from desmos
with chains	άλύσεσιν (alusesin)	254: a chain	of uncertain origin
and shackles	πέδαις (pedais)	3976: a fetter, shackle	from peza (the instep)
and kept under guard,	φυλασσόμενος (phulassomenos)	5442: to guard, watch	from a root phulak-
and [yet] he would break	διαρρήσων (diarrēssōn)	1284: to tear asunder	from dia and rhégnumi
his bonds	δεσμὰ (desma)	1199: a band, bond	from deó

and be driven	ἡλάνετο (ēlauneto)	1643: to drive or push (as wind, oars, or demoniacal power)	a prim. verb
by the demon	δαμονίου (daimoniou)	1140: an evil spirit, a demon	from daimón
into the desert.	ἐρήμους (erēmous)	2048: solitary, desolate	a prim. word

KJV Lexicon

παρηγγειλεν **verb - aorist active indicative - third person singular**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι **noun - dative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

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.

ακαθαρτω **adjective - dative singular neuter**

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

εξελθειν **verb - second aorist active middle or passive deponent**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

πολλοις **adjective - dative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

χρονοις **noun - dative plural masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

συνηρπακει **verb - pluperfect active indicative - third person singular**

sunarpazo **soon-ar-pad'-zo**: to snatch together, i.e. seize -- catch.

αυτον **personal pronoun - accusative 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

εδεσμειτο **verb - imperfect passive indicative - third person singular**

desmeo **des-meh'-o**: to tie, i.e. shackle -- bind.

αλυσεισιν **noun - dative plural feminine**

halusis **hal'-oo-sis**: a fetter or manacle -- bonds, chain.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πεδαις **noun - dative plural feminine**

pede **ped'-ay**: a shackle for the feet -- fetter.

φυλασσομενος **verb - present passive participle - nominative singular masculine**

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

διαρρησων **verb - present active participle - nominative singular masculine**
diarrhesso **dee-ar-hrayce'-so**: to tear asunder -- break, rend.

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.

δεσμα **noun - accusative plural neuter**
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.

ηλαινετο **verb - imperfect passive indicative - third person singular**
elauno **el-ow'-no**: to push (as wind, oars or demonical power) -- carry, drive, row.

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.

δαιμονος **noun - genitive singular masculine**
daimon **dah'-ee-mown**: a d?mon or supernatural spirit (of a bad nature) -- devil.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημους **adjective - accusative plural feminine**
eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

Luke 8:30 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

asked	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaó
him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is your name?"	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
And he said,		3004: to say	a prim. verb
"Legion";	λεγιών (legiōn)	3003: a legion	of Latin origin
for many	πολλὰ (polla)	4183: much, many	a prim. word
demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
had entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
him.			

KJV Lexicon

ἐπηρώτησεν **verb - aorist active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ονομα noun - nominative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

λεγεων noun - nominative singular masculine

legion leg-eh-ohn': a legion, i.e. Roman regiment (figuratively) -- legion.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δαιμονια noun - nominative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

πολλα adjective - nominative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

εισηλθεν verb - second aorist active indicative - third person singular

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:31 .

.	Greek	Strong's	Origin
They were imploring	παρεκάλουν (parekaloun)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him not to command	ἐπιτάξει (epitaxē)	2004: to arrange upon, i.e. to command	from epi and tassó
them to go away	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
into the abyss.	ἄβυσσον (abusson)	12: boundless, bottomless	from alpha (as a neg. prefix) and bussos = buthos

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεκαλει **verb - imperfect active indicative - third person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

επιταξη verb - aorist active subjunctive - third person singular

epitasso ep-ee-tas'-so: to arrange upon, i.e. order -- charge, command, injoin.

αυτοις personal pronoun - dative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβυσσον noun - accusative singular feminine

abussos ab'-us-sos: depthless, i.e. (specially) (infernally) abyss -- deep, (bottomless) pit.

απελθειν verb - second aorist active middle or passive deponent

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

Luke 8:32 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was a herd	ἀγέλη (agelē)	34: a herd	from agó
of many	ἱκανῶν (ikanōn)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
swine	χοίρων (choirōn)	5519: a swine	a prim. word

feeding	βοσκομένη (boskomenē)	1006: to feed	from the root bot-
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
on the mountain;	ὄρει (orei)	3735: a mountain	a prim. word
and [the demons] implored	παρεκάλεσαν (parekalesan)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him to permit	ἐπιτρέψῃ (epitrepsē)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
them to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the swine. And He gave them permission.	ἐπέτρεψεν (epetrepsen)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐκεῖ **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

αγέλη **noun - nominative singular feminine**

agele **ag-el'-ay**: a drove -- herd.

χοίρων **noun - genitive plural masculine**

choiros **khoy'-ros**: a hog -- swine.

ικανών **adjective - genitive plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

βοσκομενων verb - present passive participle - genitive plural masculine
bosko bos'-ko: to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

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).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεκαλουν verb - imperfect active indicative - third person
parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

επιτρεψη verb - aorist active subjunctive - third person singular
epitrepo ep-ee-trep'-o: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

αυτοις personal pronoun - dative plural neuter
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

εισελθειν verb - second aorist active middle or passive deponent
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΕΤΡΕΨΕΝ verb - aorist active indicative - third person singular

epitrepo ep-ee-trep'-o: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

αυτοις personal pronoun - dative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:33 .

.	Greek	Strong's	Origin
And the demons	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
came	ἐξελθόντα (exelthonta)	1831: to go or come out of	from ek and erchomai
out of the man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
and entered	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
the swine;	χοίρους (choirous)	5519: a swine	a prim. word
and the herd	ἀγέλη (agelē)	34: a herd	from agó
rushed	ὄρμησεν (ōrmēsen)	3729: to set in motion, to hasten on	from hormé
down	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the steep bank	κρημνοῦ (krēmnu)	2911: a steep bank	from kremannumi
into the lake	λίμνην (limnēn)	3041: a lake	of uncertain origin
and was drowned.	ἀπεπνίγη	638: to choke	from apo and pnigó

(apepnigē)

KJV Lexicon

ἐξελθοντα **verb - second aorist active participle - nominative plural neuter**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαίμονια **noun - nominative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

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.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εισηλθον **verb - second aorist active indicative - third person**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χοιρους **noun - accusative plural masculine**

choiros **khoy'-ros**: a hog -- swine.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωρμησεν **verb - aorist active indicative - third person singular**

hormao **hor-mah'-o**: to start, spur or urge on, i.e. (reflexively) to dash or plunge -- run (violently), rush.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγελη **noun - nominative singular feminine**

agele **ag-el'-ay**: a drove -- herd.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρημνου **noun - genitive singular masculine**

kremnos **krame-nos'**: overhanging, i.e. a precipice -- steep place.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιμνην **noun - accusative singular feminine**

limne **lim'-nay**: a pond (large or small) -- lake.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεπνιγη **verb - second aorist passive indicative - third person singular**

apopnigo **ap-op-nee'-go**: to stifle (by drowning or overgrowth) -- choke.

Luke 8:34 .

■			
.	Greek	Strong's	Origin

When the herdsmen	βόσκοντες (boskontes)	1006: to feed	from the root bot-
saw		3708: to see, perceive, attend to	a prim. verb
what had happened,	γεγονός (gegonos)	1096: to come into being, to happen, to become	from a prim. root gen-
they ran away	ἔφυγον (ephugon)	5343: to flee	a prim. verb
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
it in the city	πόλιν (polin)	4172: a city	a prim. word
and [out] in the country.	ἀγρούς (agrous)	68: a field, the country	a prim. word

KJV Lexicon

ἰδόντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

βοσκοντες **verb - present active participle - nominative plural masculine**

bosko **bos'-ko:** to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

το **definite article - accusative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγενημενον **verb - perfect passive participle - accusative singular neuter**

ginomai **ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into

being), used with great latitude (literal, figurative, intensive, etc.)

εφυγον verb - second aorist active indicative - third person

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηγγειλαν verb - aorist active indicative - third person

apaggello ap-ang-el'-lo: to announce -- bring word (again), declare, report, shew (again), tell.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγρους noun - accusative plural masculine

agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

Luke 8:35 .

.	Greek	Strong's	Origin
[The people] went	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai

out to see		3708: to see, perceive, attend to	a prim. verb
what had happened;	γεγονὸς (gegonos)	1096: to come into being, to happen, to become	from a prim. root gen-
and they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and found	εὑρον (euron)	2147: to find	a prim. verb
the man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
from whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the demons	δαίμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
had gone	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out, sitting down	καθήμενον (kathēmenon)	2521: to be seated	from kata and hēmai (to sit)
at the feet	πόδας (podas)	4228: a foot	a prim. word
of Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
clothed	ἱματισμένον (imatismenon)	2439: to clothe	from himation
and in his right mind;	σωφρονοῦντα (sōphronounta)	4993: to be of sound mind, i.e. to be temperate	from sóphrón
and they became frightened.	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos

KJV Lexicon

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιδειν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγονος **verb - second perfect active participle - accusative singular neuter**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

καθημενον verb - present middle or passive deponent participle - accusative singular masculine
kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπον noun - accusative singular masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αφ preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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.

δαιμονια noun - nominative plural neuter
daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εξεληλυθει verb - pluperfect 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.

ιματισμενον verb - perfect passive participle - accusative singular masculine
himatizo him-at-id'-zo: to dress -- clothe.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωφρονουντα verb - present active participle - accusative singular masculine
sophroneo so-fron-eh'-o: to be of sound mind, i.e. sane, (figuratively) moderate -- be in right mind, be sober (minded), soberly.

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.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφοβηθησαν verb - aorist passive deponent indicative - third person

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

Luke 8:36 .

.	Greek	Strong's	Origin
Those	οἱ (oi)	3588: the	the def. art.
who had seen		3708: to see, perceive, attend to	a prim. verb
it reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
to them how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
the man who was demon-possessed	δαμονισθείς (daimonistheis)	1139: to be possessed by a demon	from daimón
had been made well.	ἐσώθη (esōthē)	4982: to save	from sós (safe, well)

KJV Lexicon

απηγγειλαν **verb - aorist active indicative - third person**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

πως **adverb**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

εσωθη **verb - aorist passive indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονισθεις **verb - aorist passive deponent participle - nominative singular masculine**

daimonizomai **dahee-mon-id'-zom-ahee**: to be exercised by a d?mon -- have a (be vexed with, be possessed with) devil(-s).

Luke 8:37 .

.	Greek	Strong's	Origin
And all	ἅπαν (apan)	537a: all, the whole	from alpha (as a cop. prefix) and pas
the people	πλῆθος	4128: a great number	from pléthó (to be full)

	(plēthos)		
of the country	περιχώρου (perichōrou)	4066: neighboring	from peri and chóra
of the Gerasenes		1086: Gerasene, of Gerasa, a city E. of the Jordan	of uncertain origin
and the surrounding district		4066: neighboring	from peri and chóra
asked	ἠρώτησεν (ērōtēsen)	2065: to ask, question	akin to eromai (to ask)
Him to leave	ἀπελθεῖν (apelthein)	565: to go away, go after	from apo and erchomai
them, for they were gripped	συνείχοντο (suneichonto)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
with great	μεγάλῳ (megalō)	3173: great	a prim. word
fear;	φόβῳ (phobō)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
and He got	ἐμβὰς (embas)	1684: to walk on, to step into, i.e. embark	from en and the same as basis
into a boat	πλοῖον (ploion)	4143: a boat	from pleó
and returned.	ὑπέστρεψεν (upestrepse)	5290: to turn back, return	from hupo and strephó

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

ἠρωτησαν **verb - aorist active indicative - third person**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απαν **adjective - nominative singular neuter**

hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - nominative singular neuter**

plethos **play'-thos**: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περιχωρου **adjective - genitive singular feminine**

perichoros **per-ikh'-o-ros**: around the region, i.e. circumjacent -- country (round) about, region (that lieth) round about.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαδαρηνων **adjective - genitive plural masculine**

Gadarenos **gad-ar-ay-nos'**: a Gadarene or inhabitant of Gadara -- Gadarene.

απελθειν **verb - second aorist active middle or passive deponent**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων **personal pronoun - genitive plural neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

φοβω noun - dative singular masculine phobos fob'-os: alarm or fright -- be afraid, + exceedingly, fear, terror.
μεγαλω adjective - dative 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.
συνειχοντο verb - imperfect passive indicative - third person sunecho soon-ekh'-o: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy
αυτος personal pronoun - nominative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
εμβας verb - second aorist active participle - nominative singular masculine embaino em-ba'-hee-no: to walk on, i.e. embark (aboard a vessel), reach (a pool) -- come (get) into, enter (into), go (up) into, step in, take ship.
εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πλοιον noun - accusative singular neuter plouion ploy'-on: a sailer, i.e. vessel -- ship(-ing).
υπεστρεψεν verb - aorist active indicative - third person singular hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

Luke 8:38 .

.	Greek	Strong's	Origin
But the man	ἀνὴρ (anēr)	435: a man	a prim. word
from whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

the demons	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
had gone	ἐξεληλύθει (exelēluthēi)	1831: to go or come out of	from ek and erchomai
out was begging	ἐδεῖτο (edeito)	1189a: to want, entreat	a form of deó
Him that he might accompany		1510: I exist, I am	a prol. form of a prim. and defective verb
Him; but He sent him away,	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó
saying,	λέγων (legōn)	3004: to say	a prim. verb

KJV Lexicon

εδεετο **verb - imperfect middle or passive deponent indicative - third person singular**

deomai **deh'-om-ahēe**: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive 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.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αφ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

εξεληλυθει verb - pluperfect 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.

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.

δαιμονια noun - nominative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απελευσεν verb - aorist active indicative - third person singular

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Luke 8:39 .

.	Greek	Strong's	Origin
"Return	ὑπόστρεφε (upostrephe)	5290: to turn back, return	from hupo and strephó
to your house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
and describe	διηγοῦ (diēgou)	1334: to relate fully	from dia and hégeomai
what	ὅσα (osa)	3745: how much, how many	from hos,
great things	ὅσα (osa)	3745: how much, how many	from hos,
God	θεός (theos)	2316: God, a god	of uncertain origin
has done	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
for you." So	καὶ (kai)	2532: and, even, also	a prim. conjunction
he went away,	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
proclaiming	κηρύσσων (kērussōn)	2784: to be a herald, proclaim	of uncertain origin
throughout	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
the whole	ὅλην (olēn)	3650: whole, complete	a prim. word
city	πόλιν (polin)	4172: a city	a prim. word
what great things		3745: how much, how many	from hos,
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

had done

ἐποίησεν
(epoiēsen)

4160: to make, do

a prim. word

for him.

KJV Lexicon

υποστρεφε **verb - present active imperative - second person singular**

hupostrepho **hoop-os-tref'-o:** to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον **noun - accusative singular masculine**

oikos **oy'-kos:** a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

σου **personal pronoun - second person genitive singular**

sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διηγου **verb - present middle or passive deponent imperative - second person singular**

diegeomai **dee-ayg-eh'-om-ahee:** to relate fully -- declare, shew, tell.

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os:** as (much, great, long, etc.) as

εποίησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o:** to make or do (in a very wide application, more or less direct)

σοι **personal pronoun - second person dative singular**

soi **soy:** to thee -- thee, thine own, thou, thy.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν **verb - second aorist active indicative - third person singular**

aperchomai **ap-erkh'-om-ahēe**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ολην **adjective - accusative singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

κηρυσσων **verb - present active participle - nominative singular masculine**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

οσα **correlative pronoun - accusative plural neuter**

hosos **hos'-os**: as (much, great, long, etc.) as

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**
iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 8:40 .

.	Greek	Strong's	Origin
And as Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
returned,	ὑποστρέφειν (upostrephein)	5290: to turn back, return	from hupo and strephó
the people	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
welcomed	ἀπεδέξατο (apedexato)	588: to accept gladly, welcome	from apo and dechomai
Him, for they had all	πάντες (pantes)	3956: all, every	a prim. word
been		1510: I exist, I am	a prol. form of a prim. and defective verb
waiting	προσδοκῶντες (prosdokōntes)	4328: to await, expect	from pros and dokeuó (to watch)
for Him.			

KJV Lexicon

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**
ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν preposition
en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποστρεψαι verb - aorist active middle or passive deponent
hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

απεδεξατο verb - aorist middle deponent indicative - third person singular
apodechomai ap-od-ekh'-om-ahee: to take fully, i.e. welcome (persons), approve (things) -- accept, receive (gladly).

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος noun - nominative singular masculine
ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ησαν verb - imperfect indicative - third person
en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

παντες adjective - nominative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

προσδοκωντες verb - present active participle - nominative plural masculine
prosdokao pros-dok-ah'-o: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

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

Luke 8:41 .

.	Greek	Strong's	Origin
And there came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
a man	ἄνθρωπος (anēr)	435: a man	a prim. word
named	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Jairus,	Ἰαῖρος (iaios)	2383: Jairus, the ruler of a synagogue in Pal.	of Hebrew origin Yair
and he was an official	ἄρχων (archōn)	758: ruler, chief	pres. part. of archó
of the synagogue;	συναγωγῆς (sunagōgēs)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and he fell	πεσὼν (pesōn)	4098: to fall	from a redupl. of the prim. root pet
at Jesus'	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
feet,	πόδας (podas)	4228: a foot	a prim. word
and [began] to implore	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
Him to come	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
to his house;	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ω **relative pronoun - dative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ονομα **noun - nominative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ιαειρος **noun - nominative singular masculine**

laeiros **ee-ah'-i-ros**: Jairus (i.e. Jair), an Israelite -- Jairus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

αρχων **noun - nominative singular masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγης **noun - genitive singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation,

synagogue.

υπηρχεν verb - imperfect active indicative - third person singular

huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πεσων verb - second aorist active participle - nominative singular masculine

pipto pip'-to, : to fall -- fail, fall (down), light on.

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.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

παρεκαλει verb - imperfect active indicative - third person singular

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εισελθειν verb - second aorist active middle or passive deponent

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

τον definite article - accusative singular masculine

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 - 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

Luke 8:42 .

.	Greek	Strong's	Origin
for he had		1510: I exist, I am	a prol. form of a prim. and defective verb
an only	μονογενής (monogenēs)	3439: only begotten	from monos and genos
daughter,	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
about	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
years	ἐτῶν (etōn)	2094: a year	a prim. word
old, and she was dying.	ἀπέθνησκεν (apethnēsken)	599: to die	from apo and thnēskó
But as He went,	ὑπάγειν (upagein)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were pressing against	συνέπνιγον (sunepnigon)	4846: to choke	from sun and pnigó
Him.			

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.

θυγατηρ **noun - nominative singular feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

μονογενης **adjective - nominative singular feminine**

monogenes **mon-og-en-ace'**: only-born, i.e. sole -- only (begotten, child).

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.

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

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

ετων **noun - genitive plural neuter**

etos **et'-os**: a year -- year.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτη **demonstrative 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

απεθνησκειν **verb - imperfect active indicative - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

υπαγειν **verb - present active infinitive**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοι **noun - nominative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

συνεπιγιγον **verb - imperfect active indicative - third person**

sumpnigo **soom-pnee'-go**: to strangle completely, i.e. (literally) to drown, or (figuratively) to crowd -- choke, throng.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:43 .

.	Greek	Strong's	Origin
And a woman	γυνή (gunē)	1135: a woman	a prim. word
who had	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
a hemorrhage	ῥύσει (rusei)	4511: a flowing	from rheó
for twelve	δώδεκα	1427: two and ten, i.e. twelve	from duo and deka

years,	(dōdeka) ἐτῶν (etōn)	2094: a year	a prim. word
and could	ἰσχυσεῖν (ischusen)	2480: to be strong, have power	from ischus
not be healed	θεραπευθῆναι (therapeuthēnai)	2323: to serve, cure	from therapōn
by anyone,	οὐδενὸς (oudenos)	3762: no one, none	from oude and heis

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυνή noun - nominative singular feminine

gunē goo-nay': a woman; specially, a wife -- wife, woman.

ουσα verb - present participle - nominative singular feminine

on oan: being -- be, come, have.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ρῦσι noun - dative singular feminine

rhusis hroo'-sis: a flux (of blood) -- issue.

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.

ἀπο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ἔτων noun - genitive plural neuter

etos et'-os: a year -- year.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

ητις relative pronoun - nominative singular feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ιατροις noun - dative plural masculine

iatros ee-at-ros': a physician -- physician.

προσαναλωσασα verb - aorist active participle - nominative singular feminine

prosanalisko pros-an-al-is'-ko: to expend further -- spend.

ολον adjective - accusative singular masculine

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιον noun - accusative singular masculine

bios bee'-os: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

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.

ισχυσεν verb - aorist 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.

υπ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

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.

θεραπευθηναι verb - aorist passive middle or passive deponent

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

Luke 8:44 .

.	Greek	Strong's	Origin
came	προσελθοῦσα (proselthousa)	4334: to approach, to draw near	from pros and erchomai
up behind	ὀπισθεν (opisthen)	3693: behind, after	probably from opis (back)
Him and touched		681: to fasten to, lay hold of	from a prim. root haph-
the fringe	κρασπέδου (kraspedou)	2899: a border, tassel	of uncertain origin
of His cloak,	ἱματίου (imatiou)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
her hemorrhage	ῥύσις (rusis)	4511: a flowing	from rheó
stopped.	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-

KJV Lexicon

προσελθουσα **verb - second aorist active participle - nominative singular feminine**
proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

οπισθεν **adverb**

opisthen op'-is-then: from the rear (as a secure aspect), i.e. at the back (adverb and preposition of place or time) -- after, backside, behind.

ηψατο **verb - aorist middle deponent indicative - third person singular**

haptomai hap'-tom-ahee: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κρασπεδου noun - genitive singular neuter

kraspedon kras'-ped-on: a margin, i.e. (specially), a fringe or tassel -- border, hem.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματιου noun - genitive singular neuter

himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραχρημα adverb

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

εστη verb - second aorist active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρυσις noun - nominative singular feminine

rhusis hroo'-sis: a flux (of blood) -- issue.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιματος noun - genitive singular neuter

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 8:45 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the one who touched		681: to fasten to, lay hold of	from a prim. root haph-
Me?" And while they were all	πάντων (pantōn)	3956: all, every	a prim. word
denying	ἀρνούμενων (arnoumenōn)	720: to deny, say no	of uncertain origin
it, Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,		3004: to say	a prim. verb
"Master,	ἐπιστάτα (epistata)	1988b: a chief, commander	from ephistēmi
the people	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
are crowding	συνέχουσιν (sunechousin)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
and pressing	ἀποθλίβουσιν (apothlibousin)	598: to press hard	from apo and thlibó
in on You."			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αψαμενος **verb - aorist middle passive - nominative singular masculine**

haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

αρνουμενων **verb - present middle or passive deponent participle - genitive plural masculine**

arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος noun - nominative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιστατα noun - vocative singular masculine

epistates **ep-is-tat'-ace**: an appointee over, i.e. commander (teacher) -- master.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοι noun - nominative plural masculine

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

συνεχουσιν verb - present active indicative - third person

sunecho **soon-ekh'-o**: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

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

αποθλιβουσιν verb - present active indicative - third person

apothlibo **ap-oth-lee'-bo**: to crowd (from every side) -- press.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγεις verb - present active indicative - second person singular
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τις interrogative pronoun - nominative singular feminine
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αψαμενος verb - aorist middle passive - nominative singular masculine
haptomai hap'-tom-ahee: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

Luke 8:46 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said,		3004: to say	a prim. verb
"Someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
did touch		681: to fasten to, lay hold of	from a prim. root haph-
Me, for I was aware	ἔγνων (egnōn)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
had gone	ἐξελυθυῖαν (exelēluthuian)	1831: to go or come out of	from ek and erchomai

out of Me."

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ηψατο **verb - aorist middle deponent indicative - third person singular**

haptomai **hap'-tom-ah-ee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

τις **interrogative pronoun - nominative singular feminine**

tis **tis**: some or any person or object

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εγνων **verb - second aorist active indicative - first person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

εξελθουσιν **verb - second aorist active participle - accusative singular feminine**
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.

απ **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μου **personal pronoun - first person genitive singular**
emou **em-oo'**: of me -- me, mine, my.

Luke 8:47 .

.	Greek	Strong's	Origin
When the woman	γυνή (gunē)	1135: a woman	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
that she had not escaped notice,	ἔλαθεν (elathen)	2990: to escape notice	from a prim. root lath-
she came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
trembling	τρέμουσα (tremousa)	5141: to tremble (esp. with fear)	a prim. verb
and fell down before	προσπεσοῦσα (prospesousa)	4363: to fall upon, fall prostrate before	from pros and piptó
Him, and declared	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of all	πάντος (pantos)	3956: all, every	a prim. word
the people	λαοῦ (laou)	2992: the people	a prim. word

the reason	αἰτίαν (aitian)	156: cause, reason	from aiteó
why	δι' (di)	1223: through, on account of, because of	a prim. preposition
she had touched		681: to fasten to, lay hold of	from a prim. root haph-
Him, and how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
she had been immediately	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
healed.	ἰάθη (iathē)	2390: to heal	a prim. verb

KJV Lexicon

ἰδουσα **verb - second aorist active participle - nominative singular feminine**
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune **goo-nay':** a woman; specially, a wife -- wife, woman.

οτι **conjunction**

hoti **hot'-ee:** demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ελαθεν **verb - second aorist active indicative - third person singular**

lanthano **lan-than'-o**: to lie hid; often used adverbially, unwittingly -- be hid, be ignorant of, unawares.

τρεμουσα **verb - present active participle - nominative singular feminine**

tremo **trem'-o**: to tremble or fear -- be afraid, trembling.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσπεσουσα **verb - second aorist active participle - nominative singular feminine**

prospipto **pros-pip'-to**: to fall towards, i.e. (gently) prostrate oneself (in supplication or homage), or (violently) to rush upon (in storm) -- beat upon, fall (down) at (before).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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).

ηψατο **verb - aorist middle deponent indicative - third person singular**

haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

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.

λαου **noun - genitive singular masculine**

laos lah-os': a people -- people.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ιαθη **verb - aorist passive indicative - third person singular**

iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

παραχρημα **adverb**

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

Luke 8:48 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to her, "Daughter,	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithō
has made you well;	σέσωκεν (sesōken)	4982: to save	from sós (safe, well)
go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
in peace."	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θαρσει **verb - present active imperative - second person singular**

tharseo **thar-seh'-o**: to have courage -- be of good cheer (comfort).

θυγατερ **noun - vocative singular feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

σωκεν **verb - perfect active indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

πορευου verb - present middle or passive deponent imperative - second person singular
poreuomai por-yoo'-om-ahē: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ειρηνην noun - accusative singular feminine
eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

Luke 8:49 .

.	Greek	Strong's	Origin
While He was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
came	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
from [the house of] the synagogue official,	ἀρχισυναγώγου (archisunagōgou)	752: ruler of a synagogue	from archó and sunagóge
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Your daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
has died;	τέθνηκεν (tethnēken)	2348: to die	from a prim. root than-
do not trouble	σκύλλε (skulle)	4660: to skin, fig. to trouble	a prim. verb
the Teacher	διδάσκαλον (didaskalon)	1320: an instructor	from didaskó

anymore."

μηκέτι
(mēketi)

3371: no longer, not anymore from mé and eti

KJV Lexicon

ΕΤΙ **adverb**

eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλουντος **verb - present active participle - genitive singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

παρα **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγου **noun - genitive singular masculine**

archisunagogos **ar-khee-soon-ag'-o-gos**: director of the synagogue services -- (chief) ruler of the synagogue.

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τεθνηκεν **verb - perfect active indicative - third person singular**

thnesko **thnay'-sko:** to die -- be dead, die.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυγατηρ **noun - nominative singular feminine**

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

σκυλλε **verb - present active imperative - second person singular**

skullo skool'-lo: to flay, i.e. (figuratively) to harass -- trouble(self).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλον **noun - accusative singular masculine**

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

Luke 8:50 .

.	Greek	Strong's	Origin
But when Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], He answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó

him, "Do not be afraid	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
[any longer]; only	μόνον (monon)	3440: merely	adverb from monos
believe,	πίστευσον (pisteuson)	4100: to believe, entrust	from pistis
and she will be made well."	σωθήσεται (sōthēsetai)	4982: to save	from sós (safe, well)

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ακουσας verb - aorist active participle - nominative singular masculine

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

απεκριθη verb - aorist middle deponent indicative - third person singular

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγων verb - present active participle - nominative singular masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβου verb - present middle or passive deponent imperative - second person singular
phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

μονον adverb
monon mon'-on: merely -- alone, but, only.

πιστευε verb - present active imperative - second person singular
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωθησεται verb - future passive indicative - third person singular
sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Luke 8:51 .

.	Greek	Strong's	Origin
When He came	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
to the house,	οικίαν (oikian)	3614: a house, dwelling	from oikos
He did not allow	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
anyone	τινα (tina)	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
with Him, except		1508: if not	from ei and mé
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name

and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and James,	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób
and the girl's	παιδὸς (paidos)	3816: a child, boy, youth	a prim. word
father	πατέρα (patera)	3962: a father	a prim. word
and mother.	μητέρα (mētera)	3384: mother	a prim. word

KJV Lexicon

εἰθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικίαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀφῆκεν **verb - aorist active indicative - third person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various

applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

εἰσελθεῖν verb - second aorist active middle or passive deponent

eiserchomai ice-er'-khom-ahēe: to enter -- arise, come (in, into), enter in(-to), go in (through).

οὐδὲνα adjective - accusative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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.

πέτρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰωάννην noun - accusative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰακώβον noun - accusative singular masculine

Iakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατέρα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδος **noun - genitive singular feminine**
pais **paheee**: child, maid(-en), (man) servant, son, young man.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητερα **noun - accusative singular feminine**
meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

Luke 8:52 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
they were all	πάντες (pantes)	3956: all, every	a prim. word
weeping	ἐκλαιον (eklaion)	2799: to weep	a prim. verb
and lamenting	ἐκόπτοντο (ekoptonto)	2875: to cut (off), strike, by ext. to mourn	from a prim. root kop-
for her; but He said,		3004: to say	a prim. verb
"Stop	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
weeping,	κλαίετε (klaiete)	2799: to weep	a prim. verb
for she has not died,	ἀπέθανεν (apethanen)	599: to die	from apo and thnέsko
but is asleep."	καθεύδει (katheudei)	2518: to sleep	from kata and heudó (to sleep)

KJV Lexicon

εκλαιον **verb - imperfect active indicative - third person**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκοπτοντο **verb - imperfect middle indicative - third person**

kopto **kop'-to**: to chop; specially, to beat the breast in grief -- cut down, lament, mourn, (be-)wail.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κλαιετε **verb - present active imperative - second person**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

απεθανεν **verb - second aorist active indicative - third person singular**
apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

αλλα **conjunction**
alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

καθευδει **verb - present active indicative - third person singular**
katheudo **kath-yoo'-do**: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

Luke 8:53 .

.	Greek	Strong's	Origin
And they [began] laughing	κατεγέλων (kategelōn)	2606: to deride	from kata and gelaó
at Him, knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that she had died.	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó

KJV Lexicon

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατεγελων **verb - imperfect active indicative - third person**
katagelao **kat-ag-el-ah'-o**: laugh to scorn.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειδοτες **verb - perfect active participle - nominative plural masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απεθανεν verb - second aorist active indicative - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

Luke 8:54 .

.	Greek	Strong's	Origin
He, however,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
took	κρατήσας (kratēsas)	2902: to be strong, rule	from kratos
her by the hand	χειρὸς (cheiros)	5495: the hand	a prim. word
and called,	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Child,	παῖς (pais)	3816: a child, boy, youth	a prim. word
arise!"	ἐγειρε (egeire)	1453: to waken, to raise up	a prim. verb

KJV Lexicon

αυτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκβαλων verb - second aorist active participle - nominative singular masculine
ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

εξω adverb
exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

παντας adjective - accusative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρατησας verb - aorist active participle - nominative singular masculine
krateo krat-eh'-o: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρος noun - genitive singular feminine
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτης personal pronoun - genitive singular feminine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εφωνησεν verb - aorist active indicative - third person singular
phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

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 definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παις noun - nominative singular feminine
pais pahece: child, maid(-en), (man) servant, son, young man.

εγειρου verb - present middle or passive imperative - second person singular
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

Luke 8:55 .

.	Greek	Strong's	Origin
And her spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
returned,	ἐπέστρεψεν (epestrepsen)	1994: to turn, to return	from epi and strephó
and she got	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histémi
up immediately;	παραχρῆμα (parachrēma)	3916: instantly	from para and chréma
and He gave orders	διέταξεν (dietaxen)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
for [something] to be given	δοθῆναι (dothēnai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
her to eat.		2068: to eat	akin to edó (to eat)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπέστρεψεν verb - aorist active indicative - third person singular

epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνεῦμα noun - nominative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αυτης **personal pronoun - genitive singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεστη verb - second aorist active indicative - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

παραχρημα adverb

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαταξεν verb - aorist active indicative - third person singular

diatasso dee-at-as'-so: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

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

δοθηναι verb - aorist passive middle or passive deponent

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

φαγειν verb - second aorist active middle or passive deponent

phago fag'-o: to eat -- eat, meat.

Luke 8:56 .

.	Greek	Strong's	Origin
Her parents	γονεῖς (goneis)	1118: a parent	from ginomai
were amazed;	ἐξέστησαν (exestēsan)	1839: to displace, to stand aside from	from ek and histēmi
but He instructed	παρήγγειλεν (parēngeilen)	3853: to transmit a message, to order	from para and aggelō

them to tell		3004: to say	a prim. verb
no one	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis
what had happened.	γεγονός (gegonos)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεστησαν **verb - second aorist active indicative - third person**

existemi **ex-is'-tay-mee**: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονεις **noun - nominative plural masculine**

goneus **gon-yooce'**: a parent -- parent.

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

ο **definite article - nominative singular masculine**

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).

παρηγγειλεν **verb - aorist active indicative - third person singular**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηδενὶ **adjective - dative singular masculine**

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

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.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγονος **verb - second perfect active participle - accusative singular neuter**

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Luke 9:1 .

.	Greek	Strong's	Origin
And He called	Συγκαλεσάμενος (sunkalesamenos)	4779: to call together	from sun and kaleó
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
together,		4779: to call together	from sun and kaleó
and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
and authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πάντα (panta)	3956: all, every	a prim. word

the demons	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
and to heal	θεραπεύειν (therapeuein)	2323: to serve, cure	from therapón
diseases.	νόσους (nosous)	3554: disease, sickness	a prim. word

KJV Lexicon

συγκαλεσάμενος **verb - aorist middle passive - nominative singular masculine**
sugkaleo **soong-kal-eh'-o**: to convoke -- call together.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

εδωκεν **verb - aorist active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δυναμιν **noun - accusative singular feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξουσιαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom,

or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ἐπι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πας 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.

δαιμονια noun - accusative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νοσους noun - accusative plural feminine

nosos nos'-os: a malady (rarely figuratively, of moral disability) -- disease, infirmity, sickness.

θεραπευειν verb - present active infinitive

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

Luke 9:2 .

.	Greek	Strong's	Origin
And He sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
them out to proclaim	κηρύσσειν (kērussein)	2784: to be a herald, proclaim	of uncertain origin
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

and to perform
healing.

ἰᾶσθαι
(iasthai)

2390: to heal

a prim. verb

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀποστείλεν **verb - aorist active indicative - third person singular**

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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

κηρυσσεῖν **verb - present active infinitive**

kerusso kay-roos'-so: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

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.

βασίλειαν **noun - accusative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

τοῦ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰασθαι **verb - present middle or passive deponent infinitive**

iaomai **ee-ah'-om-ahee**: to cure -- heal, make 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.

ασθενουντας **verb - present active participle - accusative plural masculine**

astheneo **as-then-eh'-o**: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

Luke 9:3 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Take	αἶρετε (airete)	142: to raise, take up, lift	a prim. verb
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
for [your] journey,	ὁδόν (odon)	3598: a way, road	a prim. word
neither	μήτε (mēte)	3383: neither, nor	from mé and te
a staff,	ῥάβδον (rabdon)	4464: a staff, rod	a prim. word
nor	μήτε (mēte)	3383: neither, nor	from mé and te
a bag,	πήραν (pēran)	4082: a leather pouch	a prim. word
nor	μήτε (mēte)	3383: neither, nor	from mé and te
bread,	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
nor	μήτε (mēte)	3383: neither, nor	from mé and te
money;	ἀργύριον	694: silvery, by ext. a piece of	from arguros

	(argurion)	silver	
and do not [even] have	ἔχειν (echein)	2192: to have, hold	a prim. verb
two	δύο (duo)	1417: two	a primary number
tunics	χιτῶνας (chitōnas)	5509: a tunic	of Semitic origin, cf. kethoneth
apiece.		303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb

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

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αὐτοὺς personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αἶρετε verb - present active imperative - second person

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

ραβδους **noun - accusative plural feminine**

rhabdos **hrab'-dos**: a stick or wand (as a cudgel, a cane or a baton of royalty) -- rod, sceptre, staff.

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

πηραν **noun - accusative singular feminine**

pera **pay'-rah**: a wallet or leather pouch for food -- scrip.

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

αρτον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

αργυριον **noun - accusative singular neuter**

argurion **ar-goo'-ree-on**: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

μητε **conjunction**

mete **may'-teh**: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

ανα **preposition**

ana **an-ah'**: up; but (by extension) used (distributively) severally, or (locally) at (etc.)

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

χιτωνας **noun - accusative plural masculine**
chiton **khee-tone'**: a tunic or shirt -- clothes, coat, garment.

ΕΧΕΙΝ **verb - present active infinitive**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Luke 9:4 .

.	Greek	Strong's	Origin
"Whatever	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
you enter,	εἰσέλθητε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
stay	μένετε (menete)	3306: to stay, abide, remain	a prim. verb
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
until	καὶ (kai)	2532: and, even, also	a prim. conjunction
you leave	ἐξέρχεσθε (exerchesthe)	1831: to go or come out of	from ek and erchomai
that city.		1563: there, by ext. to there	of uncertain derivation

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

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

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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

οικιαν noun - accusative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

εισελθῃτε verb - second aorist active subjunctive - second person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

μενετε verb - present active imperative - second person

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκειθεν adverb

ekeithen ek-i'-then: thence -- from that place, (from) thence, there.

εξερχεσθε verb - present middle or passive deponent imperative - second person

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Luke 9:5 .

.	Greek	Strong's	Origin
"And as for those who do not receive	δέχονται (dechōntai)	1209: to receive	a prim. verb
you, as you go	ἐξερχόμενοι (exerchomenoi)	1831: to go or come out of	from ek and erchomai
out from that city,	πόλεως (poleōs)	4172: a city	a prim. word

shake	ἀποτινάσσετε (apotinassete)	660: to shake off	from apo and tinassó (to shake, brandish)
the dust	κονιορτὸν (koniorton)	2868: dust	from the same as koniaó and ornumi (to stir up)
off		660: to shake off	from apo and tinassó (to shake, brandish)
your feet	ποδῶν (podōn)	4228: a foot	a prim. word
as a testimony	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
against	ἐπ' (ep)	1909: on, upon	a prim. preposition
them."			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οσοι **correlative pronoun - nominative plural masculine**

hosos hos'-os: as (much, great, long, etc.) as

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δεξωνται **verb - aorist middle deponent subjunctive - third person**

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εξερχομενοι **verb - present middle or passive deponent 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.

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.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εκεινης **demonstrative pronoun - genitive singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

κονιορτον **noun - accusative singular masculine**

koniortos **kon-ee-or-tos'**: pulverulence (as blown about) -- dust.

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.

ποδων **noun - genitive 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).

αποτιναξατε **verb - aorist active middle - second person**

apotinasso **ap-ot-in-as'-so**: to brush off -- shake off.

εις 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.

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.

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

Luke 9:6 .

.	Greek	Strong's	Origin
Departing,	ἐξερχόμενοι (exerchomenoi)	1831: to go or come out of	from ek and erchomai
they [began] going throughout	διήρχοντο (diērchonto)	1330: to go through, go about, to spread	from dia and erchomai
the villages,	κώμας (kōmas)	2968: a village	a prim. word
preaching the gospel	εὐαγγελιζόμενοι (euangelizomenoi)	2097: to announce good news	from eu and aggelos
and healing	θεραπεύοντες (therapeuontes)	2323: to serve, cure	from therapón
everywhere.	πανταχοῦ (pantachou)	3837: everywhere	from a presumed derivation of pas

KJV Lexicon

εξερχομενοι **verb - present middle or passive deponent 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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διηρχοντο **verb - imperfect middle or passive deponent indicative - third person**

dierchomai **dee-er'-khom-ahee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωμας **noun - accusative plural feminine**

kome **ko'-may**: a hamlet (as if laid down) -- town, village.

ευαγγελιζομενοι **verb - present middle passive - 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).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεραπευοντες **verb - present active participle - nominative plural masculine**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

πανταχου **adverb**

pantachou **pan-takh-oo'**: universally -- in all places, everywhere.

Luke 9:7 .

.	Greek	Strong's	Origin
Now	ὁὐ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word

Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hērós (hero) and a patronymic suff.
the tetrarch		5068a: a tetrarch (the governor of a fourth part of a region)	from tessares and archó
heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
of all	πάντα (panta)	3956: all, every	a prim. word
that was happening;	γινόμενα (ginomena)	1096: to come into being, to happen, to become	from a prim. root gen-
and he was greatly perplexed,	διηπόρει (diēporei)	1280: to be greatly perplexed or at a loss	from dia and aporeó
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
it was said	λέγεσθαι (legesthai)	3004: to say	a prim. verb
by some	τινῶν (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
that John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
had risen	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

ηκουσεν **verb - aorist active indicative - third person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ηρωδης noun - nominative singular masculine

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τετραρχης noun - nominative singular masculine

tetrarches **tet-rar'-khace**: the ruler of a fourth part of a country (tetrarch) -- tetrarch.

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.

γινόμενα verb - present middle or passive deponent participle - accusative plural neuter

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παντα adjective - accusative plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διηπορει verb - imperfect active indicative - third person singular

diaporeo **dee-ap-or-eh'-o**: to be thoroughly nonplussed -- (be in) doubt, be (much) perplexed.

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.

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.

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

ΤΙΝΩΝ indefinite pronoun - genitive plural masculine

tis tis: some or any person or object

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΙΩΑΝΝΗΣ noun - nominative singular masculine

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

εγηνεργει verb - perfect passive indicative - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΝΕΚΡΩΝ adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

Luke 9:8 .

.	Greek	Strong's	Origin
and by some	ΤΙΝΩΝ (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
that Elijah	Ἰλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
had appeared,	ἐφάνη (ephanē)	5316: to bring to light, to cause to appear	from a prim. root
and by others	ἄλλων (allōn)	243: other, another	a prim. word
that one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the prophets	προφήτης	4396: a prophet (an interpreter	from a comp. of pro and phēmi

	(prophētēs)	or forth-teller of the divine will)	
of old	ἀρχαίων (archaiōn)	744: original, ancient	from arché
had risen again.	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histémi

KJV Lexicon

υπο **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τινων **indefinite pronoun - genitive plural masculine**

tis tis: some or any person or object

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηλιας **noun - nominative singular masculine**

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

εφανη **verb - second aorist passive indicative - third person singular**

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

αλλων **adjective - genitive plural masculine**

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προφήτης noun - nominative singular masculine prophetes prof-ay'-tace : a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
εις adjective - nominative singular masculine heis hice : one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.
των definite article - genitive plural masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αρχαίων adjective - genitive plural masculine archaios ar-khah'-yos : original or primeval -- (them of) old (time).
ανέστη verb - second aorist active indicative - third person singular anistemi an-is'-tay-mee : to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

Luke 9:9 .

.	Greek	Strong's	Origin
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
said,		3004: to say	a prim. verb
"I myself	ἐγὼ (egō)	1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
had John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
beheaded;	ἀπεκεφάλισα (apekephalisa)	607: to behead	from apo and kephalé
but who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I hear	ἀκούω (akouō)	191: to hear, listen	from a prim. word mean. hearing
such things?"	τοιαῦτα (toiauta)	5108: such as this, such	from toios (such, such-like) and houtos,
And he kept trying	ἐζήτει (ezētei)	2212: to seek	of uncertain origin
to see		3708: to see, perceive, attend to	a prim. verb
Him.			

KJV Lexicon

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἡρώδης **noun - nominative singular masculine**

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

ἰωάννην **noun - accusative singular masculine**

Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ἐγώ **personal pronoun - first person nominative singular**

ego eg-o': I, me.

ἀπεκεφαλίσα **verb - aorist active indicative - first person singular**

apokephalizo ap-ok-ef-al-id'-zo: to decapitate -- behead.

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.

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

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.

ΠΕΡΙ preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ΟΥ relative pronoun - genitive singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΕΓΩ personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

ΑΚΟΥΩ verb - present active indicative - first person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ΤΟΙΟΥΤΑ demonstrative pronoun - accusative plural neuter

toioutos **toy-oo'-tos**: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

ΚΑΙ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΖΗΤΕΙ verb - imperfect active indicative - third person singular

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ΙΔΕΙΝ verb - second aorist active middle or passive deponent

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ΑΥΤΟΝ personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Luke 9:10 .

.	Greek	Strong's	Origin
When the apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
returned,	ὑποστρέψαντες (upostrepsantes)	5290: to turn back, return	from hupo and strephó
they gave an account	διηγήσαντο (diēgēsanto)	1334: to relate fully	from dia and hégeomai
to Him of all	ὅσα (osa)	3745: how much, how many	from hos,
that they had done.	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
Taking	παραλαβών (paralabōn)	3880: to receive from	from para and lambanó
them with Him, He withdrew	ὑπεχώρησεν (upechōrēsen)	5298: to go back, retire	from hupo and chóreó
by Himself	ἰδίαν (idian)	2398: one's own, distinct	a prim. word
to a city	πόλιν (polin)	4172: a city	a prim. word
called	καλουμένην (kaloumenēn)	2564: to call	a prim. word
Bethsaida.	Βηθσαϊδά (bēthsaida)	966: "house of fish," Bethsaida, the name of two cities on the shore of the Sea of Galilee	of Aramaic origin

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποστρεψαντες **verb - aorist active participle - nominative plural masculine**
hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

οι **definite article - nominative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστολοι **noun - nominative plural masculine**
apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

διηγησαντο **verb - aorist middle deponent indicative - third person**
diegeomai dee-ayg-eh'-om-ahee: to relate fully -- declare, shew, tell.

αυτω **personal pronoun - dative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οσα **correlative pronoun - accusative plural neuter**
hosos hos'-os: as (much, great, long, etc.) as

εποιησαν **verb - aorist active indicative - third person**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραλαβων **verb - second aorist active participle - nominative singular masculine**
paralambano par-al-am-ban'-o: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

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

υπεχωρησεν **verb - aorist active indicative - third person singular**
hupochoreo hoop-okh-o-reh'-o: to vacate down, i.e. retire quietly -- go aside, withdraw self.

κατ **preposition**
kata kat-ah': (prepositionally) down (in place or time), in varied relations

ιδιαν **adjective - accusative singular feminine**
idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ερημον adjective - accusative singular masculine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

πολεως noun - genitive singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

καλουμενης verb - present passive participle - genitive singular feminine

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)).

βηθσαιδαν proper noun

Bethsaida bayth-sahee-dah': fishing-house; Bethsaida, a place in Palestine -- Bethsaida.

Luke 9:11 .

.	Greek	Strong's	Origin
But the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were aware	γνόντες (gnontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of this and followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him; and welcoming	ἀποδεξάμενος (apodexamenos)	588: to accept gladly, welcome	from apo and dechomai
them, He [began] speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
to them about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin

and curing	ἰάτο (iato)	2390: to heal	a prim. verb
those	οἱ (oi)	3588: the	the def. art.
who had	ἔχοντας (echontas)	2192: to have, hold	a prim. verb
need	χρείαν (chreian)	5532: need, business	akin to chraomai
of healing.	θεραπείας (therapeias)	2322: attention, medical service	from therapeuó

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οχλοι **noun - nominative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

γινοντες **verb - second aorist 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)

ηκολουθησαν **verb - aorist active indicative - third person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

δεξαμενος verb - aorist middle deponent participle - nominative singular masculine

dechomai dekh'-om-ahēe: to receive (in various applications, literally or figuratively) -- accept, receive, take.

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

ελαλει verb - imperfect active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

βασιλειας noun - genitive singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

εχοντας verb - present active participle - accusative plural masculine

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

θεραπειας **noun - genitive singular feminine**
therapeia **ther-ap-i'-ah**: attendance (specially, medical, i.e. cure); figuratively and collectively, domestics -- healing, household.

ιατο **verb - imperfect middle or passive deponent indicative - third person singular**
iaomai **ee-ah'-om-ahēe**: to cure -- heal, make whole.

Luke 9:12 .

.	Greek	Strong's	Origin
Now the day	ἡμέρα (ēmera)	2250: day	a prim. word
was ending,	κλίνειν (klinein)	2827: to cause to bend	a prim. verb
and the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
came	προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
and said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Send	ἀπόλυσον (apoluson)	630: to set free, release	from apo and luó
the crowd	ὄχλον (ochlon)	3793: a crowd, multitude, the common people	a prim. word
away,		630: to set free, release	from apo and luó
that they may go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
into the surrounding	κύκλω (kuklō)	2945: around	dat. from kuklos (a circle)
villages	κώμας (kōmas)	2968: a village	a prim. word
and countryside	ἀγροὺς (agrous)	68: a field, the country	a prim. word

and find lodging	καταλύσωσιν (katalusōsin)	2647: to destroy, overthrow	from kata and luó
and get	εὕρωσιν (eurōsin)	2147: to find	a prim. verb
something to eat;	ἐπισιτισμόν (episitismōn)	1979: provisions	from episitizomai (to supply with provisions)
for here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
we are in a desolate	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
place."	τόπῳ (topō)	5117: a place	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.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερα **noun - nominative singular feminine**

hemera **hay-mer'-ah:** age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ηρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahē:** to commence (in order of time) -- (rehearse from the) begin(-ning).

κλινειν **verb - present active infinitive**

klino **kleē'-no:** to slant or slope, i.e. incline or recline -- bow (down), be far spent, lay, turn to flight, wear away.

προσελθοντες **verb - second aorist active participle - nominative plural masculine**

proserchomai **pros-er'-khom-ahē:** to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απολυσον verb - aorist active middle - second person singular

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλον noun - accusative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

απελθοντες verb - second aorist active participle - nominative plural masculine

aperchomai ap-erkh'-om-ah-ee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

κυκλω noun - dative singular masculine

kukloi koo'-klo: i.e. in a circle; i.e. (adverbially) all around -- round about.

κωμας **noun - accusative plural feminine**
kome ko'-may: a hamlet (as if laid down) -- town, village.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγρους **noun - accusative plural masculine**
agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

καταλυσωσιν **verb - aorist active subjunctive - third person**
kataluo kat-al-oo'-o: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρωσιν **verb - second aorist active subjunctive - third person**
heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

επισιτισμον **noun - accusative singular masculine**
episitismos ep-ee-sit-is-mos': a provisioning, i.e. (concretely) food -- victuals.

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ωδε **adverb**
hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

εν **preposition**
en en: in, at, (up-)on, by, etc.

ερημω **adjective - dative singular masculine**
eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

τοπω **noun - dative singular masculine**
topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

εσμεν **verb - present indicative - first person**
esmen es-men': we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

Luke 9:13 .

.	Greek	Strong's	Origin
But He said	εἶπεν (eipan)	3004: to say	a prim. verb
to them, "You give	δότε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them [something] to eat!"		2068: to eat	akin to edó (to eat)
And they said,		3004: to say	a prim. verb
"We have no	οὐκ (ouk)	3756: not, no	a prim. word
more		4183: much, many	a prim. word
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
five	πέντε (pente)	4002: five	a prim. cardinal number
loaves	ἄρτοι (artoi)	740: bread, a loaf	of uncertain origin
and two	δύο (duo)	1417: two	a primary number
fish,	ἰχθύες (ichthues)	2486: a fish	a prim. word
unless	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
perhaps	μήτι (mēti)	3385: can this be? (interrog. particle expecting a neg. answer)	from mé and the neut. of tis
we go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)

and buy	ἀγοράσωμεν (agorasōmen)	59: to buy in the marketplace, purchase	from agora
food	βρώματα (brōmata)	1033: food	from bibróskó
for all	πάντα (panta)	3956: all, every	a prim. word
these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
people."	λαὸν (laon)	2992: the people	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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

δοτε **verb - second aorist active middle - second person**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

φαγειν **verb - second aorist active middle or passive deponent**
phago **fag'-o**: to eat -- eat, meat.

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εισι **verb - present indicative - third person**
eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ημιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

πλειον **adjective - nominative singular neuter - comparative or contracted**
pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

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.

πεντε **numeral (adjective)**
pente **pen'-teh**: five -- five.

αρτοι **noun - nominative plural masculine**
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιχθυες **noun - nominative plural masculine**
ichthus **ikh-thoos'**: a fish -- fish.

δuo **numeral (adjective)**
duo **doo'-o**: two -- both, twain, two.

ει **conditional**
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μητι particle - interrogative

meti may'-tee: whether at all -- not (the particle usually not expressed, except by the form of the question).

πορευθεντες verb - aorist passive deponent participle - nominative plural masculine
poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ημεις personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

αγορασωμεν verb - aorist active subjunctive - first person

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντα adjective - accusative 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.

τουτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

βρωματα noun - accusative plural neuter

broma bro'-mah: food, especially (ceremonially) articles allowed or forbidden by the Jewish law -- meat, victuals.;

Luke 9:14 .

.	Greek	Strong's	Origin
(For there were about	ὥσεϊ (ōsei)	5616: as if, as it were, like	adverb from hós and ei
five thousand	πεντακισχίλιοι (pentakischilioi)	4000: five thousand	a cardinal number from pentakis and chilioi

men.)	ἄνδρες (andres)	435: a man	a prim. word
And He said		3004: to say	a prim. verb
to His disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
"Have them sit down	κατακλίνετε (kataklinete)	2625: to make to lie down	from kata and klinó
[to eat] in groups	κλισίας (klisias)	2828: a place for reclining	from klinó
of about	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
fifty	πεντήκοντα (pentēkonta)	4004: fifty	a cardinal number from pente and a modified form of deka
each."	ἀνά (ana)	303: as a preposition denotes upwards, up, as a prefix denotes up, again, back	a prim. preposition and adverb

KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γὰρ **conjunction**

gar **gar:** assigning a reason (used in argument, explanation or intensification; often with other particles)

ὥσει **adverb**

hosei **ho-si':** as if -- about, as (it had been, it were), like (as).

ἄνδρες **noun - nominative plural masculine**

aner **an'-ayr:** a man (properly as an individual male) -- fellow, husband, man, sir.

πεντακισχίλιοι **adjective - nominative plural masculine**

pentakischilioi **pen-tak-is-khil'-ee-oy:** five times a thousand -- five thousand.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατακλινετε **verb - aorist active middle - second person**
kataklino **kat-ak-lee'-no**: to recline down, i.e. (specially) to take a place at table -- (make) sit down (at meat).

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

κλισιας **noun - accusative plural feminine**
klisia **klee-see'-ah**: reclination, i.e. (concretely and specially), a party at a meal -- company.

ανα **preposition**
ana **an-ah'**: up; but (by extension) used (distributively) severally, or (locally) at (etc.)

πεντηκοντα **numeral (adjective)**
pentekonta **pen-tay'-kon-tah**: fifty -- fifty.

Luke 9:15 .

.	Greek	Strong's	Origin
They did	ἐποίησαν (epoiēsan)	4160: to make, do	a prim. word
so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

and had them all	ἅπαντας (apantas)	537a: all, the whole	from alpha (as a cop. prefix) and pas
sit down.	κατέκλιναν (kateklinan)	2625: to make to lie down	from kata and klinó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εποιησαν verb - aorist active indicative - third person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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

ανεκλιναν verb - aorist active indicative - third person

anaklino an-ak-lee'-no: to lean back -- lay, (make) sit down.

απαντας adjective - accusative plural masculine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

Luke 9:16 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
He took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-

the five	πέντε (pente)	4002: five	a prim. cardinal number
loaves	ἄρτους (artous)	740: bread, a loaf	of uncertain origin
and the two	δύο (duo)	1417: two	a primary number
fish,	ἰχθύας (ichthuas)	2486: a fish	a prim. word
and looking	ἀναβλέψας (anablepsas)	308: to look up, recover sight	from ana and blepó
up to heaven,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
He blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
them, and broke	κατέκλασεν (kateklasen)	2622: to break up	from kata and klaó
[them], and kept giving	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[them] to the disciples	μαθηταῖς (mathētais)	3101: a disciple	from manthanó
to set before	παραθεῖναι (paratheinai)	3908: to place beside, to set before	from para and tithēmi
the people.	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word

KJV Lexicon

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

αρτους **noun - accusative plural masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

ιχθυσ **noun - accusative plural masculine**

ichthus **ikh-thoos'**: a fish -- fish.

αναβλεψας **verb - aorist active participle - nominative singular masculine**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ευλογησεν **verb - aorist active indicative - third person singular**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

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

κατεκλάσεν verb - aorist active indicative - third person singular
kataklaō kat-ak-lah'-o: to break down, i.e. divide -- break.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδίδου verb - imperfect active indicative - third person singular
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοῖς definite article - dative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταῖς noun - dative plural masculine
mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

παρατιθεῖναι verb - aorist passive middle or passive deponent
paratithemi par-at-ith'-ay-mee: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

τῷ definite article - dative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὄχλῳ noun - dative singular masculine
ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

Luke 9:17 .

.	Greek	Strong's	Origin
And they all	πάντες (pantes)	3956: all, every	a prim. word
ate		2068: to eat	akin to edó (to eat)
and were satisfied;	ἐχορτάσθησαν (echortasthēsan)	5526: to feed, fatten, fill, satisfy	from chortos

and the broken pieces	κλασμάτων (klasmatōn)	2801: a broken piece	from klaó
which they had left over	περισεῦσαν (perisseusan)	4052: to be over and above, to abound	from perissos
were picked up, twelve	ἤρθη (ērhē)	142: to raise, take up, lift	a prim. verb
baskets	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
[full].	κόφινοι (kophinoi)	2894: a basket	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

εφαγον verb - second aorist active indicative - third person
phago fag'-o: to eat -- eat, meat.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εχορτασθησαν verb - aorist passive indicative - third person
chortazo khor-tad'-zo: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

παντες adjective - nominative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤρθη **verb - aorist passive indicative - third person singular**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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.

περισσευσαν **verb - aorist active participle - nominative singular neuter**

perisseuo per-is-syoo'-o: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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

κλασμάτων **noun - genitive plural neuter**

klasma klas'-mah: a piece (bit) -- broken, fragment.

κοφῖνοι **noun - nominative plural masculine**

kophinos kof'-ee-nos: a (small) basket -- basket.

δωδεκα **numeral (adjective)**

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

Luke 9:18 .

.	Greek	Strong's	Origin
And it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He was praying	προσευχόμενον (proseuchomenon)	4336: to pray	from pros and euchomai
alone,	μόνας (monas)	3441: alone	a prim. word
the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó
were with Him, and He questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaō

them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Who	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do the people	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
say	λέγουσιν (legousin)	3004: to say	a prim. verb
that I am?"		1510: I exist, I am	a prol. form of a prim. and defective verb

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προσευχομενον verb - present middle or passive deponent participle - accusative singular masculine

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

καταμονας **adverb**

katamonas **kat-am-on'-as**: according to sole places, i.e. (adverbially) separately -- alone.

συνησαν **verb - imperfect indicative - third person**

suneimi **soon'-i-mee**: to be in company with, i.e. present at the time -- be with.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτησεν **verb - aorist active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

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

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.

τινα **interrogative pronoun - accusative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οχλοι **noun - nominative plural masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ειναι **verb - present infinitive**

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Luke 9:19 .

.	Greek	Strong's	Origin
They answered	ἀποκριθέντες (apokrithentes)	611: to answer	from apo and krinó
and said,	εἶπαν (eipan)	3004: to say	a prim. verb
"John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
the Baptist,	βαπτιστήν (baptistēn)	910: a baptizer	from baptizó
and others	ἄλλοι (alloi)	243: other, another	a prim. word
[say] Elijah;	Ἠλίαν (ēlian)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
but others,	ἄλλοι (alloi)	243: other, another	a prim. word
that one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the prophets	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
of old	ἀρχαίων (archaiōn)	744: original, ancient	from arché
has risen again."	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεντες **verb - aorist passive deponent participle - nominative plural masculine**

apokrinomai **ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ιωαννην **noun - accusative singular masculine**

Ioannes **ee-o-an'-nace:** Joannes (i.e. Jochanan), the name of four Israelites -- John.

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτιστην **noun - accusative singular masculine**

Baptistes **bap-tis-tace':** a baptizer, as an epithet of Christ's forerunner -- Baptist.

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).

ηλιαν **noun - accusative singular masculine**

Helias **hay-lee'-as:** Helias (i.e. Elijah), an Israelite -- Elias.

αλλοι **adjective - nominative plural masculine**

allos **al'-los:** else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχαιων adjective - genitive plural masculine

archaios ar-khah'-yos: original or primeval -- (them of) old (time).

ανεστη verb - second aorist active indicative - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

Luke 9:20 .

.	Greek	Strong's	Origin
And He said	λέγετε (lege-te)	3004: to say	a prim. verb
to them, "But who	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
do you say		3004: to say	a prim. verb
that I am?"		1510: I exist, I am	a prol. form of a prim. and defective verb
And Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
answered	αποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb

"The Christ	ΧΡΙΣΤὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
of God."	ΘΕΟῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινα **interrogative pronoun - accusative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

ΛΕΓΕΤΕ **verb - present active indicative - second person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΕΙΝΑΙ **verb - present infinitive**

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond;

by Hebraism to begin to speak (where an address is expected) -- answer.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πेत्रος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

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.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

του definite article - genitive singular masculine

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).

Luke 9:21 .

.	Greek	Strong's	Origin
But He warned	ἐπιτιμήσας (epitimēsas)	2008: to honor, to mete out due measure, hence to censure	from epi and timaó
them and instructed	παρήγγειλεν (parēngeilen)	3853: to transmit a message, to order	from para and aggeló
[them] not to tell	λέγειν (legein)	3004: to say	a prim. verb
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

to anyone,

μηδενὶ
(mēdeni)

3367: no one, nothing

from méde and heis

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).

επιτιμασας **verb - aorist active participle - nominative singular masculine**

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παρηγγειλεν **verb - aorist active indicative - third person singular**

paraggello **par-ang-gel'-lo**: to transmit a message, i.e. (by implication) to enjoin -- (give in) charge, (give) command(-ment), declare.

μηδενι **adjective - dative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ειπειν **verb - second aorist active middle or passive deponent**

epō **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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).

Luke 9:22 .

▪			
.	Greek	Strong's	Origin

saying,		3004: to say	a prim. verb
"The Son	υἱὸν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
must	δεῖ (dei)	1163: it is necessary	a form of deó
suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
many things	πολλά (polla)	4183: much, many	a prim. word
and be rejected	ἀποδοκιμασθῆναι (apodokimasthēnai)	593: to reject	from apo and dokimazó
by the elders	πρεσβυτέρων (presbuterōn)	4245: elder	a cptv. of presbus (an old man)
and chief priests	ἀρχιερέων (archiereōn)	749: high priest	from archó and hiereus
and scribes,	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
and be killed	ἀποκτανθῆναι (apoktanthēnai)	615: to kill	from apo and kteinó (to kill)
and be raised	ἐγερθῆναι (egerthēnai)	1453: to waken, to raise up	a prim. verb
up on the third	τρίτη (tritē)	5154: third	ord. num. from treis
day."	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

ΕΙΠΩΝ **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΔΕΙ **verb - present impersonal active indicative - third person singular**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ΤΟΝ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΙΟΝ **noun - accusative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ΤΟΥ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΝΘΡΩΠΟΥ **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ΠΟΛΛΑ **adjective - accusative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ΠΑΘΕΙΝ **verb - second aorist active middle or passive deponent**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΠΟΔΟΚΙΜΑΣΘΗΝΑΙ **verb - aorist passive middle or passive deponent**

apodokimazo **ap-od-ok-ee-mad'-zo**: to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

ΑΠΟ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΤΩΝ **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερων adjective - genitive plural masculine

presbuteros pres-boo'-ter-os: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρχιερων noun - genitive plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γραμματεων noun - genitive plural masculine

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκτανθηναι verb - aorist passive middle or passive deponent

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτη adjective - dative singular feminine

tritros tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αναστηναι verb - second aorist active middle or passive deponent

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise,

lift up, raise up (again), rise (again), stand up(-right).

Luke 9:23 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to [them] all,	πάντας (pantas)	3956: all, every	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
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
wishes	θέλει (thelei)	2309: to will, wish	a prim. verb
to come	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Me, he must deny	ἄρνησάσθω (arnēsasthō)	720: to deny, say no	of uncertain origin
himself,	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and take	ἁράτω (aratō)	142: to raise, take up, lift	a prim. verb
up his cross	σταυρὸν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histēmi
daily	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
and follow	ἀκολουθεῖτω (akoloutheitō)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)

Me.

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ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

θελει **verb - present active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

οπισω **adverb**

opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

ελθειν **verb - second aorist active middle or passive deponent**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

απαρνησασθω **verb - aorist middle deponent imperative - third person singular**

aparneomai **ap-ar-neh'-om-ahee**: to deny utterly, i.e. disown, abstain -- deny.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιρω verb - aorist active middle - third person singular

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον noun - accusative singular masculine

stauros **stow-ros'**: a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακολουθειτω verb - present active imperative - third person singular

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι personal pronoun - first person dative singular

moi **moy**: to me -- I, me, mine, my.

Luke 9:24 .

.	Greek	Strong's	Origin
"For whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	θέλη (thelē)	2309: to will, wish	a prim. verb
to save	σῶσαι	4982: to save	from sós (safe, well)

	(sōsai)		
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
will lose	ἀπόλεσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
it, but whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
loses	ἀπολέσῃ (apolesē)	622: to destroy, destroy utterly	from apo and same as olethros
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
for My sake,	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
he is the one who will save	σώσει (sōsei)	4982: to save	from sós (safe, well)
it.			

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ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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).

θελη **verb - present active subjunctive - third person singular**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly);

impersonally for the future tense, to be about to; by Hebraism, to delight in

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην **noun - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σωσαι **verb - aorist active middle or passive deponent**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

απολεσει **verb - future active indicative - third person singular**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

απολεση **verb - aorist active subjunctive - third person singular**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην **noun - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ΕΝΕΚΕΝ **adverb**

heneka **hen'-ek-ah:** on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

εμου **personal pronoun - first person genitive singular**

emou **em-oo':** of me -- me, mine, my.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

σωσει **verb - future active indicative - third person singular**

sozo **sode'-zo:** to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 9:25 .

.	Greek	Strong's	Origin
"For what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
profited	ὠφελεῖται (ōpheleítai)	5623: to help, benefit, do good	from ophelos
if he gains	κερδήσας (kerdēsas)	2770: to gain	from kerdos
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
world,	κόσμον (kosmon)	2889: order, the world	a prim. word
and loses	ἀπολέσας (apolesas)	622: to destroy, destroy utterly	from apo and same as olethros
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

forfeits	ζημιωθείς (zēmiōtheis)	2210: to damage, suffer loss	from zémia
himself?	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ωφελείται **verb - present passive indicative - third person singular**

opheleo o-fel-eh'-o: to be useful, i.e. to benefit -- advantage, better, prevail, profit.

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

κερδήσας **verb - aorist active participle - nominative singular masculine**

kerdaino ker-dah'-ee-no: to gain -- (get) gain, win.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμον **noun - accusative singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

ολον **adjective - accusative singular masculine**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

εαυτου **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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

απολεσας verb - aorist active participle - nominative singular masculine

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

ζημιωθεις verb - aorist passive participle - nominative singular masculine

zemioo dzay-mee-o'-o: to injure, i.e. (reflexively or passively) to experience detriment -- be cast away, receive damage, lose, suffer loss.

Luke 9:26 .

.	Greek	Strong's	Origin
"For whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is ashamed	ἐπαισχυνθῇ (epaischunthē)	1870: to be ashamed (of)	from epi and aischunó
of Me and My words,	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will be ashamed	ἐπαισχυνθήσεται (epaischunthēsetai)	1870: to be ashamed (of)	from epi and aischunó
of him when	ὅταν (otan)	3752: whenever	from hote and an
He comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
in His glory,	δόξῃ	1391: opinion (always good in N.T.), hence praise,	from dokeó

	(doxē)	honor, glory	
and [the glory] of the Father	πατρός (patros)	3962: a father	a prim. word
and of the holy	ἀγίων (agiōn)	40: sacred, holy	from a prim. root
angels.	αγγέλων (angelōn)	32a: a messenger, angel	a prim. word

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

αν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

επαισχυνθῇ **verb - aorist passive deponent subjunctive - third person singular**

epaischunomai ep-ahee-skhoo'-nom-ahee: to feel shame for something -- be ashamed.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εμους **possessive pronoun - first person accusative plural masculine**

emos em-os': my -- of me, mine (own), my.

λογους **noun - accusative plural masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of

discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ΤΟΥΤΟΝ demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

επαισχυνθησεται verb - future passive deponent indicative - third person singular

epaischunomai ep-ahee-skho'-nom-ahee: to feel shame for something -- be ashamed.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ελθη verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξη noun - dative singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

αυτου personal pronoun - genitive 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

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγιων adjective - genitive plural masculine

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

αγγελων noun - genitive plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

Luke 9:27 .

.	Greek	Strong's	Origin
"But I say	λέγω (legō)	3004: to say	a prim. verb
to you truthfully,	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
there are some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of those	τῶν (tōn)	3588: the	the def. art.

standing	ἑστηκότων (estēkotōn)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
here	αὐτοῦ (autou)	847: there, here	adverb from autos
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will not taste	γεύσωνται (geusōntai)	1089: to taste, eat	a prim. verb
death	θανάτου (thanatou)	2288: death	from thnέskó
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
they see		3708: to see, perceive, attend to	a prim. verb
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

αληθως **adverb**

alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

ΕΙΣΙΝ verb - present indicative - third person
eisi i-see': they are -- agree, are, be, dure, is, were.

ΤΙΝΕΣ indefinite pronoun - nominative plural masculine
tis tis: some or any person or object

ΤΩΝ definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὡδε adverb
hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ΕΣΤΩΤΩΝ verb - perfect active participle - genitive plural masculine
histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ΟΙ relative pronoun - nominative plural masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΟΥ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΜΗ particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΓΕΥΣΩΝΤΑΙ verb - aorist middle deponent subjunctive - third person
geuomai ghyoo'-om-ahee: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

θανάτου noun - genitive singular masculine
thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ΕΩΣ conjunction
heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ΑΝ particle
an an: denoting a supposition, wish, possibility or uncertainty

ΙΔΩΣΙΝ verb - second aorist active subjunctive - third person
eido i'-do: to see; by implication, (in the perfect tense only) to know

ΤΗΝ definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν noun - accusative singular feminine basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεου noun - genitive singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 9:28 .

.	Greek	Strong's	Origin
Some	ὥσεὶ (ōsei)	5616: as if, as it were, like	adverb from hós and ei
eight	ὀκτὼ (oktō)	3638: eight	a prim. cardinal number
days	ἡμέραι (ēmerai)	2250: day	a prim. word
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
sayings,	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
He took along	παραλαβὼν (paralabōn)	3880: to receive from	from para and lambanó
Peter	Πέτρον (petron)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
and James,	Ἰάκωβον (iakōbon)	2385: James, the name of several Isr.	from the same as Iakób

and went	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up on the mountain	ὄρος (oros)	3735: a mountain	a prim. word
to pray.	προσεύξασθαι (proseuxasthai)	4336: to pray	from pros and euchomai

KJV Lexicon

ἐγένετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

λογους **noun - accusative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τούτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce**: these (persons, as objective of verb or preposition) -- such, them, these, this.

ὥσει **adverb**

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

ἡμεραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day)

time, while, years.

οκτω **numeral (adjective)**
oktos **ok-to'**: eight -- eight.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραλαβων **verb - second aorist active participle - nominative singular masculine**
paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

πετρον **noun - accusative singular masculine**
Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννην **noun - accusative singular masculine**
Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιακωβον **noun - accusative singular masculine**
Iakobos **ee-ak'-o-bos**: Jacobus, the name of three Israelites -- James.

ανεβη **verb - second aorist active indicative - third person singular**
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**
oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

προσευχασθαι **verb - aorist middle deponent middle or passive deponent**
proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

Luke 9:29 .

.	Greek	Strong's	Origin
And while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He was praying,	προσεύχασθαι (proseuchesthai)	4336: to pray	from pros and euchomai
the appearance	εἶδος (eidos)	1491b: that which is seen, form	from eido
of His face	προσώπου (prosōpou)	4383: the face	from pros and óps (an eye, face)
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
different,	ἕτερον (eteron)	2087: other	of uncertain origin
and His clothing	ἱματισμός (imatismos)	2441: clothing	from himatizō
[became] white	λευκός (leukos)	3022: bright, white	a prim. adjective
[and] gleaming.	ἐξαστράπτων (exastraptōn)	1823: to flash or gleam like lightning, be radiant	from ek and astraptó

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

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular
ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

προσευχεσθαι verb - present middle or passive deponent infinitive

proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειδος noun - nominative singular neuter

eidos i'-dos: a view, i.e. form -- appearance, fashion, shape, sight.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπου noun - genitive singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ετερον adjective - nominative singular neuter

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

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.

ιματισμος noun - nominative singular masculine

himatismos him-at-is-mos': clothing -- apparel (-led), array, raiment, vesture.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λευκος adjective - nominative singular masculine
leukos lyoo-kos': white -- white.

εξαστραπτων verb - present active participle - nominative singular masculine
exastrapto ex-as-trap'-to: to lighten forth, i.e. (figuratively) to be radiant (of very white garments) -- glistening.

Luke 9:30 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
two	δύο (duo)	1417: two	a primary number
men	ἄνδρες (andres)	435: a man	a prim. word
were talking	συνελάλουν (sunelaloun)	4814: to talk together	from sun and laleó
with Him; and they were Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and Elijah,	Ἑλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοὺ verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

ανδρες noun - nominative plural masculine aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.
δυο numeral (adjective) duo doo'-o: two -- both, twain, two.
συνελαλουν verb - imperfect active indicative - third person sullaleo sool-lal-eh'-o: to talk together, i.e. converse -- commune (confer, talk) with, speak among.
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
οιτινες relative pronoun - nominative plural masculine hostis hos'-tis: which some, i.e. any that; also (definite) which same
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.
μωσης noun - nominative singular masculine Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ηλιας noun - nominative singular masculine Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

Luke 9:31 .

.	Greek	Strong's	Origin
who,	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
appearing		3708: to see, perceive, attend to	a prim. verb
in glory,	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
were speaking	ἔλεγον (elegon)	3004: to say	a prim. verb

of His departure	ἐξοδον (exodon)	1841: a departure	from ek and hodos
which	ὃν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He was about	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to accomplish	πληροῦν (plēroun)	4137: to make full, to complete	from plérés
at Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

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.

οφθεντες **verb - aorist passive participle - nominative plural masculine**

optanomai op-tan'-om-ahēe: appear, look, see, shew self.

εν **preposition**

en en: in, at, (up-)on, by, etc.

δοξη **noun - dative singular feminine**

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

ελεγον **verb - imperfect active indicative - third person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξοδον **noun - accusative singular feminine**

exodos ex'-od-os: an exit, i.e. (figuratively) death -- decease, departing.

αυτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ην 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.
εμελλεν verb - imperfect active indicative - third person singular mello mel'-lo: to intend, i.e. be about to be, do, or suffer something
πληρουν verb - present active infinitive pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish
εν preposition en en: in, at, (up-)on, by, etc.
ιερουσαλημ proper noun Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Luke 9:32 .

.	Greek	Strong's	Origin
Now	δε (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
and his companions	ο (o)	3588: the	the def. art.
had been		1510: I exist, I am	a prol. form of a prim. and defective verb
overcome	βεβαρημένοι (bebarēmenoi)	916: to weigh down	from barus
with sleep;	ύπνω (upnō)	5258: sleep	a prim. word
but when they were fully awake,	διαγρηγορήσαντες (diagrēgorēsantes)	1235: to keep awake, to be fully awake	from dia and grégoreó

they saw		3708: to see, perceive, attend to	a prim. verb
His glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
and the two	δύο (duo)	1417: two	a primary number
men	ἄνδρας (andras)	435: a man	a prim. word
standing	συνεστῶτας (sunistōtas)	4921: to commend, establish, stand near, consist	from sun and histēmi
with 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).

πेत्रος noun - nominative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν preposition

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἦσαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

βεβαρημένοι verb - perfect passive participle - nominative plural masculine

bareo bar-eh'-o: to weigh down (figuratively) -- burden, charge, heavy, press.

ὕπνῳ noun - dative singular masculine

hupnos hoop'-nos: sleep, i.e. (figuratively) spiritual torpor -- sleep.

διαγρηγορήσαντες verb - aorist active participle - nominative plural masculine

diagregoreo dee-ag-ray-gor-eh'-o: to waken thoroughly -- be awake.

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἶδον verb - second aorist active indicative - third person

eido i'-do: to see; by implication, (in the perfect tense only) to know

τὴν definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δόξαν 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.

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

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.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ἀνδρας noun - accusative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεστῶτας **verb - perfect active participle - accusative plural masculine**

sunistao **soon-is-tah'-o, :** to set together, i.e. (by implication) to introduce (favorably), or (figuratively) to exhibit; intransitively, to stand near, or (figuratively) to constitute

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

Luke 9:33 .

.	Greek	Strong's	Origin
And as these	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
were leaving	διαχωρίζεσθαι (diachōrizesthai)	1316: to separate entirely	from dia and chōrizó
Him, Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said	λέγει (legei)	3004: to say	a prim. verb
to Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
"Master,	ἐπιστάτα (epistata)	1988b: a chief, commander	from ephistēmi
it is good	καλόν (kalon)	2570: beautiful, good	a prim. word
for us to be here;	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
let us make	ποιήσωμεν (poiēsōmen)	4160: to make, do	a prim. word
three	τρεις (treis)	5140: three	a prim. cardinal number

tabernacles:	σκηνας (skēnas)	4633: a tent	a prim. word
one	μίαν (mian)	1520: one	a primary number
for You, and one	μίαν (mian)	1520: one	a primary number
for Moses,	Μωϋσεϊ (mōusei)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and one	μίαν (mian)	1520: one	a primary number
for Elijah"--	Ἠλία (ēlia)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
not realizing		3609a: to have seen or perceived, hence to know	perf. of eidon
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he was saying.		3004: to say	a prim. verb

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.)

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.

διαχωρίζεσθαι verb - present middle or passive deponent infinitive

diachorizomai **dee-akh-o-rid'-zom-ahee**: to remove (oneself) wholly, i.e. retire -- depart.

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

απ preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

πετρος noun - nominative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

επιστατα noun - vocative singular masculine

epistates **ep-is-tat'-ace**: an appointee over, i.e. commander (teacher) -- master.

καλον adjective - nominative singular neuter

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ημας personal pronoun - first person accusative plural

hemas **hay-mas'**: us -- our, us, we.

ωδε adverb

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was, come, is, lust after, please well, there is, to be, was.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιησωμεν verb - aorist active subjunctive - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

σκηνας noun - accusative plural feminine

skene skay-nay': a tent or cloth hut -- habitation, tabernacle.

τρεις adjective - nominative plural masculine

treis trice: three -- three.

μιαν adjective - accusative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μιαν adjective - accusative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μωσει noun - dative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μιαν adjective - accusative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ηλια noun - dative singular masculine

Helias hay-lee'-as: Helias (i.e. Elijah), an Israelite -- Elias.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειδως verb - perfect active passive - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

Luke 9:34 .

.	Greek	Strong's	Origin
While he was saying	λέγοντος (legontos)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
a cloud	νεφέλη (nephelē)	3507: a cloud	from nephos
formed	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
and [began] to overshadow	ἐπεσκίαζεν (epeskiazen)	1982: to overshadow	from epi and skia
them; and they were afraid	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
as they entered	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the cloud.	νεφέλην (nephelēn)	3507: a cloud	from nephos

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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.)

νεφελη noun - nominative singular feminine

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επισκιασεν verb - aorist active indicative - third person singular

episkiazo **ep-ee-skee-ad'-zo**: to cast a shade upon, i.e. (by analogy) to envelop in a haze of brilliancy; figuratively, to invest with preternatural influence -- overshadow.

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

εφοβηθησαν verb - aorist passive deponent indicative - third person

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

νεφελην noun - accusative singular feminine

nephele nef-el'-ay: cloudiness, i.e. (concretely) a cloud -- cloud.;

Luke 9:35 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
a voice	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
came	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
out of the cloud,	νεφέλης (nephelēs)	3507: a cloud	from nephos
saying,	λέγουσα (legousa)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My Son,	υἱός (uios)	5207: a son	a prim. word
[My] Chosen	ἐκλελεγμένος (eklelegmenos)	1586: to select	from ek and legó (in the sense of pick up)
One; listen	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
to Him!"			

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.)

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεφελης noun - genitive singular feminine

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

λεγουσα verb - present active participle - nominative singular feminine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or

figuratively, kinship -- child, foal, son.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητος **adjective - nominative singular masculine**
agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακουετε **verb - present active imperative - second person**
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.

Luke 9:36 .

.	Greek	Strong's	Origin
And when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
had spoken,	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was found	εὗρέθη (eurethē)	2147: to find	a prim. verb
alone.	μόνος (monos)	3441: alone	a prim. word
And they kept silent,	ἐσίγησαν (esigēsan)	4601: to keep silent, to keep secret	from sigé

and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
to no	οὐδενὶ (oudenì)	3762: no one, none	from oude and heis
one	οὐδέν (ouden)	3762: no one, none	from oude and heis
in those	ἐκεῖναις (ekeinaìs)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
days	ἡμέραις (ēmerais)	2250: day	a prim. word
any		3762: no one, none	from oude and heis
of the things which	ᾧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they had seen.	εώρακαν (eōrakan)	3708: to see, perceive, attend to	a prim. verb

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

ευρεθη **verb - aorist passive indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μονος **adjective - nominative singular masculine**

monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

εσιγησαν **verb - aorist active indicative - third person**

sigao **see-gah'-o**: to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδενι **adjective - dative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

απηγγειλαν **verb - aorist active indicative - third person**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΕΚΕΙΝΑΙΣ	demonstrative pronoun - dative plural feminine
ekeinos ek-i'-nos:	that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.
ΤΑΙΣ	definite article - dative plural feminine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ΗΜΕΡΑΙΣ	noun - dative plural feminine
hemera hay-mer'-ah:	age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
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.
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.
ΕΩΡΑΚΑΣΙΝ	verb - perfect active indicative - third person - attic
horao hor-ah'-o:	by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

Luke 9:37 .

.	Greek	Strong's	Origin
On the next	ἐξῆς (exēs)	1836: next	from echó
day,	ἡμέρα (ēmera)	2250: day	a prim. word
when they came	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
down	κατελθόντων (katelthontōn)	2718: to come down	from kata and erchomai
from the mountain,	ὄρους (orous)	3735: a mountain	a prim. word
a large	πολύς (polus)	4183: much, many	a prim. word

crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
met	συνήντησεν (sunēntēsen)	4876: to meet with, hence to befall	from sun and antaó (to come opposite, meet face to face)
Him.			

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

εξης **adverb**

hexes **hex-ace'**: successive -- after, following, morrow, next.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

κατελθοντων **verb - second aorist active participle - genitive plural masculine**

katerchomai **kat-er'-khom-ahee**: to come (or go) down -- come (down), depart, descend, go down, land.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or

relation; literal or figurative)

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορους **noun - genitive singular neuter**

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

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

οχλος **noun - nominative singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολυς **adjective - nominative singular masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

Luke 9:38 .

.	Greek	Strong's	Origin
And a man	ἀνὴρ (anēr)	435: a man	a prim. word
from the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
shouted,	ἐβόησεν (eboēsen)	994: to call out	from boē
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
I beg	δέομαι (deomai)	1189a: to want, entreat	a form of deó
You to look	ἐπιβλέψαι (epiblepsai)	1914: to look on (with favor)	from epi and blepó

at my son,	υἱὸν (uion)	5207: a son	a prim. word
for he is my only [boy],	μονογενής (monogenēs)	3439: only begotten	from monos and genos

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλου noun - genitive singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ανεβοησεν verb - aorist active indicative - third person singular

anaboao an-ab-o-ah'-o: to halloo -- cry (aloud, out).

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδασκαλε noun - vocative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master,

teacher.

δεομαι verb - present middle or passive deponent indicative - first person singular

deomai deh'-om-ahēe: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

επιβλεπει verb - aorist active middle or passive deponent

epiblepo ep-ee-blep'-o: to gaze at (with favor, pity or partiality) -- look upon, regard, have respect to.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μονογενης adjective - nominative singular masculine

monogenes mon-og-en-ace': only-born, i.e. sole -- only (begotten, child).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

Luke 9:39 .

.	Greek	Strong's	Origin
and a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

seizes	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
him, and he suddenly	ἐξαίφνης (exaiphnēs)	1810: suddenly	from ek and the same as aiphnidios
screams,	κράζει (krazei)	2896: to scream, cry out	from a prim. root krag-
and it throws him into a convulsion	σπαράσσει (sparassei)	4682: to mangle, convulse	akin to spairó (to gasp)
with foaming	ἀφροῦ (aphrou)	876: foam	a prim. word.
[at the mouth]; and only with difficulty		3433: with difficulty	from molos (toil)
does it leave	ἀποχωρεῖ (apochōrei)	672: to go away, depart	from apo and chóreó
him, mauling	συντριβόν (suntribon)	4937: to break in pieces, crush	from sun and the same as tribos
him [as it leaves].		672: to go away, depart	from apo and chóreó

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

ἰδοῦ verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

πνεῦμα noun - nominative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

λαμβάνει verb - present active indicative - third person singular
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαιφνης adverb

exaiphnes ex-ah'-eef-nace: of a sudden (unexpectedly) -- suddenly.

κραζει verb - present active indicative - third person singular

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σπαρασσει verb - present active indicative - third person singular

sparasso spar-as'-so: to mangle, i.e. convulse with epilepsy -- rend, tear.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

αφρου noun - genitive singular masculine

aphros af-ros': froth, i.e. slaver -- foaming.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μοις adverb

mogis mog'-is: with difficulty -- hardly.

αποχωρει verb - present active indicative - third person singular

apochoreo ap-okh-o-reh'-o: to go away -- depart.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συντριβον **verb - present active participle - nominative singular neuter**
suntribo soon-tree'-bo: to crush completely, i.e. to shatter -- break (in pieces), broken to shivers (+ -hearted), bruise.

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 9:40 .

.	Greek	Strong's	Origin
"I begged	ἐδεήθην (edeēthēn)	1189a: to want, entreat	a form of deó
Your disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
to cast	ἐκβάλωσιν (ekbalōsin)	1544b: to expel, to drive, cast or send out	from ek and balló
it out, and they could	ἠδυνήθησαν (ēdunēthēsan)	1410: to be able, to have power	a prim. verb
not."			

KJV Lexicon

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδεηθην **verb - aorist passive indicative - first person singular**
deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

σου **personal pronoun - second person genitive singular**
sou **soo'**: of thee, thy -- home, thee, thine (own), thou, thy.

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

εκβαλωσιν **verb - second aorist active subjunctive - third person**
ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

αυτο **personal pronoun - accusative singular neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ηδυνηθησαν **verb - aorist passive deponent indicative - third person - attic**
dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

Luke 9:41 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"You unbelieving	ἄπιστος (apistos)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos

and perverted	διεστραμμένη (diestrammenē)	1294: to distort, fig. misinterpret, corrupt	from dia and strephó
generation,	γενεά (genea)	1074: race, family, generation	from ginomai
how long	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
shall I be with you and put	ἀνέξομαι (anexomai)	430: to hold up, bear with	from ana and echó
up with you? Bring	προσάγαγε (prosagage)	4317: to bring or lead to	from pros and agó
your son	υἱόν (uion)	5207: a son	a prim. word
here."	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ω interjection

ο **o:** as a sign of the vocative case, O; as a note of exclamation, oh -- O.

γενεα noun - vocative singular feminine

genea **ghen-eh-ah':** a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

απιστος adjective - nominative singular feminine

apistos **ap'-is-tos:** (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διεστραμμενη verb - perfect passive participle - nominative singular feminine

diastrepho **dee-as-tref'-o:** to distort, i.e. (figuratively) misinterpret, or (morally) corrupt -- perverse(-rt), turn away.

εως conjunction

heos **heh'-oce:** a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ποτε particle - interrogative

pote **pot'-eh:** interrogative adverb, at what time -- + how long, when.

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.

προς preposition

pros **pros:** a preposition of direction; forward to, i.e. toward

υμας personal pronoun - second person accusative plural

humas **hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεξομαι verb - future middle deponent indicative - first person singular

anechomai **an-ekh'-om-ahee:** to hold oneself up against, i.e. (figuratively) put up with -- bear with, endure, forbear, suffer.

υμων personal pronoun - second person genitive plural

humon **hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

προσαγαγε **verb - second aorist active middle - second person singular**
prosago **pros-ag'-o:** to lead towards, i.e. (transitively) to conduct near (summon, present), or (intransitively) to approach -- bring, draw near.

τον **definite article - accusative singular masculine**
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.

σου **personal pronoun - second person genitive singular**
sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

ωδε **adverb**
hode **ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Luke 9:42 .

.	Greek	Strong's	Origin
While he was still	ἔτι (eti)	2089: still, yet	a prim. adverb
approaching,	προσερχομένου (proserchomenou)	4334: to approach, to draw near	from pros and erchomai
the demon	δαμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
slammed	ἔρρηξεν (errēxen)	4486: to break apart, by ext. to throw down	prol. verb from a prim. root rég-
him [to the ground] and threw him into a convulsion.	συνεσπάραξεν (sunesparaxen)	4952: to convulse completely	from sun and sparassó
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
the unclean	ἀκαθάρτῳ (akathartō)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó

spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneό
and healed	ἰάσατο (iasato)	2390: to heal	a prim. verb
the boy	παῖδα (paida)	3816: a child, boy, youth	a prim. word
and gave him back	ἀπέδωκεν (apedōken)	591: to give up, give back, return, restore	from apo and didómi
to his father.	πατρὶ (patri)	3962: a father	a prim. word

KJV Lexicon

ΕΤΙ **adverb**

eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

ΔΕ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσερχομένου **verb - present middle or passive deponent participle - genitive singular masculine**
proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or
(figuratively) worship, assent 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

εppηξεν **verb - aorist active indicative - third person singular**

rhegnumi **hrayg'-noo-mee**: by implication, to convulse (with spasms) figuratively, to give vent to joyful emotions -- break (forth), burst, rend, tear.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δαιμονιον noun - nominative singular neuter

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεσπαρξεν verb - aorist active indicative - third person singular

susparasso **soos-par-as'-so**: to rend completely, i.e. (by analogy) to convulse violently -- throw down.

επιτιμησεν verb - aorist active indicative - third person singular

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι noun - dative singular neuter

pneuma **nyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

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.

ακαθαρτω adjective - dative singular neuter

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιασατο verb - aorist middle deponent indicative - third person singular

iaomai **ee-ah'-om-ah-ee**: to cure -- heal, make 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.

παιδα **noun - accusative singular masculine**

pais **paheeece**: child, maid(-en), (man) servant, son, young man.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεδωκεν **verb - aorist active indicative - third person singular**

apodidomi **ap-od-eeed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρι **noun - dative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 9:43 .

.	Greek	Strong's	Origin
And they were all	πάντες (pantes)	3956: all, every	a prim. word
amazed	ἐξεπλήσσοντο (exeplēssonto)	1605: to strike out, hence to strike with panic, to amaze	from ek and pléssó
at the greatness	μεγαλειότητι (megaleiotēti)	3168: splendor, magnificence	from megaleios
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin
But while everyone	Πάντων (pantōn)	3956: all, every	a prim. word

was marveling	θαυμαζοντων (thaumazontōn)	2296: to marvel, wonder	from thauma
at all	πασιν (pasin)	3956: all, every	a prim. word
that He was doing,	ἐποίει (epoiei)	4160: to make, do	a prim. word
He said		3004: to say	a prim. verb
to His disciples,	μαθητάς (mathētas)	3101: a disciple	from manthanó

KJV Lexicon

ἐξεπλησσοντο **verb - imperfect passive indicative - third person**
ekplesso ek-place'-so: to strike with astonishment -- amaze, astonish.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παντες **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

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.

μεγαλειοτη **noun - dative singular feminine**

megaleiotes meg-al-i-ot'-ace: superbness, i.e. glory or splendor -- magnificence, majesty, mighty power.

του **definite article - genitive singular masculine**

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).

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θαυμαζοντων verb - present active participle - genitive plural masculine

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

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.

πασιν adjective - dative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

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.

εποιησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας noun - accusative plural masculine

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 9:44 .

.	Greek	Strong's	Origin
"Let these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
words	λόγους (logous)	3056: a word (as embodying an idea), a statement, a speech	from legó
sink	θέσθε (thethe)	5087: to place, lay, set	from a prim. root the-
into your ears;	ῥῆτα (ōta)	3775: the ear	a prim. word
for the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is going	μέλλει (mellei)	3195: to be about to	a prim. verb
to be delivered	παράδιδόσθαι (paradidosthai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of men."	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

θεσθε **verb - second aorist middle imperative - second person**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωτα **noun - accusative plural neuter**

ous **ooce**: the ear (physically or mentally) -- ear.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογους **noun - accusative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τουςτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce**: these (persons, as objective of verb or preposition) -- such, them, these, this.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

μελλει verb - present active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

παραδιδωσθαι verb - present passive middle or passive deponent

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

ανθρωπων noun - genitive plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Luke 9:45 .

.	Greek	Strong's	Origin
But they did not understand	ἠγνόουν (ēgnōoun)	50: to be ignorant, not to know	from alpha (as a neg. prefix) and the same as ginóskó
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
statement,	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
and it was concealed	παρακεκαλυμμένον (parakekalummenon)	3871: to cover (by hanging something beside), to hide	from para and kaluptó
from them so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that they would not perceive	αἰσθωνται (aisthōntai)	143: to perceive	from aió (to perceive)
it; and they were afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
to ask	ἐρωτῆσαι (erōtēsai)	2065: to ask, question	akin to eromai (to ask)
Him about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
statement.	ῥήματος (rēmatos)	4487: a word, by impl. a matter	from a modified form of ereó

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἠγνοοῦν **verb - imperfect active indicative - third person**

agnoeo ag-no-eh'-o: not to know (through lack of information or intelligence); by implication, to ignore (through disinclination) -- (be) ignorant(-ly), not know, not understand, unknown.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρημα **noun - accusative singular neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

παράκεκαλυμμενον verb - perfect passive participle - nominative singular neuter
parakalupto par-ak-al-oop'-to: to cover alongside, i.e. veil (figuratively) -- hide.

ἀπὸ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

αἰσθῶνται verb - second aorist middle deponent subjunctive - third person

aisthanomai ahee-sthan'-om-ahee: to apprehend (properly, by the senses) -- perceive.

αὐτό personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφοβουντο verb - imperfect middle or passive deponent indicative - third person

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

ερωτησαι verb - aorist active middle or passive deponent

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματος **noun - genitive singular neuter**

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

τουτου **demonstrative pronoun - genitive singular neuter**

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

Luke 9:46 .

.	Greek	Strong's	Origin
An argument	διαλογισμὸς (dialogismos)	1261: a reasoning	from dialogizomai
started	Εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them as to which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of them might be the greatest.		3173: great	a prim. word

KJV Lexicon

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διαλογισμος **noun - nominative singular masculine**

dialogismos **dee-al-og-is-mos'**: discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

ειη **verb - present optative - third person singular**

eien **i'-ane**: might (could, would, or should) be -- mean, + perish, should be, was, were.

μειζων **adjective - nominative singular masculine - comparative or contracted**

meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

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

Luke 9:47 .

▪			
.	Greek	Strong's	Origin

But Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
what they were thinking	διαλογισμὸν (dialogismon)	1261: a reasoning	from dialogizomai
in their heart,	καρδίας (kardias)	2588: heart	a prim. word
took	ἐπιλαβόμενος (epilabomenos)	1949: to lay hold of	from epi and lambanó
a child	παιδίον (paidion)	3813: a young child	dim. of pais
and stood	ἔστησεν (estēsen)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
him by His side,	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ιδων verb - second aorist active participle - nominative singular masculine

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

διαλογισμον noun - accusative singular masculine

dialogismos dee-al-og-is-mos': discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - genitive singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιλαβομενος verb - second aorist middle deponent participle - nominative singular masculine
epilambanomai ep-ee-lam-ban'-om-ah-ee: to seize (for help, injury, attainment, or any other purpose; literally or figuratively) -- catch, lay hold (up-)on, take (by, hold of, on).

παιδιου noun - genitive singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

εστησεν verb - aorist active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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

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.

Luke 9:48 .

■			
.	Greek	Strong's	Origin

and said		3004: to say	a prim. verb
to them, "Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
receives	δέξεται (dexētai)	1209: to receive	a prim. verb
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
child	παιδίον (paidion)	3813: a young child	dim. of pais
in My name	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
receives	δέχεται (dechetai)	1209: to receive	a prim. verb
Me, and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
receives	δέξεται (dexētai)	1209: to receive	a prim. verb
Me receives	δέχεται (dechetai)	1209: to receive	a prim. verb
Him who sent	ἀποστείλαντα (aposteilanta)	649: to send, send away	from apo and stelló
Me; for the one	τὸ (to)	3588: the	the def. art.
who is least	μικρότερος (mikroteros)	3398: small, little	a prim. word
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
of you, this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

is the one who is
great."

μέγας
(megas)

3173: great

a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δεχεται **verb - aorist middle deponent subjunctive - third person singular**

dechomai **dekh'-om-ahce**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

τουτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδιον **noun - accusative singular neuter**

paidion **pahee-dee'-on**: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

δεχεται verb - present middle or passive deponent indicative - third person singular

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

δεξεται verb - aorist middle deponent subjunctive - third person singular

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

δεχεται verb - present middle or passive deponent indicative - third person singular

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστειλαντα verb - aorist active participle - accusative singular masculine

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

ο definite article - nominative singular masculine
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)

μικροτερος adjective - nominative singular masculine - comparative or contracted
mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

εν preposition
en en: in, at, (up-)on, by, etc.

πασιν adjective - dative plural masculine
pas pas: apparently a primary word; all, any, every, the whole

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

υπαρχων verb - present active participle - nominative singular masculine
huparcho hoop-ar'-kho: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

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.

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.

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.

Luke 9:49 .

.	Greek	Strong's	Origin
John	Ἰωάννης	2491: John, the name of	of Hebrew origin Yochanan

	(iōannēs)	several lsr.	
answered	Ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"Master,	ἐπιστάτα (epistata)	1988b: a chief, commander	from ephistémi
we saw		3708: to see, perceive, attend to	a prim. verb
someone	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
casting	ἐκβάλλοντα (ekballonta)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
in Your name;	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
and we tried to prevent	ἐκωλύομεν (ekōluomen)	2967: to hinder	probably from the same as kolazó
him because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he does not follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
along with us."			

KJV Lexicon

αποκριθεῖς **verb - aorist passive deponent participle - nominative singular masculine**
 apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιωαννης noun - nominative singular masculine

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

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.

επιστατα noun - vocative singular masculine

epistates **ep-is-tat'-ace**: an appointee over, i.e. commander (teacher) -- master.

ειδομεν verb - second aorist active indicative - first person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τινα indefinite pronoun - accusative singular masculine

tis **tis**: some or any person or object

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εκβαλλοντα verb - present active participle - accusative singular masculine

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

δαιμονια noun - accusative plural neuter

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκωλυσσμεν **verb - aorist active indicative - first person**
koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ακολουθει **verb - present active indicative - third person singular**
akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μεθ **preposition**
meta met-ah': denoting accompaniment; amid (local or causal);

ημων **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

Luke 9:50 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Do not hinder	κωλύετε (kōluete)	2967: to hinder	probably from the same as kolazó
[him]; for he who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is not against	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
you is for you."			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κωλυετε **verb - present active imperative - second person**

koluo **ko-loo'-o**: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΣΤΙV verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

καθ preposition
kata kat-ah': (prepositionally) down (in place or time), in varied relations

ημων personal pronoun - first person genitive plural
hemon hay-mone': of (or from) us -- our (company), us, we.

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.

ΕΣΤΙV verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 9:51 .

.	Greek	Strong's	Origin
When	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the days	ἡμέρας (ēmeras)	2250: day	a prim. word
were approaching	συμπληροῦσθαι (sumplērousthai)	4845: to fill up completely, hence to fulfill	from sun and pléroó
for His ascension,	ἀναλήμψεως (analēmpseōs)	354: a taking up	from analambanó
He was determined	ἐστήρισεν (estērisen)	4741: to make fast, establish	akin to stérigx (support, prop)
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)

to Jerusalem;

Ἱερουσαλήμ
(ierousalēm)

2419: Jerusalem, the capital of Hebrew origin Yerushalaim
of united Isr. and Judah, also
a future heavenly city

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

συμπληρουσθαι **verb - present passive middle or passive deponent**

sumpleroo **soom-play-ro'-o**: to implenish completely, i.e. (of space) to swamp (a boat), or (of time) to accomplish (passive, be complete) -- (fully) come, fill up.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - accusative 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.

αναληψεως **noun - genitive singular feminine**

analepsis **an-al'-ape-sis**: ascension -- taking up.

αυτου **personal pronoun - genitive 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

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

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον noun - accusative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστηριξεν verb - aorist active indicative - third person singular

sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορευεσθαι verb - present middle or passive deponent infinitive

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Luke 9:52 .

■			
.	Greek	Strong's	Origin

and He sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
messengers	ἄγγέλους (angelous)	32a: a messenger, angel	a prim. word
on ahead	πρὸ (pro)	4253: before	a prim. preposition
of Him, and they went	πορεύθεντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and entered	εἰσῆλθον (eisēlthon)	1525: to go in (to), enter	from eis and erchomai
a village	κώμην (kōmēn)	2968: a village	a prim. word
of the Samaritans	Σαμαριτῶν (samaritōn)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia
to make arrangements	ἐτοιμάσαι (etoimasai)	2090: to prepare	from hetoimos
for Him.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀπεστείλεν verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ἄγγελους noun - accusative plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

πρὸ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

προσωπου noun - genitive singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτου personal pronoun - genitive 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

πορευθεντες verb - aorist passive deponent participle - nominative plural masculine

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εισηλθον verb - second aorist active indicative - third person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κωμην noun - accusative singular feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

σαμαρειτων noun - genitive plural masculine

Samareites sam-ar-i'-tace: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

ωστε conjunction

hoste hoc'-teh: so too, i.e. thus therefore (in various relations of consecution, as follow) - (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ετοιμασαι verb - aorist active middle or passive deponent

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

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

Luke 9:53 .

.	Greek	Strong's	Origin
But they did not receive	ἐδέξαντο (edexanto)	1209: to receive	a prim. verb
Him, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
He was traveling	πορευόμενον (poreuomenon)	4198: to go	from poros (a ford, passage)
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ἐδέξαντο verb - aorist middle deponent indicative - third person

dechomai dekh'-om-ah ee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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.

προσωπον noun - nominative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

πορευομενον verb - present middle or passive deponent participle - nominative singular neuter
poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Luke 9:54 .

.	Greek	Strong's	Origin
When His disciples	μαθηται (mathētai)	3101: a disciple	from manthanó
James	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
and John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
saw		3708: to see, perceive, attend to	a prim. verb
[this], they said,	εἶπαν (eipan)	3004: to say	a prim. verb

"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
do You want	θέλεις (theleis)	2309: to will, wish	a prim. verb
us to command		3004: to say	a prim. verb
fire	πῦρ (pur)	4442: fire	a prim. word
to come down	καταβῆναι (katabēnai)	2597: to go down	from kata and the same as basis
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and consume	ἀναλῶσαι (analōsai)	355: to expend, consume	from ana and haliskó (to conquer)
them?"			

KJV Lexicon

ιδοντες **verb - second aorist active participle - nominative plural masculine**
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται **noun - nominative plural masculine**

mathetes **math-ay-tes':** a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιακωβος **noun - nominative singular masculine**
lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης **noun - nominative singular masculine**
ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ειπον **verb - second aorist active indicative - third person**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

θελεις **verb - present active indicative - second person singular**
thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ειπωμεν **verb - second aorist active subjunctive - first person**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πυρ **noun - accusative singular neuter**
pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

καταβηναι **verb - second aorist active middle or passive deponent**
katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

απο **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**
ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναλωσαι **verb - aorist active middle or passive deponent**

analisko **an-al-is'-ko**: to use up, i.e. destroy -- consume.

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ως **adverb**
hos **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

ηλιας **noun - nominative singular masculine**
Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

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)

Luke 9:55 .

.	Greek	Strong's	Origin
But He turned	στραφείς (strapheis)	4762: to turn, i.e. to change	a prim. verb
and rebuked	ἐπετίμησεν (epetimēsen)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
them, [and said,		3004: to say	a prim. verb
"You do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
what kind		4169: of what sort?	from the same as posos
of spirit		4151: wind, spirit	from pneó
you are of;			

KJV Lexicon

στραφεις **verb - second aorist passive participle - nominative singular masculine**

strepho **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιτιμησεν **verb - aorist active indicative - third person singular**

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

[και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οιου **correlative pronoun - genitive singular neuter**

hoios **hoy'-os**: such or what sort of (as a correlation or exclamation); especially the neuter (adverbially) with negative, not so

πνευματος **noun - genitive singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

υμεις] **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

Luke 9:56 .

.	Greek	Strong's	Origin
for the Son		5207: a son	a prim. word
of Man		444: a man, human, mankind	probably from anér and óps (eye, face)
did not come		2064: to come, go	a prim. verb
to destroy		622: to destroy, destroy utterly	from apo and same as olethros
men's		444: a man, human, mankind	probably from anér and óps (eye, face)
lives,		5590: breath, the soul	of uncertain origin
but to save		4982: to save	from sós (safe, well)
them.]" And they went	ἐπορεύθησαν (eporeuthēsan)	4198: to go	from poros (a ford, passage)
on to another	ἕτεραν (eteran)	2087: other	of uncertain origin
village.	κώμην (kōmēn)	2968: a village	a prim. word

KJV Lexicon

[o **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

gar 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.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ψυχας **noun - accusative plural feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

ανθρωπων **noun - genitive plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

απολεσαι **verb - aorist active middle or passive deponent**

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

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.

σωσαι] **verb - aorist active middle or passive deponent**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επορευθησαν **verb - aorist passive deponent indicative - third person**

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ετερον adjective - accusative singular feminine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

κωμην noun - accusative singular feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

Luke 9:57 .

.	Greek	Strong's	Origin
As they were going	πορευομένων (poreuomenōn)	4198: to go	from poros (a ford, passage)
along	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the road,	ὁδῷ (odō)	3598: a way, road	a prim. word
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
said		3004: to say	a prim. verb
to Him, "I will follow	ἀκολουθήσω (akolouthēsō)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
You wherever	ὅπου (opou)	3699: where	from hos, and pou
You go."	ἀπέρχη (aperchē)	565: to go away, go after	from apo and erchomai

εΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΟΡΕΥΟΜΕΝΩΝ verb - present middle or passive deponent participle - genitive plural masculine
poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

ΤΗ definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΔΩ noun - dative singular feminine
hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

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.

ΤΙΣ indefinite pronoun - nominative singular masculine
tis tis: some or any person or object

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

ΑΚΟΛΟΥΘΗΣΩ verb - future active indicative - first person singular
akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

ΣΟΙ personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

ΟΠΟΥ adverb
hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -

soever), whither (+ soever).

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

απερχη verb - present middle or passive deponent subjunctive - second person singular

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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.

Luke 9:58 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "The foxes	ἀλώπεκες (alōpekes)	258: a fox	of uncertain origin
have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
holes	φωλεοὺς (phōleous)	5454: a hole, den	of uncertain origin
and the birds	πετεῖνᾶ (peteina)	4071: winged	from peteinos; from petomai
of the air	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
[have] nests,	κατασκηνώσεις (kataskēnōseis)	2682: a lodging	from kataskénoó
but 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)

has	ἔχει (echei)	2192: to have, hold	a prim. verb
nowhere	οὐκ (ouk)	3756: not, no	a prim. word
to lay	κλίνει (klinē)	2827: to cause to bend	a prim. verb
His head."	κεφαλὴν (kephalēn)	2776: the head	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ἰησοῦς noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αἱ definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἁλώπεκες noun - nominative plural feminine

alopex al-o'-pakes: a fox, i.e. (figuratively) a cunning person -- fox.

φωλεὺς noun - accusative plural masculine

pholeos **fo-leh-os'**: a burrow or lurking-place -- hole.

εχουσιν verb - present active indicative - third person

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πτεεινα noun - nominative plural neuter

peteinon **pet-i-non'**: a flying animal, i.e. bird -- bird, fowl.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

κατασκηνωσεις noun - accusative plural feminine

kataskenosis **kat-as-kay'-no-sis**: an encamping, i.e. (figuratively) a perch -- nest.

ο definite article - nominative singular masculine

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).

υιος noun - nominative singular masculine

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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

που **particle - interrogative**

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλην **noun - accusative singular feminine**

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

κλινη **verb - present active subjunctive - third person singular**

klino klee'-no: to slant or slope, i.e. incline or recline -- bow (down), be far spent, lay, turn to flight, wear away.

Luke 9:59 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to another,	ἕτερον (eteron)	2087: other	of uncertain origin
"Follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me." But he said,		3004: to say	a prim. verb
"Lord,		2962: lord, master	from kuros (authority)
permit	ἐπιτρέψον (epitrepson)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
me first		4413: first, chief	contr. superl. of pro
to go	πρῶτον (prōton)	565: to go away, go after	from apo and erchomai
and bury	θάψαι (thapsai)	2290: to bury	from a prim. root

my father."

πατέρα
(patera)

3962: a father

a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ετερον **adjective - accusative singular masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ακολουθει **verb - present active imperative - second person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

επιτρεπον **verb - aorist active middle - second person singular**

epitrepo **ep-ee-trep'-o**: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

απελθοντι **verb - second aorist active participle - dative singular masculine**
aperchomai **ap-erkh'-om-ahēe**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

πρωτον **adverb**
proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

θαψαι **verb - aorist active middle or passive deponent**
thapto **thap'-to**: to celebrate funeral rites, i.e. inter -- bury.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

Luke 9:60 .

.	Greek	Strong's	Origin
But He said		3004: to say	a prim. verb
to him, "Allow	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
the dead	νεκροὺς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
to bury	θάψαι (thapsai)	2290: to bury	from a prim. root
their own	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

dead;	νεκρούς (nekrous)	3498: dead	a prim. word, the same as nekus (a dead body)
but as for you, go	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and proclaim everywhere	διάγγελλε (diangelle)	1229: to publish abroad, proclaim	from dia and aggeló
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΑΦΕΙΣ **verb - second aorist active middle - second person singular**

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

τούς **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκρους **adjective - accusative plural masculine**
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

θαψαι **verb - aorist active middle or passive deponent**
thapto **thap'-to**: to celebrate funeral rites, i.e. inter -- bury.

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.

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.

νεκρους **adjective - accusative plural masculine**
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

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).

απελθων **verb - second aorist active participle - nominative singular masculine**
aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

διαγγελλε **verb - present active imperative - second person singular**
diaggello **de-ang-gel'-lo**: to herald thoroughly -- declare, preach, signify.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**
basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 9:61 .

.	Greek	Strong's	Origin
Another	ἕτερος (eteros)	2087: other	of uncertain origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
said,		3004: to say	a prim. verb
"I will follow	ἀκολουθήσω (akolouthēsō)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
You, Lord;	κύριε (kurie)	2962: lord, master	from kuros (authority)
but first		4413: first, chief	contr. superl. of pro
permit	ἐπίτρεψον (epitrepson)	2010: to turn to, entrust, hence to permit	from epi and the same as tropé
me to say good-bye	ἀποτάξασθαι (apotaxasthai)	657: to set apart, take leave of	from apo and tassó
to those	τοῖς (tois)	3588: the	the def. art.
at home."	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ετερος adjective - nominative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ακολουθησω verb - future active indicative - first person singular

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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.

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επιτρεπον verb - aorist active middle - second person singular

epitrepo ep-ee-trep'-o: to turn over (transfer), i.e. allow -- give leave (liberty, license), let, permit, suffer.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

αποταξασθαι verb - aorist middle middle or passive deponent

apotassomai ap-ot-as'-som-ahee: literally, to say adieu (by departing or dismissing); figuratively, to renounce -- bid farewell, forsake, take leave, send away.

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οΙΚΟΝ **noun - accusative singular masculine**

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Luke 9:62 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "No one,	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
after putting	ἐπιβαλὼν (epibalōn)	1911: to throw over, to throw oneself	from epi and balló
his hand	χεῖρα (cheira)	5495: the hand	a prim. word
to the plow	ἄροτρον (arotron)	723: a plow	from aroó (to plow)
and looking	βλέπων (blepōn)	991: to look (at)	a prim. verb
back,	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
is fit	εὐθετος (euthetos)	2111: well-placed, i.e. ready for use	from eu and tithémi
for the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουδεις **adjective - nominative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

επιβαλων **verb - second aorist active participle - nominative singular masculine**

epiballo ep-ee-bal'-lo: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρα **noun - accusative singular feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

αροτρον noun - accusative singular neuter

arotron ar'-ot-ron: a plow -- plough.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βλεπων verb - present active participle - nominative singular masculine

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οπισω adverb

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

ευθετος adjective - nominative singular masculine

euthetos yoo'-thet-os: well placed, i.e. (figuratively) appropriate -- fit, meet.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν noun - accusative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 10:1 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
after	Μετὰ (meta)	3326: with, among, after	a prim. preposition
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
appointed	ἀνέδειξεν (anedeixen)	322: to lift up and show, show forth	from ana and deiknumi
seventy	ἐβδομήκοντα (ebdomēkonta)	1440: seventy	from hebdomos and a modified form of deka
others,	ἐτέρους (eterous)	2087: other	of uncertain origin
and sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
them in pairs	δύο (duo)	1417: two	a primary number
ahead	πρὸ (pro)	4253: before	a prim. preposition
of Him to every	πᾶσαν (pasan)	3956: all, every	a prim. word
city	πόλιν (polin)	4172: a city	a prim. word
and place	τόπον (topon)	5117: a place	a prim. word

where		3757: where (adv. of place)	gen. of hos,
He Himself	αὐτοῦς (autous)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
was going	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to come.	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb

KJV Lexicon

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ανεδειξεν **verb - aorist active indicative - third person singular**

anadeiknumi **an-ad-ike'-noo-mee**: to exhibit, i.e. (by implication) to indicate, appoint -- appoint, shew.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετερους **adjective - accusative plural masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other,

some, strange.

εβδομηκοντα **numeral (adjective)**

hebdomekonta **heb-dom-ay'-kon-tah**: seventy -- seventy, three score and ten.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστειλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

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

ανα **preposition**

ana **an-ah'**: up; but (by extension) used (distributively) severally, or (locally) at (etc.)

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

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.

προσωπου **noun - genitive singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτου **personal pronoun - genitive 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

πασαν **adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοπον **noun - accusative singular masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ου adverb

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εμελλεν verb - imperfect active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

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

ερχεσθαι verb - present middle or passive deponent infinitive

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Luke 10:2 .

.	Greek	Strong's	Origin
And He was saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "The harvest	θερισμὸς (therismos)	2326: harvest	from therizó
is plentiful,	πολύς (polus)	4183: much, many	a prim. word
but the laborers	ἐργάται (ergatai)	2040: a workman	from ergazomai
are few;	ὀλίγοι (oligoi)	3641: few, little, small	a prim. word
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
beseech	δεήθητε (deēthēte)	1189a: to want, entreat	a form of deó
the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
of the harvest	θερισμοῦ (therismou)	2326: harvest	from therizó

to send	ἐκβάλη (ekbalē)	1544b: to expel, to drive, cast or send out	from ek and balló
out laborers	ἐργάτας (ergatas)	2040: a workman	from ergazomai
into His harvest.	θερισμόν (therismon)	2326: harvest	from therizó

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

θερισμος **noun - nominative singular masculine**

therismos ther-is-mos': reaping, i.e. the crop -- harvest.

πολυς **adjective - nominative singular masculine**

polus pol-oo's': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

οι **definite article - nominative plural masculine**

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).

εργαται noun - nominative plural masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

ολιγοι adjective - nominative plural masculine

oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

δεηθητε verb - aorist passive deponent imperative - second person

deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

του definite article - genitive singular masculine

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θερισμου noun - genitive singular masculine

therismos ther-is-mos': reaping, i.e. the crop -- harvest.

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.

εκβαλη verb - second aorist active subjunctive - third person singular

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

εργατας noun - accusative plural masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

εις 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.

θερισμον noun - accusative singular masculine

therismos ther-is-mos': reaping, i.e. the crop -- harvest.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 10:3 .

.	Greek	Strong's	Origin
"Go;	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I send	ἀποστέλλω (apostellō)	649: to send, send away	from apo and stelló
you out as lambs	ἄρνας (arnas)	704: a lamb	a prim. word
in the midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of wolves.	λύκων (lukōn)	3074: a wolf	a prim. word

KJV Lexicon

υΠΑΓΕΤΕ verb - present active imperative - second person

hupago hoop-ag'-o: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

ἰδοῦ **verb - second aorist active middle - second person singular**
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ἐγώ **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

ἀποστέλλω **verb - present active indicative - first person singular**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission)
literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ὑμᾶς **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
(+ own).

ὥς **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ἀρνᾶς **noun - accusative plural masculine**
aren **ar-ane'**: a lamb (as a male) -- lamb.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

μεσῶ **adjective - dative singular neuter**
mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between,
+ forth, mid(-day, -night), midst, way.

λύκων **noun - genitive plural masculine**
lukos **loo'-kos**: a wolf -- wolf.

Luke 10:4 .

.	Greek	Strong's	Origin
"Carry	βαστάζετε (bastazete)	941: to take up, carry	of uncertain origin
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
money belt,	βαλλάντιον (ballantion)	905: a purse	from a prim. root bal-
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
bag,	πήραν (pēran)	4082: a leather pouch	a prim. word

no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
shoes;	ὑποδήματα (upodēmata)	5266: a sole bound under (the foot), a sandal	from hupodeó
and greet	ἀσπάσησθε (aspasēsthe)	782: to welcome, greet	a prim. verb
no one	μηδένα (mēdena)	3367: no one, nothing	from méde and heis
on the way.	ὁδὸν (odon)	3598: a way, road	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.

bastazo verb - present active imperative - second person

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

βαλαντιον noun - accusative singular neuter

balantion bal-an'-tee-on: a pouch (for money) -- bag, purse.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πηραν noun - accusative singular feminine

pera pay'-rah: a wallet or leather pouch for food -- scrip.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

υποδηματα noun - accusative plural neuter

hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηδενα adjective - accusative singular masculine

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

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.

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.

ασπασθησθε verb - aorist middle deponent subjunctive - second person

aspazomai as-pad'-zom-ah-ee: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

Luke 10:5 .

.	Greek	Strong's	Origin
"Whatever	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
you enter,	εἰσέλθητε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
first		4413: first, chief	contr. superl. of pro
say,	λέγετε (lege-te)	3004: to say	a prim. verb
'Peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
[be] to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

house.'

οἶκος
(oikō)

3624: a house, a dwelling

a prim. word

KJV Lexicon

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

οικιαν noun - accusative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

εισερχησθε verb - present middle or passive deponent subjunctive - second person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

λεγετε verb - present active imperative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ειρηνη noun - nominative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

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.

ΤΟΥΤΩ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

Luke 10:6 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a man	υἱός (uios)	5207: a son	a prim. word
of peace	εἰρήνης (eirēnēs)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
is there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
your peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
will rest	ἐπαναπαύσεται (epanapaēsetai)	1879: to refresh, rest upon	from epi and anapauó
on him; but if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
not, it will return	ἀνακάμψει (anakampsei)	344: to turn back, to return	from ana and kamptó
to you.			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

η verb - present subjunctive - third person singular

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.

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

ειρηνης noun - genitive singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

επαναπαυσεται verb - future middle deponent indicative - third person singular

epanapauomai ep-an-ah-pow'-om-ah-ee: to settle on; literally (remain) or figuratively (rely) -- rest in (upon).

επ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειρηνη noun - nominative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ει **conditional**
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηγε **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ανακαμψει **verb - future active indicative - third person singular**
anakampto **an-ak-amp'-to**: to turn back -- (re-)turn.

Luke 10:7 .

.	Greek	Strong's	Origin
"Stay	μένετε (menete)	3306: to stay, abide, remain	a prim. verb
in that house,	οικία (oikia)	3614: a house, dwelling	from oikos
eating	ἐσθίοντες (esthiontes)	2068: to eat	akin to edó (to eat)
and drinking	πίνοντες (pinontes)	4095: to drink	a prim. word
what they give	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
you; for the laborer	ἐργάτης (ergatēs)	2040: a workman	from ergazomai

is worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of his wages.	μισθοῦ (misthou)	3408: wages, hire	a prim. word
Do not keep moving	μεταβαίνετε (metabainete)	3327: to pass over, withdraw, depart	from meta and the same as basis
from house	οἰκίας (oikias)	3614: a house, dwelling	from oikos
to house.	οἰκίαν (oikian)	3614: a house, dwelling	from oikos

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια **noun - dative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

μενετε **verb - present active imperative - second person**

meno **men'-o**: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

εσθιοντες **verb - present active participle - nominative plural masculine**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινοντες verb - present active participle - nominative plural masculine
pino pee'-no: to imbibe -- drink.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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

αξιος adjective - nominative singular masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

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.

εργατης noun - nominative singular masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισθου noun - genitive singular masculine

misthos mis-thos': pay for service, good or bad -- hire, reward, wages.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

μεταβαίνετε **verb - present active imperative - second person**
metabaino **met-ab-ah'-ee-no**: to change place -- depart, go, pass, remove.

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)

οικίας **noun - genitive singular feminine**
oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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

οικίαν **noun - accusative singular feminine**
oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

Luke 10:8 .

.	Greek	Strong's	Origin
"Whatever	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
city	πόλιν (polin)	4172: a city	a prim. word
you enter	εἰσέρχησθε (eiserchēsthe)	1525: to go in (to), enter	from eis and erchomai
and they receive	δέχονται (dechōntai)	1209: to receive	a prim. verb
you, eat	ἐσθίετε (esthiete)	2068: to eat	akin to edó (to eat)
what is set before	παρατιθέμενα (paratithemena)	3908: to place beside, to set before	from para and tithémi
you;			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εις **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.

αν **particle**

an **an**: denoting a supposition, wish, possibility or uncertainty

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εισερχησθε **verb - present middle or passive deponent subjunctive - second person**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεχωνται **verb - present middle or passive deponent subjunctive - third person**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εσθιετε **verb - present active imperative - second person**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

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.

παράτιθέμενα **verb - present passive participle - accusative plural neuter**

paratithemi **par-at-ith'-ay-mee:** to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min':** to (with or by) you -- ye, you, your(-selves).

Luke 10:9 .

.	Greek	Strong's	Origin
and heal	θεραπεύετε (therapeuete)	2323: to serve, cure	from therapón
those	τούς (tous)	3588: the	the def. art.
in it who are sick,	ἀσθενεῖς (astheneis)	772: without strength, weak	from alpha (as a neg. prefix) and sthenés (strong)
and say	λέγετε (legete)	3004: to say	a prim. verb
to them, 'The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has come near	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus
to you.'			

KJV Lexicon

καὶ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεραπευετε **verb - present active imperative - second person**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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

ασθενεις **adjective - accusative plural masculine**

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

λεγετε **verb - present active imperative - second person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγγικεν **verb - perfect active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

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.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, +

reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 10:10 .

.	Greek	Strong's	Origin
"But whatever	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
city	πόλιν (polin)	4172: a city	a prim. word
you enter	εἰσέληθε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
and they do not receive	δέχονται (dechōntai)	1209: to receive	a prim. verb
you, go	ἐξέλθοντες (exelthontes)	1831: to go or come out of	from ek and erchomai
out into its streets		4116: broad, subst. a street	a prim. word
and say,		3004: to say	a prim. verb

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

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

εισερχησθε verb - present middle or passive deponent subjunctive - second person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δεχωνται verb - present middle or passive deponent subjunctive - third person

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλατειας noun - accusative plural feminine

plateia plat-i'-ah: a wide plat or place, i.e. open square -- street.

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

ΕΙΠΑΤΕ verb - second aorist active middle - second person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

Luke 10:11 .

.	Greek	Strong's	Origin
Even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the dust	κονιορτὸν (koniorton)	2868: dust	from the same as koniaό and ornumi (to stir up)
of your city	πόλεως (poleōs)	4172: a city	a prim. word
which clings	κολληθέντα (kollēthenta)	2853: to glue, unite	from kolla (glue)
to our feet	πόδας (podas)	4228: a foot	a prim. word
we wipe off	ἀπομασσόμεθα (apomassometha)	631: to wipe off	from apo and massό (to handle, touch)
[in protest] against you; yet	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
be sure	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnό-
of this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuό
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has come near.'	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

KJV Lexicon

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.

κονιορτον noun - accusative singular masculine

koniortos kon-ee-or-tos': pulverulence (as blown about) -- dust.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κολληθεντα verb - aorist passive participle - accusative singular masculine

kollao kol-lah'-o: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως noun - genitive singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

απομασσομεθα verb - present middle indicative - first person

apomassomai ap-om-as'-som-ahee: to scrape away -- wipe off.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

τὸυτο **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).

γινώσκετε **verb - present active imperative - second person**

ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

ἐγγίκεν **verb - perfect active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

ἐφ' **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ὑμᾶς **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεία **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 10:12 .

.	Greek	Strong's	Origin
"I say	λέγω (legō)	3004: to say	a prim. verb
to you, it will be more tolerable	ἀνεκτότερον (anektoton)	414: more tolerable	cptv. of anektos (bearable, tolerable); from anechó
in that day	ἡμέρα (ēmera)	2250: day	a prim. word
for Sodom	Σοδόμοις (sodomois)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for that city.	πόλει (polei)	4172: a city	a prim. word

KJV Lexicon

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὤν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

σοδομοίς **noun - dative plural neuter**

Sodoma sod'-om-ah: Sodoma (i.e. Sedom), a place in Palestine -- Sodom.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ἡ **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine hemera hay-mer'-ah : age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
ΕΚΕΙΝΗ demonstrative pronoun - dative singular feminine ekeinos ek-i'-nos : that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.
ΑΝΕΚΤΟΤΕΡΟΝ adjective - nominative singular neuter - comparative or contracted anektotros an-ek-tot'-er-os : more endurable -- more tolerable.
ΕΣΤΑΙ verb - future indicative - third person singular esomai es'-om-ahēe : will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.
η particle e ay : disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.
τη definite article - dative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ΠΟΛΕΙ noun - dative singular feminine polis pol'-is : a town (properly, with walls, of greater or less size) -- city.
ΕΚΕΙΝΗ demonstrative pronoun - dative singular feminine ekeinos ek-i'-nos : that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

Luke 10:13 .

.	Greek	Strong's	Origin
"Woe	Οὐαί (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, Chorazin!	Χοραζίν (chorazin)	5523: Chorazin, a city of Galilee	of uncertain origin
Woe	οὐαί (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you, Bethsaida!	Βηθσαϊδά (bēthsaida)	966: "house of fish," Bethsaida, the name of two cities on the shore of the Sea of Galilee	of Aramaic 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 miracles	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
had been performed	ἐγενήθησαν (egenēthēsan)	1096: to come into being, to happen, to become	from a prim. root gen-
in Tyre	Τύρῳ (turō)	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor
and Sidon	Σιδῶνι (sidōni)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon
which		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
occurred	γενόμεναι (genomenai)	1096: to come into being, to happen, to become	from a prim. root gen-
in you, they would have repented	μετενόησαν (metenoēsan)	3340: to change one's mind or purpose	from meta and noeó
long ago,	πάλαι (palai)	3819: long ago, of old	a prim. word
sitting	καθήμενοι (kathēmenoi)	2521: to be seated	from kata and hémai (to sit)
in sackcloth	σάκκῳ (sakkō)	4526: sackcloth	perhaps of Phoenician origin
and ashes.	σποδῶ (spodō)	4700: ashes	a prim. word

KJV Lexicon

ουαι [interjection](#)
ouai [oo-ah'-ee](#): woe -- alas, woe.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

χοραζιν **proper noun**
Chorazin **khor-ad-zin'**: Chorazin, a place in Palestine -- Chorazin.

ουαι **interjection**
ouai **oo-ah'-ee**: woe -- alas, woe.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

βηθσαιδα **proper noun**
Bethsaida **bayth-sahee-dah'**: fishing-house; Bethsaida, a place in Palestine -- Bethsaida.

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ει **conditional**
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εν **preposition**
en en: in, at, (up-)on, by, etc.

τυρω **noun - dative singular feminine**
Turos **too'-ros**: Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνι **noun - dative singular feminine**
Sidon **sid-one'**: Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

εγενοντο **verb - second aorist middle 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.)

αι **definite article - nominative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμεις **noun - nominative plural feminine**
dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

αι **definite article - nominative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

γενομεναι **verb - second aorist middle deponent participle - nominative plural feminine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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).

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.

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

σακκω **noun - dative singular masculine**
sakkos **sak'-kos**: sack-cloth, i.e. mohair (the material or garments made of it, worn as a sign of grief) -- sackcloth.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σποδω **noun - dative singular masculine**
spodos **spod-os'**: ashes -- ashes.

καθημεναι **verb - present middle or passive deponent participle - nominative plural feminine**
kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

μετενοησαν **verb - aorist active indicative - third person**
metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

Luke 10:14 .

.	Greek	Strong's	Origin
"But it will be more tolerable	ἀνεκτότερον (anektoteron)	414: more tolerable	cptv. of anektos (bearable, tolerable); from anechó
for Tyre	Τύρῳ	5184: Tyre, a city of Phoenicia	of foreign origin, cf. Tsor

	(turō)		
and Sidon	Σιδῶνι (sidōni)	4605: Sidon, a maritime city of Phoenicia	of Hebrew origin Tsidon
in the judgment	κρίσει (krisei)	2920: a decision, judgment	from krinó
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for you.			

KJV Lexicon

πλην **adverb**

plen **plane:** moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

τυρω **noun - dative singular feminine**

Turos **too'-ros:** Tyrus (i.e. Tsor), a place in Palestine -- Tyre.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σιδωνι **noun - dative singular feminine**

Sidon **sid-one':** Sidon (i.e. Tsidon), a place in Palestine -- Sidon.

ανεκτοτερον **adjective - nominative singular neuter - comparative or contracted**

anektoteros **an-ek-tot'-er-os:** more endurable -- more tolerable.

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.

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.

κρισει **noun - dative singular feminine**

krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Luke 10:15 .

.	Greek	Strong's	Origin
"And you, Capernaum,		2746b: Capernaum, a city of Galilee	of Hebrew origin kaphar and Nachum
will not be exalted	ὕψωθήσῃ (upsōthēsē)	5312: to lift or raise up, to exalt, uplift	from hupsos
to heaven,	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
will you? You will be brought down	καταβήσῃ (katabēsē)	2597: to go down	from kata and the same as basis
to Hades!	ᾗδου (adou)	86: Hades, the abode of departed spirits	perhaps from alpha (as a neg. prefix) and eidon (3708)

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

καπερναουμ **proper noun**

Kapernaoum cap-er-nah-oom': Capernaum (i.e. Caphanachum), a place in Palestine -- Capernaum.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

του definite article - genitive singular masculine

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.

υψωθαισα verb - aorist passive participle - nominative singular feminine

hupsoo hoop-so'-o: to elevate -- exalt, lift up.

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).

αδου noun - genitive singular masculine

haides hah'-dace: unseen, i.e. Hades or the place (state) of departed souls -- grave, hell.

καταβιβασθησθι verb - future passive indicative - second person singular

katabibazo kat-ab-ib-ad'-zo: to cause to go down, i.e. precipitate -- bring (thrust) down.

Luke 10:16 .

.	Greek	Strong's	Origin
"The one who listens	ἀκούων (akouōn)	191: to hear, listen	from a prim. word mean. hearing
to you listens	ἀκούει (akouei)	191: to hear, listen	from a prim. word mean. hearing
to Me, and the one who rejects	ἄθετῶν (athetōn)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithémi

you rejects	ἄθετεῖ (athetei)	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 tithémi
Me; and he who rejects	ἄθετων (athetōn)	114: to do away with what has been laid down, set aside	from athetos (without position or place); from alpha (as a neg. prefix) and tithémi
Me rejects	ἄθετεῖ (athetei)	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 tithémi
the One who sent	ἀποστείλαντα (aposteilanta)	649: to send, send away	from apo and stelló
Me."			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουων verb - present active participle - nominative singular masculine

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εμου personal pronoun - first person genitive singular

emou **em-oo'**: of me -- me, mine, my.

ακουει verb - present active indicative - third person singular

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

αθετων verb - present active participle - nominative singular masculine

atheteo **ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

αθετει verb - present active indicative - third person singular

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.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εμε personal pronoun - first person accusative singular

eme **em-eh'**: me -- I, me, my(-self).

αθετων verb - present active participle - nominative singular masculine

atheteo **ath-et-eh'-o**: to set aside, i.e. (by implication) to disesteem, neutralize or violate -- cast off, despise, disannul, frustrate, bring to nought, reject.

αθετει verb - present active indicative - third person singular

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.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποστειλαντα verb - aorist active participle - accusative singular masculine

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

με personal pronoun - first person accusative singular

me **meh**: me -- I, me, my.

Luke 10:17 .

.	Greek	Strong's	Origin
The seventy	ἐβδομήκοντα (ebdomēkonta)	1440: seventy	from hebdomos and a modified form of deka
returned	ὑπέστρεψαν (upestrepsan)	5290: to turn back, return	from hupo and strephó
with joy,	χαρᾶς (charas)	5479: joy, delight	from chairó
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
are subject	ὑποτάσσεται (upotassetai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to us in Your name."	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word

KJV Lexicon

ὑπεστρεψαν **verb - aorist active indicative - third person**

hupostrepho **hoop-os-tref'-o:** to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εβδομηκοντα **numeral (adjective)**

hebdomekonta **heb-dom-ay'-kon-tah**: seventy -- seventy, three score and ten.

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).

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

δαιμονια **noun - nominative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

υποτασσεται **verb - present passive indicative - third person singular**

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

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.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 10:18 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "I was watching	ἐθεώρουν (etheōroun)	2334: to look at, gaze	from theóros (an envoy, spectator)
Satan	σατανᾶν (satanan)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
fall	πεσόντα (pesonta)	4098: to fall	from a redupl. of the prim. root pet
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
lightning.	ἀστραπήν (astrapēn)	796: lightning, brightness	from astraptó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εθεωρουν **verb - imperfect active indicative - first person**

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

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.

σατανᾶν noun - accusative singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

ὥς adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ἀστραπὴν noun - accusative singular feminine

astrape as-trap-ay': lightning; by analogy, glare -- lightning, bright shining.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανοῦ noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

πέσοντα verb - second aorist active participle - accusative singular masculine

pipto pip'-to, : to fall -- fail, fall (down), light on.

Luke 10:19 .

.	Greek	Strong's	Origin
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I have given	δέδωκα (dedōka)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to tread	πατεῖν (patein)	3961: to tread or tread on	from patos (trodden)
on serpents	ὄφειν (opheōn)	3789: a snake	a prim. word
and scorpions,	σκορπίων	4651: a scorpion	of uncertain origin

	(skorpiōn)		
and over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πᾶσαν (pasan)	3956: all, every	a prim. word
the power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
of the enemy,	ἐχθροῦ (echthrou)	2190: hostile	from echthos (hatred)
and nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis
will injure	ἀδικήσει (adikēsei)	91: to do wrong, act wickedly	from adikos
you.			

KJV Lexicon

ἰδοῦ **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

δίδωμι **verb - present active indicative - first person singular**
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ὤμιν **personal pronoun - second person dative plural**
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

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.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατειν verb - present active infinitive

pateo pat-eh'-o: to trample -- tread (down, under foot).

επανω adverb

epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

οφειων noun - genitive plural masculine

ophis of'-is: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκορπιων noun - genitive plural masculine

skorprios skor-pee'-os: a scorpion (from its sting) -- scorpion.

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.

πασαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμιν noun - accusative singular feminine

dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχθρου adjective - genitive singular masculine

echthros ech-thros': hateful (passively, odious, or actively, hostile); usually as a noun, an

adversary (especially Satan) -- enemy, foe.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αδικηση verb - aorist active subjunctive - third person singular

adikeo ad-ee-keh'-o: to be unjust, i.e. (actively) do wrong (morally, socially or physically) -- hurt, injure, be an offender, be unjust, (do, suffer, take) wrong.

Luke 10:20 .

■			
.	Greek	Strong's	Origin
"Nevertheless	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
do not rejoice	χαίρετε (chairete)	5463: to rejoice, be glad	a prim. verb
in this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that the spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó
are subject	ὑποτάσσεται (upotassetai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó

to you, but rejoice	χαίρετε (chairete)	5463: to rejoice, be glad	a prim. verb
that your names	ὀνόματα (onomata)	3686: a name, authority, cause	a prim. word
are recorded	ἐγγέγραπται (engegraptai)	1449: to inscribe, to enter in a register	from en and graphó
in heaven."	οὐρανοῖς (ouranois)	3772: heaven	a prim. word

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τούτω **demonstrative pronoun - dative singular neuter**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

χαιrete **verb - present active imperative - second person**

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματα **noun - nominative plural neuter**

pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ὤμιν **personal pronoun - second person dative plural**

hum̩n **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ὑποτάσσεται **verb - present passive indicative - third person singular**

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

χαίρετε **verb - present active imperative - second person**

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

δὲ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

ὀνόματα **noun - nominative plural neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἐγράφη **verb - second aorist passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανοῖς **noun - dative plural masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Luke 10:21 .

.	Greek	Strong's	Origin
At that very	αὐτῇ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
time	ᾠρα (ōra)	5610: a time or period, an hour	a prim. word
He rejoiced greatly	ἠγαλλιάσατο (ēgalliasato)	21: to exult, rejoice greatly	from agallomai (to make glorious, exalt)
in the Holy	ἁγίῳ (agiō)	40: sacred, holy	from a prim. root
Spirit,	πνεύματι (pneumati)	4151: wind, spirit	from pneó
and said,		3004: to say	a prim. verb
"I praise	ἐξομολογοῦμαι (exomologoumai)	1843: to agree, confess	from ek and homologeó
You, O Father,	πάτερ (pater)	3962: a father	a prim. word
Lord	κύριε (kurie)	2962: lord, master	from kuros (authority)
of heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and earth,	γῆς (gēs)	1093: the earth, land	a prim. word
that You have hidden	ἀπέκρυψας (apekrupsas)	613: to hide, conceal	from apo and kruptó
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
from [the] wise	σοφῶν (sophōn)	4680: skilled, wise	a prim. word
and intelligent	συνετῶν (sunetōn)	4908: intelligent	from suniémi
and have revealed	ἀπεκάλυψας (apekalupsas)	601: to uncover, reveal	from apo and kaluptó

them to infants.	νηπίοις (nēpiois)	3516: an infant, fig. a simple-minded or immature person	of uncertain origin
Yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
Father,	πατήρ (patēr)	3962: a father	a prim. word
for this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
was well-pleasing	εὐδοκία (eudokia)	2107: good pleasure	from eudokeó
in Your sight.	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros

KJV Lexicon

εν preposition

en **en**: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ηγαλλιασατο verb - aorist middle deponent indicative - third person singular

agalliao ag-al-lee-ah'-o: to jump for joy, i.e. exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πνευματι **noun - dative singular neuter**
pneuma **pn̩yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εξομολογουμει **verb - present middle indicative - first person singular**
exomologeō **ex-om-ol-og-eh'-o**: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

πατερ **noun - vocative singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

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.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου **noun - genitive singular masculine**
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της **definite article - genitive singular feminine**
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.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απεκρυψας verb - aorist active indicative - second person singular

apokrupto ap-ok-roop'-to: to conceal away (i.e. fully); figuratively, to keep secret -- hide.

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.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

σοφων adjective - genitive plural masculine

sophos sof-os': wise (in a most general application) -- wise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνετων adjective - genitive plural masculine

sunetos soon-et'-os: mentally put (or putting) together, i.e. sagacious -- prudent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεκαλυψας verb - aorist active indicative - second person singular

apokalupto ap-ok-al-oo'-to: to take off the cover, i.e. disclose -- reveal.

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

νηπιους adjective - dative plural masculine

nepios nay'-pee-os: not speaking, i.e. an infant (minor); figuratively, a simple-minded person, an immature Christian -- babe, child (+ -ish).

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

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.)

ευδοκια **noun - nominative singular feminine**

eudokia **yoo-dok-ee'-ah**: satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, purpose -- desire, good pleasure (will), seem good.

εμπροσθεν **preposition**

emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 10:22 .

.	Greek	Strong's	Origin
"All things	πάντα (panta)	3956: all, every	a prim. word
have been handed over	παρεδόθη (paredothē)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
to Me by My Father,	πατρός (patros)	3962: a father	a prim. word
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
knows	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

the Son	υἱὸς (uios)	5207: a son	a prim. word
is except		1508: if not	from ei and mé
the Father,	πατήρ (patēr)	3962: a father	a prim. word
and who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
the Father	πατήρ (patēr)	3962: a father	a prim. word
is except		1508: if not	from ei and mé
the Son,	υἱὸς (uios)	5207: a son	a prim. word
and anyone to whom	ὃς (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Son	υἱὸς (uios)	5207: a son	a prim. word
wills	βούληται (boulētai)	1014: to will	a prim. verb
to reveal	ἀποκαλύψαι (apokalupsai)	601: to uncover, reveal	from apo and kaluptó
[Him]."			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στραφεις **verb - second aorist passive participle - nominative singular masculine**
strephe **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ειπεν **verb - second aorist active indicative - third person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

παντα **adjective - nominative plural neuter**
pas **pas**: apparently a primary word; all, any, every, the whole

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

παρεδοθη **verb - aorist passive indicative - third person singular**
paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

υπο **preposition**
hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**
pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεις **adjective - nominative singular masculine**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things),

not (any, at all, -thing), nought.

γινωσκει **verb - present active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative 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

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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).

βουληται verb - present middle or passive deponent subjunctive - third person singular

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.

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.

αποκαλυψαι verb - aorist active middle or passive deponent

apokalupto ap-ok-al-oop'-to: to take off the cover, i.e. disclose -- reveal.

Luke 10:23 .

.	Greek	Strong's	Origin
Turning	στραφεῖς (strapheis)	4762: to turn, i.e. to change	a prim. verb
to the disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
He said		3004: to say	a prim. verb
privately,	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
[are] the eyes	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
which see	βλέποντες (blepontes)	991: to look (at)	a prim. verb
the things you see,	βλέπετε (blepete)	991: to look (at)	a prim. verb

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στραφεῖς **verb - second aorist passive participle - nominative singular masculine**

strepo stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τοὺς **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

κατ **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ιδιαν **adjective - accusative singular feminine**
idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

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.

μακαριοι **adjective - nominative plural masculine**
makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμοι **noun - nominative plural masculine**
ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βλεποντες **verb - present active participle - nominative plural masculine**
blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

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.

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.

Luke 10:24 .

.	Greek	Strong's	Origin
for I say	λέγω (legō)	3004: to say	a prim. verb

to you, that many	πολλοὶ (polloi)	4183: much, many	a prim. word
prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and kings	βασιλεῖς (basileis)	935: a king	of uncertain origin
wished	ἠθέλησαν (ēthelēsan)	2309: to will, wish	a prim. verb
to see	εἶδαν (eidan)	3708: to see, perceive, attend to	a prim. verb
the things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you see,	βλέπετε (blepete)	991: to look (at)	a prim. verb
and did not see		3708: to see, perceive, attend to	a prim. verb
[them], and to hear	ἀκούσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the things which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you hear,	ἀκούετε (akouete)	191: to hear, listen	from a prim. word mean. hearing
and did not hear	ἤκουσαν (ēkousan)	191: to hear, listen	from a prim. word mean. hearing
[them]."			

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

προφηται **noun - nominative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βασιλεις **noun - nominative plural masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

ηθελησαν **verb - aorist active indicative - third person**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ιδειν **verb - second aorist active middle or passive deponent**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

α **relative pronoun - accusative plural neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

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.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἶδον verb - second aorist active indicative - third person

eido i'-do: to see; by implication, (in the perfect tense only) to know

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀκούσαι verb - aorist active middle or passive deponent

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.

ὅς relative pronoun - accusative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἀκούετε verb - present active indicative - second person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἠκούσαν verb - aorist active indicative - third person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Luke 10:25 .

.	Greek	Strong's	Origin
And a lawyer	νομικός (nomikos)	3544: relating to law, learned in the law	from nomos
stood	ἀνέστη (anestē)	450: to raise up, to rise	from ana and histēmi

up and put Him to the test,	ἐκπειράζων (ekpeirazōn)	1598: to test thoroughly, tempt	from ek and peirazó
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I do	ποιήσας (poiēsas)	4160: to make, do	a prim. word
to inherit	κληρονομήσω (klēronomēsō)	2816: to inherit	from kléronomos
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life?"	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοὺ **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

νομικός **adjective - nominative singular masculine**

nomikos nom-ik-os': according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

ἀνέστη **verb - second aorist active indicative - third person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise,

lift up, raise up (again), rise (again), stand up(-right).

εκπειραζων **verb - present active participle - nominative singular masculine**
ekpeirazo **ek-pi-rad'-zo**: to test thoroughly -- tempt.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγων **verb - present active participle - nominative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδασκαλε **noun - vocative singular masculine**
didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

ποιησας **verb - aorist active participle - nominative singular masculine**
poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

ζωην **noun - accusative singular feminine**
zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**
aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

κληρονομησω **verb - future active indicative - first person singular**
kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

verb - aorist active subjunctive - first person singular

Luke 10:26 .

■			
.	Greek	Strong's	Origin

And He said		3004: to say	a prim. verb
to him, "What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is written	γέγραπται (gegraptai)	1125: to write	a prim. verb
in the Law?	νόμῳ (nomō)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
does it read	ἀναγινώσκεις (anaginōskeis)	314: to know certainly, know again, read	from ana and ginóskō
to you?"			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομω **noun - dative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

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.

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

αναγινωσκεις **verb - present active indicative - second person singular**

anaginosko **an-ag-in-ocē'-ko**: to know again, i.e. (by extension) to read -- read.

Luke 10:27 .

.	Greek	Strong's	Origin
And he answered,	ἀποκριθεις (apokritheis)	611: to answer	from apo and krinó
"YOU SHALL LOVE	ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin
THE LORD	κύριον (kurion)	2962: lord, master	from kuros (authority)
YOUR GOD	θεόν (theon)	2316: God, a god	of uncertain origin
WITH ALL	ὅλης (olēs)	3650: whole, complete	a prim. word
YOUR HEART,	καρδίας	2588: heart	a prim. word

	(kardias)		
AND WITH ALL	ὅλη (olē)	3650: whole, complete	a prim. word
YOUR SOUL,	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin
AND WITH ALL	ὅλη (olē)	3650: whole, complete	a prim. word
YOUR STRENGTH,	ἰσχύϊ (ischui)	2479: strength, might	of uncertain origin
AND WITH ALL	ὅλη (olē)	3650: whole, complete	a prim. word
YOUR MIND;	διανοίᾳ (dianoia)	1271: the mind, disposition, thought	from dia and noeó
AND YOUR NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plésios; from pelas (near)
AS YOURSELF."	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αγαπήσεις verb - future active indicative - second person singular
agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

κυριον noun - accusative singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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)

ολης adjective - genitive singular feminine
holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - genitive singular feminine
kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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)

ολης adjective - genitive singular feminine
holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχης **noun - genitive singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισχυος **noun - genitive singular feminine**

ischus **is-khoos'**: forcefulness -- ability, might(-ily), power, strength.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διανοιας **noun - genitive singular feminine**

dianoia **dee-an'-oy-ah**: deep thought, properly, the faculty (mind or its disposition), by implication, its exercise -- imagination, mind, understanding.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησιον **adverb**
plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

σεαυτον **reflexive pronoun - second person accusative singular masculine**
seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

Luke 10:28 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to him, "You have answered	ἀπεκρίθης (apekrithēs)	611: to answer	from apo and krinó
correctly;	ὀρθῶς (orthōs)	3723: rightly	from orthos
DO	ποίει (poiēi)	4160: to make, do	a prim. word
THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
AND YOU WILL	ζήση	2198: to live	from prim. roots zé- and zó-

LIVE."

(zēsē)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

ορθως **adverb**

orthos **or-thoce'**: in a straight manner, i.e. (figuratively) correctly (also morally) -- plain, right(-ly).

απεκριθης **verb - aorist middle deponent indicative - second person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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).

ΠΟΙΕΙ **verb - present active imperative - second person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζηση **verb - future active indicative - second person singular**

zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

Luke 10:29 .

■			
.	Greek	Strong's	Origin

But wishing	θέλων (thelōn)	2309: to will, wish	a prim. verb
to justify	δικαιῶσαι (dikaiōsai)	1344: to show to be righteous, declare righteous	from dikaios
himself,	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
he said		3004: to say	a prim. verb
to Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
"And who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is my neighbor?"	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)

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).

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

δικαιουν verb - present active infinitive

dikaioo **dik-ah-yo'-o:** to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

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.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν noun - accusative singular masculine
lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις interrogative pronoun - nominative singular masculine
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

πλησιον adverb
plesion play-see'-on: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

Luke 10:30 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
replied	ὑπολαβὼν (upolabōn)	5274: to take or bear up, to receive, to assume	from hupo and lambanō
and said,		3004: to say	a prim. verb

"A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was going down	κατέβαινε (katebainen)	2597: to go down	from kata and the same as basis
from Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
to Jericho,	Ἱεριχῶ (ierichō)	2410a: Jericho, a city of Pal.	of Hebrew origin Yericho
and fell among	περιέπεσε (periepesen)	4045: to fall around	from peri and piptó
robbers,	λησταῖς (lēstais)	3027: a robber	from léis (booty)
and they stripped	ἐκδύσαντες (ekdusantes)	1562: to take off, to put off	from ek and the same as dunó
him and beat	ἐπιθέντες (epithentes)	2007: to lay upon, to place upon	from epi and tithémi
him, and went away	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
leaving	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
him half dead.	ἥμιθανῇ (ēmithanē)	2253: half dead	from the same as hémisus and thnéskó

KJV Lexicon

υπολαβων **verb - second aorist active participle - nominative singular masculine**

hupolambano **hoop-ol-am-ban'-o**: to take from below, i.e. carry upward; figuratively, to take up, i.e. continue a discourse or topic; mentally, to assume (presume) -- answer, receive, suppose.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

κατεβαιεν **verb - imperfect active indicative - third person singular**

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεριχω **proper noun**

Hiericho **hee-er-ee-kho'**: Jericho, a place in Palestine -- Jericho.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λησταις **noun - dative plural masculine**

leistes **lace-tace'**: a brigand -- robber, thief.

περιπεσεν **verb - second aorist active indicative - third person singular**

peripipto **per-ee-pip'-to**: to fall into something that is all around, i.e. light among or upon, be surrounded with -- fall among (into).

οι **relative pronoun - nominative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκδυσαντες verb - aorist active participle - nominative plural masculine

ekduo ek-doo'-o: to cause to sink out of, i.e. (specially as of clothing) to divest -- strip, take off from, unclothe.

αυτον personal pronoun - accusative 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

πληγας noun - accusative plural feminine

plege play-gay': a stroke; by implication, a wound; figuratively, a calamity -- plague, stripe, wound(-ed).

επιθεντες verb - second aorist active participle - nominative plural masculine

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

απηλθον verb - second aorist active indicative - third person

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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.

ημιθανη adjective - accusative singular masculine

hemithanes hay-mee-than-ace': half dead, i.e. entirely exhausted -- half dead.

τυγχανοντα verb - present active participle - accusative singular masculine

tugchano toong-khan'-o: be, chance, enjoy, little, obtain, refresh...self, + special.

Luke 10:31 .

■			
.	Greek	Strong's	Origin

"And by chance	συγκυρίαν (sunkurian)	4795: chance	from a comp. of sun and kureó (to happen)
a priest	ἱερεύς (iereus)	2409: a priest	from hieros
was going down	κατέβαινε (katebainen)	2597: to go down	from kata and the same as basis
on that road,	ὁδῷ (odō)	3598: a way, road	a prim. word
and when he saw		3708: to see, perceive, attend to	a prim. verb
him, he passed by on the other side.	ἀντιπαρήλθεν (antiparēlthen)	492: to pass by opposite to	from anti and parerchomai

KJV Lexicon

κατα preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

συγκυρίαν noun - accusative singular feminine

sugkuria **soong-koo-ree'-ah**: concurrence, i.e. accident -- chance.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἱερεύς noun - nominative singular masculine

hiereus **hee-er-yooce'**: a priest -- (high) priest.

τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

κατέβαινε verb - imperfect active indicative - third person singular

katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οδω noun - dative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

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

ιδων verb - second aorist active participle - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αντιπαρηλθεν verb - second aorist active indicative - third person singular

antiparerchomai an-tee-par-er'-khom-ahee: to go along opposite -- pass by on the other side.

Luke 10:32 .

.	Greek	Strong's	Origin
"Likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
a Levite	Λευίτης (leuitēs)	3019: a Levite, a desc. of Levi	from Leui
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
when he came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to the place	τόπον (topon)	5117: a place	a prim. word
and saw		3708: to see, perceive, attend to	a prim. verb
him, passed by on the other side.	ἀντιπαρῆλθεν (antiparēlthen)	492: to pass by opposite to	from anti and parerchomai

KJV Lexicon

ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

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

λευιτης **noun - nominative singular masculine**

Leuites **lyoo-ee'-tace**: a Levite, i.e. descendant of Levi -- Levite.

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.)

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.

τοπον **noun - accusative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αντιπαρηλθεν **verb - second aorist active indicative - third person singular**

antiparerchomai **an-tee-par-er'-khom-ahee**: to go along opposite -- pass by on the other side

Luke 10:33 .

.	Greek	Strong's	Origin
"But a Samaritan,	Σαμαρίτης (samaritēs)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia
who was on a journey,	ὁδεύων (odeuōn)	3593: to travel	from hodos
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
upon him; and when he saw		3708: to see, perceive, attend to	a prim. verb
him, he felt compassion,	ἐσπλαγχνίσθη (esplanchnisthē)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon

KJV Lexicon

σαμαρειτης **noun - nominative singular masculine**

Samareites **sam-ar-i'-tace**: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

οδευων **verb - present active participle - nominative singular masculine**

hodeuo hod-yoo'-o: to travel -- journey.

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

κατ **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδων **verb - second aorist active participle - nominative singular masculine**
eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εσπλαγγνισθη **verb - aorist passive deponent indicative - third person singular**
splangchnizomai splangkh-nid'-zom-ahee: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

Luke 10:34 .

.	Greek	Strong's	Origin
and came	προσελθών (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to him and bandaged	κατέδησεν (katedēsen)	2611: to bind up	from kata and deó
up his wounds,	τραύματα (traumata)	5134: a wound	of uncertain origin
pouring	ἐπιχέων (epicheōn)	2022: to pour upon	from epi and cheó (to pour)
oil	ἔλαιον (elaion)	1637: olive oil	from elaia
and wine	οἶνον (oinon)	3631: wine	a prim. word
on [them]; and he put	ἐπιβίβασας (epibibasas)	1913: to place upon	caus. form of epibainó
him on his own	ἰδίον (idion)	2398: one's own, distinct	a prim. word
beast,	κτηῖνος	2934: a beast of burden	from ktaomai

	(ktēnos)		
and brought	ἤγαγεν (ēgagen)	71: to lead, bring, carry	a prim. verb
him to an inn	πανδοχεῖον (pandocheion)	3829: an inn	from pandocheus
and took care	ἐπεμελήθη (epemelēthē)	1959: to take care of	from epi and meló
of him.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσελθων **verb - second aorist active participle - nominative singular masculine**
proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

κατεδησεν **verb - aorist active indicative - third person singular**
katadeo **kat-ad-eh'-o**: to tie down, i.e. bandage (a wound) -- bind up.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τραυματα **noun - accusative plural neuter**
trauma **traw'-mah**: a wound -- wound.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιχεων **verb - present active participle - nominative singular masculine**
epicheo **ep-ee-kheh'-o**: to pour upon -- pour in.

ελαιον **noun - accusative singular neuter**
elaion **el'-ah-yon**: olive oil -- oil.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οινον noun - accusative singular masculine

oinos oy'-nos: wine -- wine.

επιβιβασας verb - aorist active participle - nominative singular masculine

epibibazo ep-ee-bee-bad'-zo: to cause to mount (an animal) -- set on.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ιδιον adjective - accusative singular neuter

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

κτηνος noun - accusative singular neuter

ktenos ktay'-nos: property, i.e. (specially) a domestic animal -- beast.

ηγαγεν verb - second aorist active indicative - third person singular

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πανδοχειον noun - accusative singular neuter

pandocheion pan-dokk-i'-on: all-receptive, i.e. a public lodging-place (caravanserai or khan) -- inn.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επεμεληθη verb - aorist passive deponent indicative - third person singular
epimeleomai ep-ee-mel-eh'-om-ahēe: to care for (physically or otherwise) -- take care of.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 10:35 .

.	Greek	Strong's	Origin
"On the next day	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
he took	ἐκβαλὼν (ekbalōn)	1544b: to expel, to drive, cast or send out	from ek and balló
out two	δύο (duo)	1417: two	a primary number
denarii	δηνάρια (dēnaria)	1220: denarius (a Rom. coin)	of Latin origin
and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them to the innkeeper	πανδοχεῖ (pandochei)	3830: an innkeeper, a host	from pas and dechomai
and said,		3004: to say	a prim. verb
"Take care	ἐπιμελήθητι (epimelēthēti)	1959: to take care of	from epi and meló
of him; and whatever	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
more you spend,	προσδαπανήσης (prosdapanēsēs)	4325: to spend besides	from pros and dapanáo
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

I return	ἐπανέρχεσθαι (epanerchesthai)	1880: to return	from epi and anerchomai
I will repay you.'	ἀποδώσω (apodōsō)	591: to give up, give back, return, restore	from apo and didōmi

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

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τήν definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὔριον adverb

aurion ow'-ree-on: fresh, i.e. to-morrow -- (to-)morrow, next day.

ἐξελθων verb - second aorist active participle - nominative singular masculine

exerchomai ex-er'-khom-ah-ee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εκβαλων verb - second aorist active participle - nominative singular masculine

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

δηνάρια noun - accusative plural neuter

denarion day-nar'-ee-on: a denarius (or ten asses) -- pence, penny(-worth).

ἔδωκεν verb - aorist active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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.

πανδοχει noun - dative singular masculine

pandocheus pan-dokh-yoos': an innkeeper (warden of a caravanserai) -- host.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιμεληθητι verb - aorist passive imperative - second person singular

epimeleomai ep-ee-mel-eh'-om-ah-ee: to care for (physically or otherwise) -- take care of.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

τι indefinite pronoun - accusative singular neuter

tis tis: some or any person or object

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

προσδαπανησης verb - aorist active subjunctive - second person singular

prosdapanao pros-dap-an-ah'-o: to expend additionally -- spend more.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επανερχεσθαι **verb - present middle or passive deponent infinitive**

epanerchomai **ep-an-er'-khom-ahēe**: to come up on, i.e. return -- come again, return.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

αποδωσω **verb - future active indicative - first person singular**

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

Luke 10:36 .

.	Greek	Strong's	Origin
"Which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
three	τριῶν (triōn)	5140: three	a prim. cardinal number
do you think	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
proved	γεγονέναι (gegonenai)	1096: to come into being, to happen, to become	from a prim. root gen-
to be a neighbor	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
to the man who fell	ἐμπεσόντος (empesontos)	1706: to fall into	from en and piptó
into the robbers'	ληστάς (lēstas)	3027: a robber	from léis (booty)
[hands]?"			

KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τούτων **demonstrative pronoun - genitive plural masculine**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

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.

τριων **adjective - genitive plural masculine**

treis **trice**: three -- three.

πλησιον **adverb**

plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

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.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

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.)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμπεσοντος **verb - second aorist active participle - genitive singular masculine**

emipto 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

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.

ληστας noun - accusative plural masculine

leistes lace-tace': a brigand -- robber, thief.

Luke 10:37 .

.	Greek	Strong's	Origin
And he said,		3004: to say	a prim. verb
"The one who showed	ποιήσας (poiēsas)	4160: to make, do	a prim. word
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
toward	μετ' (met)	3326: with, among, after	a prim. preposition
him." Then	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Go	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
and do	ποιέει (poiei)	4160: to make, do	a prim. word

the same."

ὁμοίως
(omoiōs)

3668: likewise, in like manner adverb from homoios

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιησας **verb - aorist active participle - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελεος **noun - accusative singular neuter**

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

πορεύου **verb - present middle or passive deponent imperative - second person singular**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σύ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ποιεῖ **verb - present active imperative - second person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

Luke 10:38 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
as they were traveling	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
along, He entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
a village;	κώμην	2968: a village	a prim. word

	(kōmēn)		
and a woman	γυνή (gunē)	1135: a woman	a prim. word
named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Martha	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
welcomed	ὑπεδέξατο (upedexato)	5264: to receive under one's roof, to receive as a guest	from hupo and dechomai
Him into her home.	οἰκίαν (oikian)	3614: a house, dwelling	from oikos

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

πορεύεσθαι **verb - present middle or passive deponent infinitive**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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

αυτος autos ow-tos': **personal pronoun - nominative singular masculine**
the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εισηλθεν eiserchomai ice-er'-khom-ahee: **verb - second aorist active indicative - third person singular**
to enter -- arise, come (in, into), enter in(-to), go in (through).

εις eis ice: **preposition**
to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κωμην kome ko'-may: **noun - accusative singular feminine**
a hamlet (as if laid down) -- town, village.

τις tis tis: **indefinite pronoun - accusative singular feminine**
some or any person or object

γυνη gune goo-nay': **noun - nominative singular feminine**
a woman; specially, a wife -- wife, woman.

δε de deh: **conjunction**
but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις tis tis: **indefinite pronoun - nominative singular feminine**
some or any person or object

ονοματι onoma on'-om-ah: **noun - dative singular neuter**
a name (authority, character) -- called, (+ sur-)name(-d).

μαρθα Martha mar'-thah: **noun - nominative singular feminine**
Martha, a Christian woman -- Martha.

υπεδεξατο hupodechomai hoop-od-ekh'-om-ahee: **verb - aorist middle deponent indicative - third person singular**
to admit under one's roof, i.e. entertain hospitably -- receive.

αυτον autos ow-tos': **personal pronoun - accusative singular masculine**
the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις eis ice: **preposition**
to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον ho ho: **definite article - accusative singular masculine**
the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οικον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 10:39 .

.	Greek	Strong's	Origin
She had		1510: I exist, I am	a prol. form of a prim. and defective verb
a sister	ἀδελφή (adelphē)	79: sister	fem. from adelphos
called	καλουμένη (kaloumenē)	2564: to call	a prim. word
Mary,	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
who	ἥ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was seated	παρακαθεσθεῖσα (parakathestheisa)	3869a: to sit down beside	from para and kathezomai
at the Lord's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
feet,	πόδας (podas)	4228: a foot	a prim. word
listening	ἤκουεν (ēkouen)	191: to hear, listen	from a prim. word mean. hearing
to His word.	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τηδε **demonstrative pronoun - dative singular feminine**

hode **hod'-eh**: the same, i.e. this or that one (plural these or those); often used as a personal pronoun -- he, she, such, these, thus.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

αδελφη **noun - nominative singular feminine**

adelphe **ad-el-fay'**: a sister (naturally or ecclesiastically) -- sister.

καλουμενη **verb - present passive participle - nominative singular feminine**

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)).

μαρια **noun - nominative singular feminine**

Maria **mar-ee'-ah**: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

η **relative pronoun - nominative 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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαθισασα **verb - aorist active participle - nominative singular feminine**

parakathizo **par-ak-ath-id'-zo**: to sit down near -- sit.

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.

ποδας **noun - accusative plural masculine**

pous pooce: a foot (figuratively or literally) -- foot(-stool).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ηκουεν verb - imperfect active indicative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 10:40 .

.	Greek	Strong's	Origin
But Martha	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
was distracted	περιεσπᾶτο (periespato)	4049: to draw away	from peri and spaó
with all	πολλήν (pollēn)	4183: much, many	a prim. word
her preparations;	διακονίαν (diakonian)	1248: service, ministry	from diakonos

and she came	ἐπιστᾶσα (epistasa)	2186: to set upon, set up, to stand upon, be present	from epi and histémi
up [to Him] and said,		3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
do You not care	μέλει (melei)	3199: to be an object of care	a prim. verb
that my sister	ἀδελφή (adelphē)	79: sister	fem. from adelphos
has left	κατέλειπεν (kateleipen)	2641: to leave, leave behind	from kata and leipó
me to do all the serving	διακονεῖν (diakonein)	1247: to serve, minister	from diakonos
alone?	μόνην (monēn)	3441: alone	a prim. word
Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
tell		3004: to say	a prim. verb
her to help	συναντιλάβηται (sunantilabētai)	4878: to take hold with at the side, hence to take a share in, generally to help	from sun and antilambanó
me."			

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μαρθα noun - nominative singular feminine

Martha **mar'-thah**: Martha, a Christian woman -- Martha.

περιεσπατο verb - imperfect passive indicative - third person singular

perispao **per-ee-spah'-o**: to drag all around, i.e. (figuratively) to distract (with care) --
cumber.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

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.

διακονιαν noun - accusative singular feminine

diakonia **dee-ak-on-ee'-ah**: attendance (as a servant, etc.); figuratively (eleemosynary) aid, (official) service (especially of the Christian teacher, or technically of the diaconate)

επιστασα verb - second aorist active participle - nominative singular feminine

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μελει verb - present impersonal active indicative - third person singular

melo **mel'-o**: to be of interest to, i.e. to concern (only third person singular present indicative used impersonally, it matters) -- (take) care.

σοι personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφη noun - nominative singular feminine

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

μονην adjective - accusative singular feminine

monos mon'-os: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

κατελειπεν verb - imperfect 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.

διακονειν verb - present active infinitive

diakoneo dee-ak-on-eh'-o: to be an attendant, i.e. wait upon (mentally or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

ειπε verb - second aorist active middle - second person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

συναντιλαβηται verb - second aorist middle deponent subjunctive - third person singular

sunantilambanomai soon-an-tee-lam-ban'-om-ahee: to take hold of opposite together, i.e. co-operate (assist) -- help.

Luke 10:41 .

.	Greek	Strong's	Origin
But the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to her, "Martha,	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
Martha,	Μάρθα (martha)	3136: Martha, a Christian woman	of Aramaic origin
you are worried	μεριμνᾷς (merimnas)	3309: to be anxious, to care for	from merimna
and bothered		2350a: to disturb	from thorubos
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
so many things;	πολλά (polla)	4183: much, many	a prim. word

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μαρθα noun - vocative singular feminine

Martha mar'-thah: Martha, a Christian woman -- Martha.

μαρθα noun - vocative singular feminine

Martha mar'-thah: Martha, a Christian woman -- Martha.

μεριμνας verb - present active indicative - second person singular

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τυρβαζη verb - present passive indicative - second person singular

turbazo toor-bad'-zo: to make turbid, i.e. disturb -- trouble.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

πολλα adjective - accusative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

Luke 10:42 .

.	Greek	Strong's	Origin
but [only] one	ὀλίγων (oligōn)	1520: one	a primary number
thing	ένος (enos)	1520: one	a primary number

is necessary,	χρεία (chreia)	5532: need, business	akin to chraomai
for Mary	Μαριάμ (mariam)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
has chosen	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
the good	ἀγαθὴν (agathēn)	18: good	of uncertain origin
part,	μερίδα (merida)	3310: a part, portion	fem. noun from meros
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
shall not be taken away	ἀφαιρεθήσεται (aphairethēsetai)	851: to take from, take away	from apo and haireó
from her."			

KJV Lexicon

εὖς **adjective - genitive singular neuter**

heis hie: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

χρεία **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.

μαρία **noun - nominative singular feminine**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθην **adjective - accusative singular feminine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

μεριδα **noun - accusative singular feminine**

meris **mer-ece'**: a portion, i.e. province, share or (abstractly) participation -- part (-akers).

εξελεξατο **verb - aorist middle indicative - third person singular**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

ητις **relative pronoun - nominative singular feminine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αφαιρεθησεται **verb - future passive indicative - third person singular**

aphaireo **af-ahee-reh'-o**: to remove -- cut (smite) off, take away.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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

Luke 11:1 .

.	Greek	Strong's	Origin
It happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
that while	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
Jesus was praying	προσευχόμενον (proseuchomenon)	4336: to pray	from pros and euchomai

in a certain	τινὶ (tini)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
place,	τοῦτο (topō)	5117: a place	a prim. word
after	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He had finished,	ἐπαύσατο (epausato)	3973: to make to cease, hinder	a prim. word
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of His disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
said		3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
teach	δίδαξον (didaxon)	1321: to teach	a redupl. caus. form of daó (to learn)
us to pray	προσεύχεσθαι (proseuchesthai)	4336: to pray	from pros and euchomai
just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as John	Ἰωάννης (iōannēs)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
also	Καὶ (kai)	2532: and, even, also	a prim. conjunction
taught	ἐδίδαξεν (edidaxen)	1321: to teach	a redupl. caus. form of daó (to learn)
his disciples."	μαθητὰς (mathētas)	3101: a disciple	from manthanó

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

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.)

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τῷ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εἶναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

αὐτόν **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τόπῳ **noun - dative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

τινι **indefinite pronoun - dative singular masculine**

tis **tis**: some or any person or object

προσευχόμενον **verb - present middle or passive deponent participle - accusative singular masculine**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ὥς **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ἐπαύσατο **verb - aorist middle indicative - third person singular**

pauo **pow'-o**: to stop (transitively or intransitively), i.e. restrain, quit, desist, come to an end -- cease, leave, refrain.

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

διδαξον **verb - aorist active middle - second person singular**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

προσευχεσθαι **verb - present middle or passive deponent infinitive**

proseuchomai pros-yoo'-khom-ahēe: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

καθως **adverb**

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννης **noun - nominative singular masculine**

ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.

εδιδαξεν **verb - aorist active indicative - third person singular**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 11:2 .

.	Greek	Strong's	Origin
And He said	λέγετε (legete)	3004: to say	a prim. verb
to them, "When	ὅταν (otan)	3752: whenever	from hote and an
you pray,	προσεύχησθε (proseuchēsthe)	4336: to pray	from pros and euchomai
say:		3004: to say	a prim. verb
Father,	Πάτερ (pater)	3962: a father	a prim. word
hallowed	ἁγιασθήτω (agiasthētō)	37: to make holy, consecrate, sanctify	from hagios
be Your name.	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Your kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
come.	ἐλθέτω (elthetō)	2064: to come, go	a prim. verb

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

προσευχησθε **verb - present middle or passive deponent subjunctive - second person**

proseuchomai **pros-yoo'-khom-ahēe**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

λεγετε **verb - present active imperative - second person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

ο **definite article - nominative singular masculine**

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.

αγιασθητω **verb - aorist passive imperative - third person singular**

hagiazō **hag-ee-ad'-zo**: to make holy, i.e. (ceremonially) purify or consecrate; (mentally) to

venerate -- hallow, be holy, sanctify.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα noun - nominative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ελθτω verb - second aorist active middle - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια noun - nominative 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.

γενηθτω verb - aorist passive deponent imperative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελημα noun - nominative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

ουρανw noun - dative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication,

happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

Luke 11:3 .

.	Greek	Strong's	Origin
Give	δίδου (didou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
us each	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
day	ἡμέραν (ēmeran)	2250: day	a prim. word
our daily	ἐπιούσιον (epiousion)	1967: for the coming day, for subsistence	from epeimi
bread.	ἄρτον (arton)	740: bread, a loaf	of uncertain origin

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.

arton noun - accusative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

hemon personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ton definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

epiousios adjective - accusative singular masculine

epiousios ep-ee-oo'-see-os: for subsistence, i.e. needful -- daily.

didomi verb - present active imperative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

hemin personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

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.

kata preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

hemera noun - accusative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Luke 11:4 .

.	Greek	Strong's	Origin
And forgive	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
us our sins,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
For we ourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

also	καὶ (kai)	2532: and, even, also	a prim. conjunction
forgive	ἀφίομεν (aphiomen)	863: to send away, leave alone, permit	from apo and hiémi (to send)
everyone	παντὶ (panti)	3956: all, every	a prim. word
who is indebted	οφείλοντι (opheilonti)	3784: to owe	a prim. word
to us. And lead	εἰσενέγκης (eisenenkēs)	1533: lit. or fig. to carry inward	from eis and pheró
us not into temptation."	πειρασμόν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó

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

αφεξ verb - second aorist active middle - second person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

ημιν personal pronoun - first person dative plural

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτίας noun - accusative plural feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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

αφιεμεν verb - present active indicative - first person

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

παντι adjective - dative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

οφειλοντι verb - present active participle - dative singular masculine

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

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

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εισενεγκης verb - aorist active subjunctive - second person singular

eisphero ice-fer'-o: to carry inward -- bring (in), lead into.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πειρασμον noun - accusative singular masculine

peirasmos pi-ras-mos': a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

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.

ρῦσαι verb - aorist middle deponent imperative - second person singular
rhoumai rhoo'-om-ahēe: to rush or draw (for oneself), i.e. rescue -- deliver(-er).

ἡμᾶς personal pronoun - first person accusative plural
hemas hay-mas': us -- our, us, we.

ἀπο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

πονηροῦ adjective - genitive singular masculine
poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

Luke 11:5 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
He said		3004: to say	a prim. verb
to them, "Suppose one	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of you has	ἔχει (exēi)	2192: to have, hold	a prim. verb
a friend,	φίλον (philon)	5384: beloved, dear, friendly	a prim. word
and goes	πορεύσεται (poreusetai)	4198: to go	from poros (a ford, passage)
to him at midnight	μεσονυκτίου (mesonuktiou)	3317: at midnight	from mesonuktios (at midnight); from mesos and nux
and says		3004: to say	a prim. verb

to him, 'Friend,	φίλε (phile)	5384: beloved, dear, friendly	a prim. word
lend	χρησον (chrēson)	5531: to lend	akin to chré
me three	τρεῖς (treis)	5140: three	a prim. cardinal number
loaves;	ἄρτους (artous)	740: bread, a loaf	of uncertain origin

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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).

εξει **verb - future active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

φιλον **adjective - accusative singular masculine**
philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευσεται **verb - future middle deponent indicative - third person singular**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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

μεσονυκτιου **noun - genitive singular neuter**
mesonuktion **mes-on-ook'-tee-on**: midnight (especially as a watch) -- midnight.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπη **verb - second aorist active subjunctive - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

φιλε **noun - vocative singular masculine**
philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

χρησον **verb - aorist active middle - second person singular**
chrao **khrah'-o**: to loan -- lend.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

τρεις **adjective - accusative plural masculine**

treis **trice**: three -- three.

αρτους **noun - accusative plural masculine**
artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

Luke 11:6 .

.	Greek	Strong's	Origin
for a friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word
of mine		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
has come	παρεγένετο (paregeneto)	3854: to be beside, to arrive	from para and ginomai
to me from a journey,	όδοῦ (odou)	3598: a way, road	a prim. word
and I have	ἔχω (echō)	2192: to have, hold	a prim. verb
nothing	οὐκ (ouk)	3756: not, no	a prim. word
to set before	παραθήσω (parathēsō)	3908: to place beside, to set before	from para and tithēmi
him';			

KJV Lexicon

επειδη **conjunction**
epeide **ep-i-day'**: since now, i.e. (of time) when, or (of cause) whereas -- after that, because, for (that, -asmuch as), seeing, since.

φίλος **adjective - nominative singular masculine**
philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) --

friend.

παρεγενετο **verb - second aorist middle deponent indicative - third person singular**
paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

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)

οδου **noun - genitive singular feminine**
hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔχω **verb - present active indicative - first person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ὃ **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.

παραθήσω **verb - future active indicative - first person singular**
paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

αὐτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 11:7 .

■			
.	Greek	Strong's	Origin

and from inside	ἔσωθεν (esōthen)	2081: from within	from esó
he answers	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and says,		3004: to say	a prim. verb
'Do not bother	κόπους (kopous)	2873: laborious toil	from koptó
me; the door	θύρα (thura)	2374: a door	a prim. word
has already	ἤδη (ēdē)	2235: already	a prim. adverb of time
been shut	κέκλεισται (kekleistai)	2808: to shut	of uncertain origin
and my children	παῖδια (paidia)	3813: a young child	dim. of pais
and I are in bed;	κοίτην (koitēn)	2845: a bed	from keimai
I cannot	δύναμαι (dunamai)	1410: to be able, to have power	a prim. verb
get	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you [anything].'			

KJV Lexicon

κακεινος demonstrative pronoun - nominative singular masculine - comparative or contracted

kaeinós kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

εσωθεν adverb

esother es'-o-then: from inside; (inside) -- inward(-ly), (from) within, without.

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπη verb - second aorist active subjunctive - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

κοπους noun - accusative plural masculine

kopos kop'-os: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

παρεχε verb - present active imperative - second person singular

parecho par-ekh'-o: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρα noun - nominative singular feminine

thura thoo'-rah: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

κεκλεισται verb - perfect passive indicative - third person singular

kleio kli'-o: to close -- shut (up).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

παιδία 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.

μου personal pronoun - first person genitive singular

μου moo: of me -- I, me, mine (own), my.

μετ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

εμου personal pronoun - first person genitive singular

emou em-oo': of me -- me, mine, my.

εις 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.

κοιτην noun - accusative singular feminine

koite koy'-tay: a couch; by extension, cohabitation; by implication, the male sperm -- bed, chambering, conceive.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναμαι verb - present middle or passive deponent indicative - first person singular

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αναστας verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

δουναι verb - second aorist active middle or passive deponent

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

Luke 11:8 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you, even	καὶ (kai)	2532: and, even, also	a prim. conjunction
though	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he will not get	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histēmi
up and give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him [anything] because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
he is his friend,	φίλον (philon)	5384: beloved, dear, friendly	a prim. word
yet	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
because	διά (dia)	1223: through, on account of, because of	a prim. preposition
of his persistence	ἀναίδειαν (anaideian)	335: shamelessness	from alpha (as a neg. prefix) and aidós
he will get	ἐγερθεὶς (egertheis)	1453: to waken, to raise up	a prim. verb
up and give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him as much	ὅσων (osōn)	3745: how much, how many	from hos,
as he needs.	χρῆζει (chrēzei)	5535: to need, have need of	from chré

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

δωσει **verb - future active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

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.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

φιλον **adjective - accusative singular masculine**

philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

γε **particle**

ge **gheh**: and besides, doubtless, at least, 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.

αναιδειαν **noun - accusative singular feminine**

anaideia **an-ah'-ee-die-ah'**: impudence, i.e. (by implication) importunity -- importunity.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγερθεις **verb - aorist passive participle - nominative singular masculine**

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

δωσει **verb - future active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

οσον **correlative pronoun - accusative singular masculine**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

χρηζει **verb - present active indicative - third person singular**

chreizo **khra-de'-zo**: to make (i.e. have) necessity, i.e. be in want of -- (have) need.

Luke 11:9 .

.	Greek	Strong's	Origin
"So	καὶ (kai)	2532: and, even, also	a prim. conjunction

I say	λέγω (legō)	3004: to say	a prim. verb
to you, ask,	αἰτεῖτε (aiteite)	154: to ask, request	a prim. verb
and it will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to you; seek,	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
and you will find;	εὕρησете (eurēsete)	2147: to find	a prim. verb
knock,	κρούετε (krouete)	2925: to strike	a prim. verb
and it will be opened	ἀνοιγήσεται (anoigēsetai)	455: to open	from ana and oigó (to open)
to you.			

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

λέγω **verb - present active indicative - first person singular**

lego **leg'-o'**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αἰτεῖτε **verb - present active imperative - second person**

aiteo **ahee-teh'-o'**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

δοθησεται verb - future passive indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ζητετε verb - present active imperative - second person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρησετε verb - future active indicative - second person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

κρουετε verb - present active imperative - second person

krouo kroo'-o: to rap -- knock.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανοιγησεται verb - second future passive indicative - third person singular

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Luke 11:10 .

.	Greek	Strong's	Origin
"For everyone	πᾶς (pas)	3956: all, every	a prim. word
who asks,	αἰτῶν (aitōn)	154: to ask, request	a prim. verb
receives;	λαμβάνει (lambanei)	2983: to take, receive	from a prim. root lab-
and he who seeks,	ζητῶν (zētōn)	2212: to seek	of uncertain origin

finds;	εὕρίσκει (euriskei)	2147: to find	a prim. verb
and to him who knocks,	κρούοντι (krouonti)	2925: to strike	a prim. verb
it will be opened.	ἀνοιγήσεται (anoigēsetai)	455: to open	from ana and oigó (to open)

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.

αἰτῶν **verb - present active participle - nominative singular masculine**

aiteo **ahee-teh'-o:** to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

λαμβάνει **verb - present active indicative - third person singular**

lambano **lam-ban'-o:** to take (in very many applications, literally and figuratively)

καί **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζητῶν **verb - present active participle - nominative singular masculine**

zeteo **dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

εὕρισκει **verb - present active indicative - third person singular**

heurisko **hyoo-ris'-ko:** find, get, obtain, perceive, except the present and imperfect see.

και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
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.
κρουοντι verb - present active participle - dative singular masculine krouo kroo'-o: to rap -- knock.
ανοιγησεται verb - second future passive indicative - third person singular anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

Luke 11:11 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
suppose one	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
of you fathers	πατέρα (patera)	3962: a father	a prim. word
is asked	αἰτήσῃ (aitēsei)	154: to ask, request	a prim. verb
by his son	υἱός (uios)	5207: a son	a prim. word
for a fish;	ἰχθύν (ichthun)	2486: a fish	a prim. word
he will not give	ἐπιδώσῃ (epidōsei)	1929: to give over, give way	from epi and didómi
him a snake	ὄφιν (ophin)	3789: a snake	a prim. word
instead	ἀντί (anti)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix

of a fish,

ἰχθύος
(ichthuos)

2486: a fish

a prim. word

will he?

KJV Lexicon

τινα **interrogative pronoun - accusative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αιτησει **verb - future active indicative - third person singular**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

αρον **noun - accusative singular masculine**

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,

nor, (can-)not, nothing, that not, un(-taken), without.

λιθον noun - accusative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

επιδωσει verb - future active indicative - third person singular

epididomi ep-ee-did'-o-mee: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιχθυν noun - accusative singular masculine

ichthus ikh-thoos': a fish -- fish.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

ιχθυος noun - genitive singular masculine

ichthus ikh-thoos': a fish -- fish.

οφιν noun - accusative singular masculine

ophis of'-is: a snake, figuratively, (as a type of sly cunning) an artful malicious person, especially Satan -- serpent.

επιδωσει verb - future active indicative - third person singular

epididomi ep-ee-did'-o-mee: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

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

Luke 11:12 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
[if] he is asked	αἰτήσει (aitēsei)	154: to ask, request	a prim. verb
for an egg,	ῥόν (ōon)	5609: an egg	a prim. word
he will not give	ἐπιδώσει (epidōsei)	1929: to give over, give way	from epi and didōmi
him a scorpion,	σκορπίον (skorpion)	4651: a scorpion	of uncertain origin
will he?			

KJV Lexicon

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

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).

αιτηση verb - aorist active subjunctive - third person singular

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ων noun - accusative singular neuter

oon **o-on'**: an egg -- egg.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἐπιδωσει verb - future active indicative - third person singular

epididomi ep-ee-did'-o-mee: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

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

σκορπιον noun - accusative singular masculine

skorprios skor-pee'-os: a scorpion (from its sting) -- scorpion.

Luke 11:13 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
being	ὑπάρχοντες (uparchontes)	5225: to begin, to be ready or at hand, to be	from hupo and archó
evil,	πονηροὶ (ponēroi)	4190: toilsome, bad	from poneó (to toil)
know how		3609a: to have seen or perceived, hence to know	perf. of eidon
to give	διδόναι (didonai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
good	ἀγαθὰ (agatha)	18: good	of uncertain origin
gifts	δώρα (domata)	1390: a gift	from didómi
to your children,	τέκνοις (teknois)	5043: a child (of either sex)	from tiktó

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 [your] heavenly	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
Father	πατὴρ (patēr)	3962: a father	a prim. word
give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
to those	τοῖς (tois)	3588: the	the def. art.
who ask	αἰτοῦσιν (aitousin)	154: to ask, request	a prim. verb
Him?"			

KJV Lexicon

εἰ conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ὕμεῖς personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

πονηροί **adjective - nominative plural masculine**

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

υπαρχοντες **verb - present active participle - nominative plural masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δοματα **noun - accusative plural neuter**

doma **dom'-ah**: a present -- gift.

αγαθα **adjective - accusative plural neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

διδοναι **verb - present active infinitive**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνοις **noun - dative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

δωσει verb - future active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιον adjective - accusative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

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.

αιτουσιν verb - present active participle - dative plural masculine

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 11:14 .

.	Greek	Strong's	Origin
And He was casting	ἐκβάλλων (ekballōn)	1544b: to expel, to drive, cast or send out	from ek and balló
out a demon,	δαιμόνιον (daimonion)	1140: an evil spirit, a demon	from daimón
and it was mute;	κωφόν (kōphon)	2974: blunt, dull	of uncertain origin
when the demon	δαιμονίου (daimoniou)	1140: an evil spirit, a demon	from daimón
had gone	ἐξελθόντος	1831: to go or come out of	from ek and erchomai

	(exelthontos)		
out, the mute man	κωφὸς (kōphos)	2974: blunt, dull	of uncertain origin
spoke;	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
and the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were amazed.	ἐθαύμασαν (ethaumasán)	2296: to marvel, wonder	from thauma

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦν **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εκβαλλων **verb - present active participle - nominative singular masculine**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

δαίμονιον **noun - accusative singular neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτο **personal pronoun - nominative singular neuter**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

κωφον adjective - nominative singular neuter

kophos ko-fos': blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

δαίμονιου noun - genitive singular neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εξελθοντος verb - second aorist active participle - genitive singular neuter

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ελαλησεν verb - aorist active indicative - third person singular

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωφος adjective - nominative singular masculine

kophos ko-fos': blunted, i.e. (figuratively) of hearing (deaf) or speech (dumb) -- deaf, dumb, speechless.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθαυμασαν verb - aorist active indicative - third person

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοι noun - nominative plural masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

Luke 11:15 .

.	Greek	Strong's	Origin
But some	τινἑς (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of them said,		3004: to say	a prim. verb
"He casts	ἐκβάλλει (ekballei)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons	δαιμονίων (daimoniōn)	1140: an evil spirit, a demon	from daimón
by Beelzebul,	βεελζεβούλ (beelzeboul)	954: Beelzebul, a name of Satan	of uncertain origin, cf. Baal
the ruler	ἄρχοντι (archonti)	758: ruler, chief	pres. part. of archó
of the demons."	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón

KJV Lexicon

ΤΙΝΕΣ **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

ὅτε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εν preposition

en en: in, at, (up-)on, by, etc.

βεελζεβουλ proper noun

Beelzeboul beh-el-zeb-ool': dung-god; Beelzebul, a name of Satan -- Beelzebub.

αρχοντι noun - dative singular masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονιων noun - genitive plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

εκβαλλει verb - present active indicative - third person singular

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονια noun - accusative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

Luke 11:16 .

.	Greek	Strong's	Origin
Others,	ἑτεροι (eteroi)	2087: other	of uncertain origin
to test	πειράζοντες (peirazontes)	3985: to make proof of, to attempt, test, tempt	from peira
[Him], were demanding	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
of Him a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
from heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

KJV Lexicon

ἕτεροι **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).

πειράζοντες **verb - present active participle - nominative plural masculine**

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

σημειον **noun - accusative singular neuter**

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

παρ **preposition**

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εζητουν **verb - imperfect active indicative - third person**

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου **noun - genitive singular masculine**

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Luke 11:17 .

▪			
.	Greek	Strong's	Origin

But He knew		3609a: to have seen or perceived, hence to know	perf. of eidon
their thoughts	διανοήματα (dianoēmata)	1270: a thought	from dianoeomai (to think); from dia and noeó
and said		3004: to say	a prim. verb
to them, "Any	πᾶσα (pasa)	3956: all, every	a prim. word
kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
divided	διαμερισθεῖσα (diameristheisa)	1266: to distribute, to divide	from dia and merizó
against	ἐφ' (eph)	1909: on, upon	a prim. preposition
itself	ἐαυτήν (eautēn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
is laid waste;	ἐρημοῦται (erēmoutai)	2049: to desolate	from erémos
and a house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
[divided] against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
itself	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
falls.	πίπτει (piptei)	4098: to fall	from a redupl. of the prim. root pet

KJV Lexicon

αὐτος **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).

ειδως verb - perfect active participle - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

διανοηματα noun - accusative plural neuter

dianoema dee-an-o'-ay-mah: something thought through, i.e. a sentiment -- thought.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πασα adjective - nominative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

βασιλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

εφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εαυτην reflexive pronoun - third person accusative singular feminine

heautou beh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

διαμερισθαισα verb - aorist passive participle - nominative singular feminine

diamerizo dee-am-er-id'-zo: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

ερημονται verb - present passive indicative - third person singular

eremoo er-ay-mo'-o: to lay waste -- (bring to, make) desolate(-ion), come to nought.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

οἶκον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

πίπτει verb - present active indicative - third person singular

pipto pip'-to, : to fall -- fail, fall (down), light on.

Luke 11:18 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is divided	διεμερίσθη (diemeristhē)	1266: to distribute, to divide	from dia and merizó
against	ἐφ' (eph)	1909: on, upon	a prim. preposition
himself,	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos

will his kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
stand?	σταθήσεται (stathēsetai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
For you say	λέγετε (legete)	3004: to say	a prim. verb
that I cast	ἐκβάλλειν (ekballein)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
by Beelzebul.	βεελζεβούλ (beelzeboul)	954: Beelzebul, a name of Satan	of uncertain origin, cf. Baal

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

σατανᾶς noun - nominative singular masculine

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

ἐφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΕΑΥΤΟΥ **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.

διεμερισθη **verb - aorist passive indicative - third person singular**

diamerizo **dee-am-er-id'-zo**: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

πως **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

σταθῆσεται **verb - future passive indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

λεγετε **verb - present active indicative - second person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

βεελζεβουλ **proper noun**

Beelzeboul **beh-el-zeb-ool'**: dung-god; Beelzebul, a name of Satan -- Beelzebub.

εκβαλλειν **verb - present active infinitive**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονια **noun - accusative plural neuter**

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

Luke 11:19 .

.	Greek	Strong's	Origin
"And if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I by Beelzebul	βεελζεβοὺλ (beelzeboul)	954: Beelzebul, a name of Satan	of uncertain origin, cf. Baal
cast	ἐκβάλλω (ekballō)	1544b: to expel, to drive, cast or send out	from ek and balló
out demons,	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
by whom	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
do your sons	υἱοὶ (uioi)	5207: a son	a prim. word
cast	ἐκβάλλουσιν (ekballousin)	1544b: to expel, to drive, cast or send out	from ek and balló
them out? So	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
they will be your judges.	κριταὶ (kritai)	2923: a judge	from krinó

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).

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

εν preposition

en en: in, at, (up-)on, by, etc.

βεελζεβουλ proper noun

Beelzeboul beh-el-zeb-ool': dung-god; Beelzebul, a name of Satan -- Beelzebub.

εκβαλλω verb - present active indicative - first person singular

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονια noun - accusative plural neuter

daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοι noun - nominative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εν preposition

en en: in, at, (up-)on, by, etc.

τινι interrogative pronoun - dative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εκβαλλουσιν verb - present active indicative - third person

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

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).

ΚΡΙΤΑΙ noun - nominative plural masculine

krites kree-face': a judge (genitive case or specially) -- judge.

ΥΜΩΝ personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

Luke 11:20 .

.	Greek	Strong's	Origin
"But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I cast	ἐκβάλλω (ekballō)	1544b: to expel, to drive, cast or send out	from ek and ballō
out demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
by the finger	δακτύλῳ (daktulō)	1147: a finger	of uncertain origin
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
then	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó

of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has come	ἔφθασεν (ephthasen)	5348: to come before (another), anticipate, arrive	a prim. verb
upon you.			

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).

εν preposition

en **en**: in, at, (up-)on, by, etc.

δακτυλῳ noun - dative singular masculine

daktulos **dak'-too-los**: a finger -- finger.

θεοῦ noun - genitive singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκβαλλῶ verb - present active indicative - first person singular

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

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.

δαιμονία noun - accusative plural neuter

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

αρα particle

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

εφθασεν verb - aorist active indicative - third person singular

phthano fthan'-o: to be beforehand, i.e. anticipate or precede; by extension, to have arrived at -- (already) attain, come, prevent.

ἐφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

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).

Luke 11:21 .

.	Greek	Strong's	Origin
"When	ὅταν (otan)	3752: whenever	from hote and an
a strong	ἰσχυρὸς (ischuros)	2478: strong, mighty	from ischuó
[man], fully armed,	καθωπλισμένος (kathōplismenos)	2528: to arm fully	from kata and hoplizó
guards	φυλάσσει (phulassē)	5442: to guard, watch	from a root phulak-
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

house,	αὐλήν (aulēn)	833: a courtyard, a court	of uncertain origin
his possessions		5225: to begin, to be ready or at hand, to be	from hupo and archó
are undisturbed.	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισχυρος adjective - nominative singular masculine

ischuros is-khoo-ros': forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

καθωπλισμενος verb - perfect passive participle - nominative singular masculine

kathoplizo kath-op-lid'-zo: to equip fully with armor -- arm.

φυλασση verb - present active subjunctive - third person singular

phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτου reflexive pronoun - third person genitive singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

αυλην noun - accusative singular feminine

aule ow-lay': a yard (as open to the wind); by implication, a mansion -- court, (sheep-

)fold, hall, palace.

εν preposition

en en: in, at, (up-)on, by, etc.

ειρηνη noun - dative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

τα definite article - nominative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπαρχοντα verb - present active participle - nominative 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.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 11:22 .

.	Greek	Strong's	Origin
"But when	ἐπ'άν (epan)	1875: after, when	from epei and an
someone stronger	ἰσχυρότερος (ischuroteros)	2478: strong, mighty	from ischuó
than he attacks	ἐπελθῶν (epelthōn)	1904: to come to or upon	from epi and erchomai
him and overpowers	νικήσῃ (nikēsē)	3528: to conquer, prevail	from niké
him, he takes away	αἶρει (airei)	142: to raise, take up, lift	a prim. verb
from him all his armor	πανοπλίαν (panoplian)	3833: full armor	from pas and hoplon

on which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had relied	ἐπεποίθει (epepoithei)	3982: to persuade, to have confidence	a prim. verb
and distributes	διαδίδωσιν (diadidōsin)	1239: to hand over, distribute	from dia and didōmi
his plunder.	σκῦλα (skula)	4661: arms stripped from a foe, i.e. spoils	perhaps from skulló

KJV Lexicon

εἰπαν **conjunction**

epan ep-an': a particle of indefinite contemporaneousness; whenever, as soon as -- when.

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.

ισχυροτερος adjective - nominative singular masculine - comparative or contracted
ischuros is-khoo-ros': forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επελθων **verb - second aorist active participle - nominative singular masculine**

eperchomai ep-er'-khom-ahee': to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

νικηση **verb - aorist active subjunctive - third person singular**

nikao nik-ah'-o': to subdue -- conquer, overcome, prevail, get the victory.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πανοπλιαν **noun - accusative singular feminine**

panoplia **pan-op-lee'-ah**: full armor (panoply) -- all (whole) armour.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αιρει **verb - present active indicative - third person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

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.

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.

επεπειθει **verb - second pluperfect active indicative - third person singular**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

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.

σκυλα **noun - accusative plural neuter**

skulon **skoo'-lon**: something stripped (as a hide), i.e. booty -- spoil.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διαδιδωσιν **verb - present active indicative - third person singular**

diadidomai **dee-ad-id'-o-mee**: to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor) -- (make) distribute(-ion), divide, give.

Luke 11:23 .

.	Greek	Strong's	Origin
"He who is not with Me is against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Me; and he who does not gather	συνάγων (sunagōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
with Me, scatters.	σκορπίζει (skorpizei)	4650: to scatter	of uncertain origin

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ων **verb - present participle - nominative singular masculine**

on **oan**: being -- be, come, have.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

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			
ο definite article - nominative singular masculine			
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.			
συναγων verb - present active participle - nominative singular masculine			
sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)			
μετ preposition			
meta met-ah': denoting accompaniment; amid (local or causal);			
μου personal pronoun - first person genitive singular			
emou em-oo': of me -- me, mine, my.			
σκορπιζει verb - present active indicative - third person singular			
skorpizo skor-pid'-zo: to dissipate, i.e. (figuratively) put to flight, waste, be liberal -- disperse abroad, scatter (abroad).			

Luke 11:24 .

.	Greek	Strong's	Origin
"When	Ὅταν (otan)	3752: whenever	from hote and an
the unclean	ἀκάθαρτον (akatharton)	169: unclean, impure	from alpha (as a neg. prefix) and kathairó
spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
goes	ἐξέλθῃ (exelthē)	1831: to go or come out of	from ek and erchomai
out of a man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
it passes	διέρχεται (dierchetai)	1330: to go through, go about, to spread	from dia and erchomai

through	δι' (di)	1223: through, on account of, because of	a prim. preposition
waterless	ἀνύδρων (anudrōn)	504: waterless	from alpha (as a neg. prefix) and hudór
places	τόπων (topōn)	5117: a place	a prim. word
seeking	ζητοῦν (zētoun)	2212: to seek	of uncertain origin
rest,	ἀνάπαυσιν (anapausin)	372: cessation, rest	from anapauó
and not finding	εὐρίσκον (euriskon)	2147: to find	a prim. verb
any, it says,	λέγει (legei)	3004: to say	a prim. verb
'I will return	ὑποστρέψω (upostrepsō)	5290: to turn back, return	from hupo and strephó
to my house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
from which	οθεν (othen)	3606: from where, for which reason	from hos,
I came.'	ἐξῆλθον (exēlthon)	1831: to go or come out of	from ek and erchomai

KJV Lexicon

οταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ακαθαρτον **adjective - nominative singular neuter**

akathartos **ak-ath'-ar-tos**: impure (ceremonially, morally (lewd) or specially, (demonic) -- foul, unclean.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εξελθῃ **verb - second aorist active subjunctive - third person singular**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

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.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

διερχεται **verb - present middle or passive deponent indicative - third person singular**

dierchomai **dee-er'-khom-ah-ee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ανυδρων **adjective - genitive plural masculine**

anudros **an'-oo-dros**: waterless, i.e. dry -- dry, without water.

τοπων **noun - genitive plural masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

ζητουν **verb - present active participle - nominative singular neuter**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αναπαυσις **noun - accusative singular feminine**

anapausis **an-ap'-ow-sis**: intermission; by implication, recreation -- rest.

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.

εὐρίσκον **verb - present active participle - nominative singular neuter**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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.

υποστρεψω **verb - future active indicative - first person singular**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

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.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

οθεν **adverb**

hothen **hoth'-en**: from which place or source or cause (adverb or conjunction) -- from thence, (from) whence, where(-by, -fore, -upon).

εξηλθον **verb - second aorist active indicative - first person singular**

exerchomai **ex-er'-khom-ahēe**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

Luke 11:25 .

.	Greek	Strong's	Origin
"And when it comes,	ἐλθὼν (elthon)	2064: to come, go	a prim. verb
it finds	εὐρίσκει (euriskei)	2147: to find	a prim. verb
it swept	σεσαρωμένον	4563: to sweep	from sairó (to sweep)

(sesarōmenon)
 and put in order. **κεκοσμημένον** 2885: to order, arrange from kosmos
 (kekosmēmenon)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθον verb - second aorist active participle - nominative singular neuter

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ευρισκει verb - present active indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

σεσαρωμενον verb - perfect passive participle - accusative singular masculine

saroo sar-o'-o: to sweep -- sweep.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κεκοσμημενον verb - perfect passive participle - accusative singular masculine

kosmeo kos-meh'-o: to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

Luke 11:26 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
it goes	πορεύεται (poreuetai)	4198: to go	from poros (a ford, passage)

and takes	παράλαμβάνει (paralambanei)	3880: to receive from	from para and lambanó
[along] seven	ἐπτά (epta)	2033: seven	a prim. word
other	ἕτερα (etera)	2087: other	of uncertain origin
spirits	πνεύματα (pneumata)	4151: wind, spirit	from pneó
more evil	πονηρότερα (ponērotera)	4190: toilsome, bad	from poneó (to toil)
than itself,	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and they go	εἰσελθόντα (eiselthonta)	1525: to go in (to), enter	from eis and erchomai
in and live	κατοικεῖ (katoikei)	2730: to inhabit, to settle	from kata and oikeó
there;	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and the last	ἔσχατα (eschata)	2078: last, extreme	of uncertain origin
state of that man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
becomes	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
worse	χείρονα (cheirona)	5501: worse	from a prim. root cher-, used as cptv. of kakos
than the first."	πρώτων (prōtōn)	4413: first, chief	contr. superl. of pro

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.

πορεύεται **verb - present middle or passive deponent indicative - third person singular**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραλαμβάνει **verb - present active indicative - third person singular**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

ετερα **adjective - accusative plural neuter**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

πνευματα **noun - accusative plural neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

πονηροτερα **adjective - accusative plural neuter - comparative or contracted**

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;

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

ελθοντα **verb - second aorist active participle - nominative plural neuter**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

κατοικει **verb - present active indicative - third person singular**

katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΓΙΝΕΤΑΙ **verb - present middle or passive 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.)

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.

ΕΣΧΑΤΑ **adjective - nominative plural neuter**

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ΤΟΥ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΝΘΡΩΠΟΥ **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ΕΚΕΙΝΟΥ **demonstrative pronoun - genitive singular masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΧΕΙΡΟΝΑ **adjective - nominative plural neuter**

cheiron khi'-rone: from an obsolete equivalent cheres (of uncertain derivation); more evil or aggravated (physically, mentally or morally) -- sorer, worse.

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.

ΠΡΩΤΩΝ **adjective - genitive plural neuter**

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

Luke 11:27 .

.	Greek	Strong's	Origin
While	ἐν	1722: in, on, at, by, with	a prim. preposition denoting

	(en)		position and by impl. instrumentality
Jesus was saying	λέγειν (legein)	3004: to say	a prim. verb
these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the women	γυνή (gunē)	1135: a woman	a prim. word
in the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
raised	ἐπάρασα (eparasa)	1869: to lift up	from epi and airó
her voice	φωνήν (phōnēn)	5456: a voice, sound	probably from phémi
and said		3004: to say	a prim. verb
to Him, "Blessed	μακαρία (makaria)	3107: blessed, happy	from makar (happy)
is the womb	κοιλία (koilia)	2836: belly	from koilos (hollow)
that bore	βαστάσασα (bastasasa)	941: to take up, carry	of uncertain origin
You and the breasts	μαστοὶ (mastoi)	3149: the breast	der. from a prim. root ma-
at which	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
You nursed."	ἐθήλασας (ethēlasas)	2337: to suckle	from thélé (a nipple)

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

επαρασα **verb - aorist active participle - nominative singular feminine**

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

τις **indefinite pronoun - nominative singular feminine**

tis **tis**: some or any person or object

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

οχλου noun - genitive singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

μακαρια adjective - nominative singular feminine

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοιλια noun - nominative singular feminine

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαστασασα verb - aorist active participle - nominative singular feminine

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

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

μαστοι noun - nominative plural masculine

mastos mas-tos': a (properly, female) breast (as if kneaded up) -- pap.

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.

εθηλασας verb - aorist active indicative - second person singular

thelazo thay-lad'-zo: to suckle, (by implication) to suck -- (give) suck(-ling).

Luke 11:28 .

.	Greek	Strong's	Origin
But He said,		3004: to say	a prim. verb
"On the contrary,		3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are those	οί (oi)	3588: the	the def. art.
who hear	ἀκούοντες (akouontes)	191: to hear, listen	from a prim. word mean. hearing
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and observe	φυλάσσοντες (phulassontes)	5442: to guard, watch	from a root phulak-
it."			

KJV Lexicon

αὐτος **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).

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.

μενουνγε **particle**

menounge **men-oon'-geh**: so then at least -- nay but, yea doubtless (rather, verily).

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουοντες **verb - present active participle - nominative plural masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τον **definite article - accusative singular masculine**

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).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φυλασσοντες **verb - present active participle - nominative plural masculine**

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beward, keep (self), observe, save.

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

Luke 11:29 .

.	Greek	Strong's	Origin
As the crowds	ὄχλων (ochlōn)	3793: a crowd, multitude, the common people	a prim. word
were increasing,	ἐπαθροίζομένων (epathroizomenōn)	1865: to assemble besides	from epi and athroizó (to assemble)
He began		757: to rule, to begin	a prim. verb
to say,	λέγειν (legein)	3004: to say	a prim. verb
"This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation	γενεὰ (genea)	1074: race, family, generation	from ginomai
is a wicked	πονηρά (ponēra)	4190: toilsome, bad	from poneó (to toil)
generation;	γενεὰ (genea)	1074: race, family, generation	from ginomai
it seeks	ζητεῖ (zētei)	2212: to seek	of uncertain origin
for a sign,	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
and [yet] no	οὐ (ou)	3756: not, no	a prim. word
sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to it but the sign	σημεῖον	4592: a sign	from the same as sémainó

	(sēmeion)	
of Jonah.	Ἰωνᾶ	2495: Jonah, an Isr. prophet of Hebrew origin Yonah
	(iōna)	

KJV Lexicon

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οχλων **noun - genitive plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

επαθροιζομενων **verb - present passive participle - genitive plural masculine**

epathroizo **ep-ath-roid'-zo**: to accumulate -- gather thick together.

ηρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahēe**: to commence (in order of time) -- (rehearse from the) begin(-ning).

λεγειν **verb - present active infinitive**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεα **noun - nominative singular feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

αυτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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;

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

σημειον **noun - accusative singular neuter**
semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ΕΠΙΖΗΤΕΙ **verb - present active indicative - third person singular**
epizeteo **ep-eed-zay-teh'-o**: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σημειον **noun - nominative singular neuter**
semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

δοθησεται **verb - future passive indicative - third person singular**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτη **personal pronoun - dative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ει **conditional**
ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη **particle - nominative**
me **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.

σημειον **noun - nominative singular neuter**
semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ΙΩΝΑ noun - genitive singular masculine lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.
του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
προφητου noun - genitive singular masculine prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Luke 11:30 .

.	Greek	Strong's	Origin
"For just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as Jonah	Ἰωνᾶς (iōnas)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
to the Ninevites,	Νινευίταις (nineuitais)	3536: a Ninevite, an inhab. of Ninevah	from Nineui
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
will 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)
be to this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation.	γενεᾶ (genea)	1074: race, family, generation	from ginomai

KJV Lexicon

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.)

ιωνας **noun - nominative singular masculine**

lonas **ee-o-nas'**: Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

σημειον **noun - nominative singular neuter**

semeion **say-mi'-on**: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

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.

νινευιταις **noun - dative plural masculine**

Nineuites **nin-yoo-ee'-tace**: a Ninevite, i.e. inhabitant of Nineveh -- of Nineve, Ninevite.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εσται **verb - future indicative - third person singular**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεα **noun - dative singular feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ταυτη **demonstrative pronoun - dative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Luke 11:31 .

.	Greek	Strong's	Origin
"The Queen	βασίλισσα (basilissa)	938: a queen	fem. from basileus
of the South	νότου (notou)	3558: the south wind, hence the southern quarter	a prim. word
will rise	ἐγερθήσεται (egerthēsetai)	1453: to waken, to raise up	a prim. verb
up with the men	ἀνδρῶν (andrōn)	435: a man	a prim. word
of this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation	γενεᾶς (geneas)	1074: race, family, generation	from ginomai
at the judgment	κρίσει (krisei)	2920: a decision, judgment	from krinó

and condemn	κατακρινεῖ (katakrinei)	2632: to give judgment against	from kata and krinó
them, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
she came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
from the ends	περάτων (peratōn)	4009: a limit	akin to peirar (end, limit)
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
to hear	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
the wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
of Solomon;	Σολομῶνος (solomōnos)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
something greater		4183: much, many	a prim. word
than Solomon	Σολομῶνος (solomōnos)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh
is here.	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

KJV Lexicon

βασίλισσα **noun - nominative singular feminine**
basilissa **bas-il'-is-sah:** a queen -- queen.

νοτου **noun - genitive singular masculine**

notos not'-os: the south(-west) wind; by extension, the southern quarter itself -- south (wind).

εγερθησεται verb - future passive indicative - third person singular
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

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.

κρισει noun - dative singular feminine
krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

μετα preposition
meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρων noun - genitive plural masculine
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεας noun - genitive singular feminine
genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ταυτης demonstrative pronoun - genitive singular feminine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατακρινει verb - future active indicative - third person singular
katakrino kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.

αυτους personal pronoun - accusative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περατων noun - genitive plural neuter

peras per'-as: an extremity -- end, ut-(ter-)most participle

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ακουσαι verb - aorist active middle or passive deponent

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.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σοφian noun - accusative singular feminine

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

σολομωνος noun - genitive singular masculine

Solomon sol-om-one': Solomon (i.e. Shelomoh), the son of David -- Solomon.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

πλειον adjective - nominative singular neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

σολομωνος **noun - genitive singular masculine**
Solomon sol-om-one': Solomon (i.e. Shelomoh), the son of David -- Solomon.

ωδε **adverb**
hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Luke 11:32 .

.	Greek	Strong's	Origin
"The men	ἄνδρες (andres)	435: a man	a prim. word
of Nineveh	Νινευῖται (nineuitai)	3536: a Ninevite, an inhab. of Ninevah	from Nineui
will stand	ἀναστήσονται (anastēsontai)	450: to raise up, to rise	from ana and histēmi
up with this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation	γενεᾶς (geneas)	1074: race, family, generation	from ginomai
at the judgment	κρίσει (krisei)	2920: a decision, judgment	from krinó
and condemn	κατακρινοῦσιν (katakrinousin)	2632: to give judgment against	from kata and krinó
it, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they repented	μετενόησαν (metenoēsan)	3340: to change one's mind or purpose	from meta and noeó
at the preaching	κήρυγμα (kērugma)	2782: a proclamation	from kērussó
of Jonah;	Ἰωνᾶ (iōna)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
something greater		4183: much, many	a prim. word

than Jonah	Ἰωνᾶ (iōna)	2495: Jonah, an Isr. prophet	of Hebrew origin Yonah
is here.	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

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ἄνδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

νινευι **proper noun**

Nineui **nin-yoo-ee'**: Ninevi (i.e. Nineveh), the capital of Assyria -- Nineve.

ἀναστήσονται **verb - future middle indicative - third person**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

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.

κρίσει **noun - dative singular feminine**

krisis **kree'-sis**: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

γενεας **noun - genitive singular feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατακρινουσιν verb - future active indicative - third person

katakрино kat-ak-ree'-no: to judge against, i.e. sentence -- condemn, damn.

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

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μετενοησαν verb - aorist active indicative - third person

metanoeo met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

εις 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.

κηρυγμα noun - accusative singular neuter

kerugma kay'-roog-mah: a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

ιωνα noun - genitive singular masculine

lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

πλειον adjective - nominative singular neuter - comparative or contracted

pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

ιωνα noun - genitive singular masculine

lonas ee-o-nas': Jonas (i.e. Jonah), the name of two Israelites -- Jonas.

ὧδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Luke 11:33 .

.	Greek	Strong's	Origin
"No one,	Οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
after lighting	ἄψας (apsas)	681: to fasten to, lay hold of	from a prim. root haph-
a lamp,	λύχνον (luchnon)	3088: a (portable) lamp	a prim. word
puts it away	τίθησιν (tithēsin)	5087: to place, lay, set	from a prim. root the-
in a cellar	κρύπτην (kruptēn)	2926: a crypt	fem. from kruptos
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
a basket,	μόδιον (modion)	3426: modius, a dry measure of one peck	of Latin origin
but on the lampstand,	λυχνίαν (luchnian)	3087: a lampstand	from luchnos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that those	τὸν (ton)	3588: the	the def. art.
who enter	εἰσπορευόμενοι (eisporeuomenoi)	1531: lit. or fig. to enter	from eis and poreuomai
may see	βλέπωσιν (blepōsin)	991: to look (at)	a prim. verb
the light.		5338: light, brightness	a prim. word

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ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λυχνον **noun - accusative singular feminine**

luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

αψας **verb - aorist active participle - nominative singular masculine**

hapto **hap'-to**: to fasten to, i.e. (specially) to set on fire -- kindle, light.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κρυπτην **noun - accusative singular feminine**

krupte **kroop-tay'**: a hidden place, i.e. cellar (crypt) -- secret.

τιθησιν **verb - present active indicative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

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.

υπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μοδιον **noun - accusative singular masculine**

modios **mod'-ee-os**: a modius, i.e. certain measure for things dry (the quantity or the

utensil) -- bushel.

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.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυχνιαν noun - accusative singular feminine

luchnia lookh-nee'-ah: a lamp-stand -- candlestick.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εισπορευομενοι verb - present middle or passive deponent participle - nominative plural masculine

eisporeuomai ice-por-yoo'-om-ahee: to enter -- come (enter) in, go into.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φεγγος noun - accusative singular neuter

pheggos feng'-gos: brilliancy -- light.

βλεπωσιν verb - present active subjunctive - third person

blepo blep'-o: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

Luke 11:34 .

.	Greek	Strong's	Origin
"The eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
is the lamp	λύχνος	3088: a (portable) lamp	a prim. word

	(luchnos)		
of your body;	σώματος (sōmatos)	4983: a body	of uncertain origin
when	ὅταν (otan)	3752: whenever	from hote and an
your eye	ὀφθαλμός (ophthalmos)	3788: the eye	from a prim. root op- and an uncertain root
is clear,	ἅπλοῦς (aplous)	573: simple, single	from alpha (as a cop. prefix) and perhaps plooos
your whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is full of light;	φωτεινόν (phōteinon)	5460: bright, light	from phós
but when	ἐπὶ ἅν (epan)	1875: after, when	from epei and an
it is bad,	πονηρός (ponēros)	4190: toilsome, bad	from poneó (to toil)
your body	σῶμα (sōma)	4983: a body	of uncertain origin
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
is full of darkness.	σκοτεινόν (skoteinon)	4652: dark	from skotos

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λυχνος **noun - nominative singular masculine**

luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

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.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμος **noun - nominative singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμος **noun - nominative singular masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

απλους **adjective - nominative singular masculine**

haplous **hap-looce'**: folded together, i.e. single (figuratively, clear) -- single.

η **verb - present subjunctive - third person singular**

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ολον adjective - nominative singular neuter

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

το definite article - nominative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - nominative singular neuter

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

φωτεινον adjective - nominative singular neuter

photeinos **fo-ti-nos**: lustrous, i.e. transparent or well-illuminated (figuratively) -- bright, full of light.

εστιν verb - present indicative - third person singular

esti **es-tee**: he (she or it) is; also (with neuter plural) they are

εταν conjunction

epan **ep-an**: a particle of indefinite contemporaneousness; whenever, as soon as -- when.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πονηρος adjective - nominative singular masculine

poneros **pon-ay-ros**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

η verb - present subjunctive - third person singular

ο ο: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

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.

σωμα noun - nominative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

σκοτεινον adjective - nominative singular neuter

skoteinos skot-i-nos': opaque, i.e. (figuratively) benighted -- dark, full of darkness.

Luke 11:35 .

.	Greek	Strong's	Origin
"Then	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
watch	σκοπέει (skopei)	4648: to look at, contemplate	from skopos
out that the light	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
in you is not darkness.	σκοτός (skotos)	4655: darkness	a prim. word

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σκοπεει verb - present active imperative - second person singular

skopeo skop-eh'-o: to take aim at (spy), i.e. (figuratively) regard -- consider, take heed, look at (on), mark.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

το	definite article - nominative singular neuter
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
φως	noun - nominative singular neuter
phos foke:	luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.
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.
εν	preposition
en en:	in, at, (up-)on, by, etc.
σοι	personal pronoun - second person dative singular
soi soy:	to thee -- thee, thine own, thou, thy.
σκοτος	noun - nominative singular neuter
skotos skot'-os:	shadiness, i.e. obscurity -- darkness.
εστιν	verb - present indicative - third person singular
esti es-tee':	he (she or it) is; also (with neuter plural) they are

Luke 11:36 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
your whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
is full	φωτεινόν (phōteinon)	5460: bright, light	from phós
of light,	φωτεινὸν (phōteinon)	5460: bright, light	from phós

with no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
dark	σκοτεινόν (skoteinon)	4652: dark	from skotos
part	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
in it, it will be wholly	ὅλον (olon)	3650: whole, complete	a prim. word
illuminated,		5460: bright, light	from phós
as when	ὅταν (otan)	3752: whenever	from hote and an
the lamp	λύχνος (luchnos)	3088: a (portable) lamp	a prim. word
illuminates	φωτίζει (phōtizē)	5461: to shine, give light	from phós
you with its rays."	ἀστραπή (astrapē)	796: lightning, brightness	from astraptó

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σῶμα noun - nominative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or

figuratively -- bodily, body, slave.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ολον **adjective - nominative singular neuter**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

φωτεινον **adjective - nominative singular neuter**

photeinos **fo-ti-nos'**: lustrous, i.e. transparent or well-illuminated (figuratively) -- bright, full of light.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχον **verb - present active participle - nominative singular neuter**

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

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).

σκοτεινον **adjective - accusative singular neuter**

skoteinos **skot-i-nos'**: opaque, i.e. (figuratively) benighted -- dark, full of darkness.

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.

φωτεινον **adjective - nominative singular neuter**

photeinos **fo-ti-nos'**: lustrous, i.e. transparent or well-illuminated (figuratively) -- bright, full of light.

ολον **adjective - nominative singular neuter**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

οταν **conjunction**

hotan **hot'-an**: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
λυχνος noun - nominative singular masculine luchnos lookh'-nos: a portable lamp or other illuminator -- candle, light.
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.
αστραπη noun - dative singular feminine astrape as-trap-ay': lightning; by analogy, glare -- lightning, bright shining.
φωτιζη verb - present active subjunctive - third person singular photizo fo-tid'-zo: to shed rays, i.e. to shine or (transitively) to brighten up -- enlighten, illuminate, (bring to, give) light, make to see.
σε personal pronoun - second person accusative singular se seh: thee -- thee, thou, thy house.

Luke 11:37 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He had spoken,	λαλήσαι (lalēsai)	2980: to talk	from lalos (talkative)
a Pharisee	Φαρισαῖος (pharisaios)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
asked	ἐρωτᾷ (erōta)	2065: to ask, question	akin to eromai (to ask)
Him to have lunch	ἀριστήση (aristēsē)	709: to breakfast, hence to take a meal	from ariston
with him; and He went	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai

in, and reclined

ἀνέπεσεν
(anepesen)

377: to fall back

from ana and piptó

[at the table].

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλῆσαι **verb - aorist active middle or passive deponent**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ῥωτα **verb - imperfect active indicative - third person singular**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

φarisaios **noun - nominative singular masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

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.

αριστησι **verb - aorist active subjunctive - third person singular**

aristao **ar-is-tah'-o**: to take the principle meal -- dine.

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

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

εἰσελθὼν verb - second aorist active participle - nominative singular masculine

eiserchomai ice-er'-khom-ahē: to enter -- arise, come (in, into), enter in(-to), go in (through).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἀναπτέσεν verb - second aorist active indicative - third person singular

anapipto an-ap-ip'-to: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

Luke 11:38 .

.	Greek	Strong's	Origin
When the Pharisee	Φαρισαῖος (pharisaios)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
saw		3708: to see, perceive, attend to	a prim. verb
it, he was surprised	ἐθαύμασεν (ethaumasen)	2296: to marvel, wonder	from thauma
that He had not first		4413: first, chief	contr. superl. of pro
ceremonially washed	ἐβαπτίσθη (ebaptisthē)	907: to dip, sink	from baptó
before	πρὸς (pro)	4253: before	a prim. preposition
the meal.	ἀρίστου (aristou)	712: breakfast, dinner	perhaps from éri (early) and prim. root ed- (eat, see esthió)

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).

φαρισαίος **noun - nominative singular masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

θαυμάσεν **verb - aorist active indicative - third person singular**

thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

εβαπτισθη **verb - aorist passive indicative - third person singular**

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

προ **preposition**

pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αριστου **noun - genitive singular neuter**

ariston **ar'-is-ton**: the best meal (or breakfast; perhaps from eri (early), i.e. luncheon -- dinner.

Luke 11:39 .

.	Greek	Strong's	Origin
But the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said		3004: to say	a prim. verb
to him, "Now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
clean	καθαρίζετε (katharizete)	2511: to cleanse	from katharos
the outside	ἔξωθεν (exōthen)	1855: from without	from exó
of the cup	ποτηρίου (potēriou)	4221: a wine cup	a dim. form derivation from pinó
and of the platter;	πίνακος (pinakos)	4094: a board, dish	a prim. word
but inside	ἐσσωθεν (esōthen)	2081: from within	from esó
of you, you are full	γέμει (gemei)	1073: to be full	a prim. word
of robbery	ἀρπαγῆς (arpagēs)	724: pillage, plundering	from harpazó
and wickedness.	πονηρίας (ponērias)	4189: iniquity	from ponéros

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

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.

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

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

υμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιοι **noun - nominative plural masculine**

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξωθεν **adverb**

exothern ex'-o-then: external(-ly) -- out(-side, -ward, -wardly), (from) without.

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.

ποτηριου **noun - genitive singular neuter**

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

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.

πινακος **noun - genitive singular masculine**

pinax **pin'-ax**: a plate -- charger, platter.

καθαριζετε **verb - present active indicative - second person**

katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

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).

εσωθεν **adverb**

esothern **es'-o-then**: from inside; (inside) -- inward(-ly), (from) within, without.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

γεμει **verb - present active indicative - third person singular**

gemo **ghem'-o**: to swell out, i.e. be full -- be full.

αρπαγης **noun - genitive singular feminine**

harpagē **har-pag-ay'**: pillage (properly abstract) -- extortion, ravaging, spoiling.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πονηριας **noun - genitive singular feminine**

poneria **pon-ay-ree'-ah**: depravity, i.e. (specially), malice; plural (concretely) plots, sins -- iniquity, wickedness.

Luke 11:40 .

.	Greek	Strong's	Origin
"You foolish ones,	ἄφρονες (aphrones)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
did not He who made	ποίησας (poiēsas)	4160: to make, do	a prim. word
the outside	ἔξωθεν (exōthen)	1855: from without	from exó
make	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
the inside	ἔσωθεν (esōthen)	2081: from within	from esó
also?	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

αφρονες **adjective - vocative plural masculine**

aphron af'-rone: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

οὐχ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποίησας **verb - aorist active participle - nominative singular masculine**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐξωθεν adverb	
exothern	ex'-o-then: external(-ly) -- out(-side, -ward, -wardly), (from) without.
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.
ἐσωθεν adverb	
esothern	es'-o-then: from inside; (inside) -- inward(-ly), (from) within, without.
ἐποίησεν verb - aorist active indicative - third person singular	
poieo	poi-eh'-o: to make or do (in a very wide application, more or less direct)

Luke 11:41 .

.	Greek	Strong's	Origin
"But give	δοῦτε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
that which is within	ἐνόντα (enonta)	1751: to be in, within	from en and eimi, see also eni
as charity,	ἐλεημοσύνην (eleēmosunēn)	1654: mercy, pity, spec. alms	from eleos
and then	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
all things	πάντα (panta)	3956: all, every	a prim. word
are clean	καθαρά (kathara)	2513: clean (adjective)	a prim. word
for you.			

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

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.

ενεοντα **verb - present participle - accusative plural neuter**

eneimi **en'-i-mee**: to be within (neuter participle plural) -- such things as ... have.

δοτε **verb - second aorist active middle - second person**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ελεημοσυνην **noun - accusative singular feminine**

eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

καθαρα **adjective - nominative plural neuter**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Luke 11:42 .

.	Greek	Strong's	Origin
"But woe	οὐαὶ	3759: alas! woe! (an expression of grief or	a prim. interj.

	(ouai)	denunciation)	
to you Pharisees!	Φαρισαίοις (pharisaiois)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
For you pay tithe	ἀποδεκατοῦτε (apodekatoute)	586b: to pay a tenth of, tithe	from apo and dekatoó
of mint	ἡδύοσμον (ēduosmon)	2238: sweet smelling	from the same as hēdeós and osmé
and rue	πήγανον (pēganon)	4076: rue (a plant with thick, fleshy leaves)	perhaps from pégnumi
and every	πάν (pan)	3956: all, every	a prim. word
[kind of] garden herb,	λάχανον (lachanon)	3001: a garden herb, a vegetable	from lachainó (to dig)
and [yet] disregard	παρέρχεσθε (parerchesthe)	3928: to pass by, to come to	from para and erchomai
justice	κρίσιν (krisin)	2920: a decision, judgment	from krinó
and the love	ἀγάπην (agapēn)	26: love, goodwill	from agapaó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin
but these are the things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
you should	ἔδει (edei)	1163: it is necessary	a form of deó
have done	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
without	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
neglecting	παρεῖναι (pareinai)	3935: to pass by or over, to relax	from para and hiémi (to send)
the others.	κακεῖνα (kakeina)	2548: and that one	from kai and ekeinos

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.

ουαι interjection

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν personal pronoun - second person dative plural

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τοις definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαραισαιοις noun - dative plural masculine

Pharisaiois **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αποδεκατουε verb - present active indicative - second person

apodekatoo **ap-od-ek-at-o'-o**: to tithe (as debtor or creditor) -- (give, pay, take) tithe.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηδυσσμον noun - accusative singular neuter

heduosmon **hay-doo'-os-mon**: a sweet-scented plant, i.e. mint -- mint.

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.

πηγανον noun - accusative singular neuter
peganon pay'-gan-on: rue (from its thick or fleshy leaves) -- rue.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παν adjective - accusative singular neuter
pas pas: apparently a primary word; all, any, every, the whole

λαχανον noun - accusative singular neuter
lachanon lakh'-an-on: a vegetable -- herb.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρερχεσθε verb - present middle or passive deponent indicative - second person
parerchomai par-er'-khom-ahee: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κρισιν noun - accusative singular feminine
krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

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.

αγαπην noun - accusative singular feminine
agape ag-ah'-pay: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

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.

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)

κακεινα demonstrative pronoun - nominative plural neuter - comparative or contracted

kakeinos kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αφιεναι verb - present active middle or passive deponent

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.

Luke 11:43 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you Pharisees!	Φαρισαίοις (pharisaiois)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
For you love	ἀγαπᾶτε (agapate)	25: to love	of uncertain origin
the chief seats	πρωτοκαθεδρίαν (prōtokathedrian)	4410: the chief seat	from prōtos and kathedra
in the synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagō
and the respectful greetings	ἀσπασμοὺς (aspassmous)	783: a greeting, salutation	from aspazomai

in the market
places.

ἀγοραῖς
(agorais)

58: an assembly, place of
assembly

from ageiró (to bring together)

KJV Lexicon

ουαὶ **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisaiοῖς **noun - dative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αγαπατε **verb - present active indicative - second person**

agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτοκαθεδριαν **noun - accusative singular feminine**

protokathedria **pro-tok-ath-ed-ree'-ah**: a sitting first (in the front row), i.e. preeminence in council -- chief (highest, uppermost) seat.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαις **noun - dative plural feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

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.

ασπασμους **noun - accusative plural masculine**

aspasmos **as-pas-mos'**: a greeting (in person or by letter) -- greeting, salutation.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγοραις **noun - dative plural feminine**

agora **ag-or-ah'**: the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

Luke 11:44 .

.	Greek	Strong's	Origin
"Woe	Ὁὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you! For you are like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
concealed	ἄδηλα (adēla)	82: unseen, not manifest	from alpha (as a neg. prefix) and délos
tombs,	μνημεῖα (mnēmeia)	3419: a memorial, a monument	from mnémé
and the people	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
who walk	περιπατοῦντες (peripatountes)	4043: to walk	from peri and pateó

over	ἐπάνω (epanō)	1883: above, more than	from epi and anó
[them] are unaware	οὐκ (ouk)	3756: not, no	a prim. word
[of it]."			

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

γραμματεῖς **noun - vocative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φarisαιοι **noun - vocative plural masculine**

Pharisaïos **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

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.

μνημεια **noun - nominative plural neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

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.

αδηλα **adjective - nominative plural neuter**

adelos **ad'-ay-los**: hidden, figuratively, indistinct -- appear not, uncertain.

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.

ανθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

περιπατουντες **verb - present active participle - nominative plural masculine**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

επανω **adverb**

epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

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.

οιδασιν **verb - perfect active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

Luke 11:45 .

.	Greek	Strong's	Origin
One	τις	5100: a certain one, someone,	a prim. enclitic indef. pronoun

	(tis)	anyone	
of the lawyers	νομικῶν (nomikōn)	3544: relating to law, learned in the law	from nomos
said	λέγει (legei)	3004: to say	a prim. verb
to Him in reply,	Αποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
when You say	λέγων (legōn)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
You insult	ὕβριζεις (ubrizeis)	5195: to run riot, to outrage, insult	from hubris
us too."	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομικων **adjective - genitive plural masculine**

nomikos **nom-ik-os'**: according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

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.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

υβριζεις **verb - present active indicative - second person singular**

hubrizo **hoo-brid'-zo**: to exercise violence, i.e. abuse -- use despitefully, reproach, entreat shamefully (spitefully).

Luke 11:46 .

.	Greek	Strong's	Origin
But He said,		3004: to say	a prim. verb
"Woe	οὐαί (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you lawyers	νομικοῖς (nomikois)	3544: relating to law, learned in the law	from nomos

as well!	καὶ (kai)	2532: and, even, also	a prim. conjunction
For you weigh	φορτίζετε (phortizete)	5412: to load	from the same as phortion
men	ἄνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
down		5412: to load	from the same as phortion
with burdens	φορτία (phortia)	5413: a burden	dim. of phortos (load, cargo); from pheró
hard to bear,	δυσβάστακτα (dusbastakta)	1419: hard to be borne, oppressive	from dus- and bastaktos (borne); from bastazó
while	καὶ (kai)	2532: and, even, also	a prim. conjunction
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
will not even touch	προσψάυετε (prospsauete)	4379: to touch	from pros and psauó (to touch)
the burdens	φορτίοις (phortiois)	5413: a burden	dim. of phortos (load, cargo); from pheró
with one	ἐνὶ (eni)	1520: one	a primary number
of your fingers.	δακτύλων (daktulōn)	1147: a finger	of uncertain origin

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τοις definite article - dative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομικοις adjective - dative plural masculine

nomikos **nom-ik-os'**: according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

ουαι interjection

ouai **oo-ah'-ee**: woe -- alas, woe.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

φορτιζετε verb - present active indicative - second person

phortizo **for-tid'-zo**: to load up (properly, as a vessel or animal), i.e. (figuratively) to overburden with ceremony (or spiritual anxiety) -- lade, by heavy laden.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπους noun - accusative plural masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

φορτια noun - accusative plural neuter

phortion **for-tee'-on**: an invoice (as part of freight), i.e. (figuratively) a task or service -- burden.

δυσβαστακτα adjective - accusative plural neuter

dusbastaktos **doos-bas'-tak-tos**: oppressive -- grievous to be borne.

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
επι adjective - dative singular masculine heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.
των definite article - genitive plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δακτυλων noun - genitive plural masculine daktulos dak'-too-los: a finger -- finger.
υμων personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
ου particle - nominative ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
προσψαυετε verb - present active indicative - second person prospsauo pros-psow'-o: to impinge, i.e. lay a finger on (in order to relieve) -- touch.
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.
φορτιοις noun - dative plural neuter phortion for-tee'-on: an invoice (as part of freight), i.e. (figuratively) a task or service -- burden.

Luke 11:47 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you! For you build	οἰκοδομεῖτε (oikodomeite)	3618: to build a house	from oikodomos
the tombs	μνημεῖα (mnēmeia)	3419: a memorial, a monument	from mnémé
of the prophets,	προφητῶν	4396: a prophet (an interpreter or forth-teller of the divine	from a comp. of pro and phémi

	(prophētōn)	will)	
and [it was] your fathers	πατέρες (pateres)	3962: a father	a prim. word
[who] killed them.	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οικοδομειτε **verb - present active indicative - second person**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

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.

μνημεια **noun - accusative plural neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

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.

οι definite article - nominative plural masculine
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).
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).
αποκτειναν verb - aorist active indicative - third person
apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.
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

Luke 11:48 .

.	Greek	Strong's	Origin
"So	ἄρα (ara)	686: therefore (an illative particle)	a prim. particle
you are witnesses	μάρτυρες (martures)	3144: a witness	a prim. word
and approve	συνευδοκεῖτε (suneudokeite)	4909: to join in approving	from sun and eudokeó
the deeds	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
of your fathers;	πατέρων (paterōn)	3962: a father	a prim. word
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
it was they who killed	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
them, and you build	οἰκοδομεῖτε (oikodomeite)	3618: to build a house	from oikodomos

[their tombs].

KJV Lexicon

αρα **particle**

ara **ar'-ah**: a particle denoting an inference more or less decisive (as follows)

μαρτυρειτε **verb - present active indicative - second person**

martureo **mar-too-reh'-o**: to be a witness, i.e. testify

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνευδοκειτε **verb - present active indicative - second person**

suneudokeo **soon-yoo-dok-eh'-o**: to think well of in common, i.e. assent to, feel gratified with -- allow, assent, be pleased, have pleasure.

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργοις **noun - dative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

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.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

αποκτεινειν verb - aorist active indicative - third person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οικοδομειτε verb - present active indicative - second person

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τα definite article - 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.

μνημεια noun - accusative plural neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

Luke 11:49 .

.			
.	Greek	Strong's	Origin
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
also	καὶ (kai)	2532: and, even, also	a prim. conjunction

the wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
said,		3004: to say	a prim. verb
I will send	ἀποστελῶ (apostelō)	649: to send, send away	from apo and stellō
to them prophets	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and apostles,	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostellō
and [some] of them they will kill	ἀποκτενοῦσιν (apoktenousin)	615: to kill	from apo and kteinō (to kill)
and [some] they will persecute,	διώξουσιν (diōxousin)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb diō (put to flight)

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σοφια **noun - nominative singular feminine**

sophia sof-ee'-ah: wisdom (higher or lower, worldly or spiritual) -- wisdom.

του definite article - genitive singular masculine

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).

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.

αποστελω verb - future active indicative - first person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προφητας noun - accusative plural masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποστολους noun - accusative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

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)

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

ΑΠΟΚΤΕΝΟΥΣΙΝ verb - future active indicative - third person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΚΔΙΩΞΟΥΣΙΝ verb - future active indicative - third person

ekdioko ek-dee-o'-ko: to pursue out, i.e. expel or persecute implacably -- persecute.

Luke 11:50 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the blood	αἷμα (aima)	129: blood	of uncertain origin
of all	πάντων (pantōn)	3956: all, every	a prim. word
the prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
shed	ἐκκεχυμένον (ekkechumenon)	1632b: to pour out, fig. to bestow	from the same as ekcheó
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,	κόσμου (kosmou)	2889: order, the world	a prim. word
may be charged	ἐκζητηθῇ (ekzētēthē)	1567a: to seek out, demand, inquire	from ek and zéteó
against	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle

this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation,	γενεᾶς (geneas)	1074: race, family, generation	from ginomai

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.

ἐκζητηθῇ **verb - aorist passive subjunctive - third person singular**

ekzeteo ek-zay-teh'-o: to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship -- en-(re-)quire, seek after (carefully, diligently).

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αἷμα **noun - nominative singular neuter**

haima hah'-ee-mah: blood, literally (of men or animals), figuratively (the juice of grapes) or specially (the atoning blood of Christ); by implication, bloodshed, also kindred -- blood.

πάντων **adjective - genitive plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητών **noun - genitive plural masculine**

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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.

ἐκχυνομενον **verb - present passive participle - nominative singular neuter**

ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily

(out), shed (abroad, forth), spill.

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.

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.

γενεας **noun - genitive singular feminine**

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Luke 11:51 .

.	Greek	Strong's	Origin
from the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of Abel	Ἀβελ (abel)	6: Abel, a son of Adam	of Hebrew origin Hebel
to the blood	αἵματος (aimatos)	129: blood	of uncertain origin
of Zechariah,	Ζαχαρίου (zachariou)	2197: Zacharias, the father of John the Baptist, Zechariah, the son of Barachiah	of Hebrew origin Zekaryah

who was killed	ἀπολομένου (apolomenou)	622: to destroy, destroy utterly	from apo and same as olethros
between	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
the altar	θυσιαστηρίου (thusiastēriou)	2379: an altar	from a derivation of thusia and - térion (suff. denoting place)
and the house	οἴκου (oikou)	3624: a house, a dwelling	a prim. word
[of God]; yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
I tell	λέγω (legō)	3004: to say	a prim. verb
you, it shall be charged	ἐκζητηθήσεται (ekzētēthēsetai)	1567a: to seek out, demand, inquire	from ek and zétéō
against	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generation.'	γενεᾶς (geneas)	1074: race, family, generation	from ginomai

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απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αβελ **proper noun**

Abel **ab'-el**: Abel, the son of Adam -- Abel.

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).

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.

ζαχαριου **noun - genitive singular masculine**

Zacharias **dzakh-ar-ee'-as**: Zacharias (i.e. Zechariah), the name of two Israelites -- Zacharias.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολομενου **verb - second aorist middle passive - genitive singular masculine**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

μεταξυ **adverb**

metaxu **met-ax-oo'**: betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

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.

θυσιαστηριου **noun - genitive 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.

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.

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.

ναι particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

εκζητησεται verb - future passive indicative - third person singular

ekzeteo ek-zay-teh'-o: to search out, i.e. (figuratively) investigate, crave, demand, (by Hebraism) worship -- en-(re-)quire, seek after (carefully, diligently).

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.

γενεας noun - genitive singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ταυτης demonstrative pronoun - genitive singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Luke 11:52 .

.	Greek	Strong's	Origin
"Woe	Οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to you lawyers!	νομικοῖς (nomikois)	3544: relating to law, learned in the law	from nomos

For you have taken away	ἤρατε (ērate)	142: to raise, take up, lift	a prim. verb
the key	κλεῖδα (kleida)	2807: a key	from kleió
of knowledge;	γνώσεως (gnōseōs)	1108: a knowing, knowledge	from ginóskó
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
did not enter,	εἰσῆλθατε (eisēlthate)	1525: to go in (to), enter	from eis and erchomai
and you hindered	ἐκωλύσατε (ekōlusate)	2967: to hinder	probably from the same as kolazó
those	τοῖς (tois)	3588: the	the def. art.
who were entering."	εἰσερχομένους (eiserchomenous)	1525: to go in (to), enter	from eis and erchomai

KJV Lexicon

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομικοῖς **adjective - dative plural masculine**

nomikos **nom-ik-os'**: according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηρατε verb - aorist active indicative - second person

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλειδα noun - accusative singular feminine

kleis klice: a key (as shutting a lock), literally or figuratively -- key.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γνωσεως noun - genitive singular feminine

gnosis gno'-sis: knowing (the act), i.e. (by implication) knowledge -- knowledge, science.

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.

εισηλθετε verb - second aorist active indicative - second person

eiserchomai ice-er'-khom-ahce: to enter -- arise, come (in, into), enter in(-to), go in (through).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εισερχομενους verb - present middle or passive deponent participle - accusative plural masculine

eiserchomai ice-er'-khom-ahce: to enter -- arise, come (in, into), enter in(-to), go in (through).

εκωλυσατε verb - aorist active indicative - second person

koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

Luke 11:53 .

.	Greek	Strong's	Origin
When He left	ἐξελθόντος (exelthontos)	1831: to go or come out of	from ek and erchomai
there,	Κακεῖθεν (kakeithen)	2547: and from there	from kai and ekeithen
the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
began		757: to rule, to begin	a prim. verb
to be very	δεινῶς (deinōs)	1171: terribly, vehemently	from the same as deilos
hostile	ἐνέχειν (enechein)	1758: to hold in or upon, i.e. to ensnare, by impl. to keep a grudge	from en and echó
and to question Him closely	ἀποστοματίζειν (apostomatizein)	653: to catechize, i.e. to question	from apo and stoma
on many subjects,		4183: much, many	a prim. word

KJV Lexicon

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.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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

ηρχαντο verb - aorist middle deponent indicative - third person

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις noun - nominative plural masculine

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisαιοι noun - nominative plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

δεινως adverb

deinos di-noce': terribly, i.e. excessively -- grievously, vehemently.

ενεχειν verb - present active infinitive

enecho en-ekh'-o: to hold in or upon, i.e. ensnare; by implication, to keep a grudge -- entangle with, have a quarrel against, urge.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποστοματιζειν verb - present active infinitive

apostomatizo **ap-os-tom-at-id'-zo**: to speak off-hand (properly, dictate), i.e. to catechize (in an invidious manner) -- provoke to speak.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

πλειονων **adjective - genitive plural neuter - comparative or contracted**

pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

Luke 11:54 .

.	Greek	Strong's	Origin
plotting against	ἐνεδρεύοντες (enedreuontes)	1748: to lie in wait for, to plot	from enedra
Him to catch	θηρεῦσαι (thêreusai)	2340: to hunt	from théra
[Him] in something	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
He might say.	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin

KJV Lexicon

ενεδρευοντες **verb - present active participle - nominative plural masculine**

enedreuo **en-ed-ryoo'-o**: to lurk, i.e. (figuratively) plot assassination -- lay wait for.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζητουντες **verb - present active participle - nominative plural masculine**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense)

to plot (against life)

θηρεῦσαι **verb - aorist active middle or passive deponent**

thereuo **thay-ryoo'-o**: to hunt (an animal), i.e. (figuratively) to carp at -- catch.

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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.

στοματος **noun - genitive singular neuter**

stoma **stom'-a**: edge, face, mouth.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

κατηγορησωσιν **verb - aorist active subjunctive - third person**

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 12:1 .

.	Greek	Strong's	Origin
Under	Ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
these	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
circumstances,		1722: in, on, at, by, with	a prim. preposition denoting position and by impl.

			instrumentality
after so many thousands	μυριάδων (muriadōn)	3461: ten thousand, a myriad	from murios
of people	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
had gathered together	ἐπισυναχθεῖσων (episunachtheisōn)	1996: to gather together	from epi and sunagó
that they were stepping	καταπατεῖν (katapatein)	2662: to tread down	from kata and pateó
on one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
He began		757: to rule, to begin	a prim. verb
saying	λέγειν (legein)	3004: to say	a prim. verb
to His disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
first		4413: first, chief	contr. superl. of pro
[of all,]"Beware	προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
of the leaven	ζύμης (zumēs)	2219: leaven	from a prim. root
of the Pharisees,	Φαρισαίων (pharisaion)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
which	ἥτις (ētis)	3748: whoever, anyone who	from hos, and tis
is hypocrisy.	ὑπόκρισις (upokrisis)	5272: a reply, answer, playacting, hypocrisy	from hupokrinomai

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

οις **relative pronoun - dative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επισυναχθεισων **verb - aorist passive participle - genitive plural feminine**

episunago **ep-ee-soon-ag'-o**: to collect upon the same place -- gather (together).

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.

μυριαδων **adjective - genitive plural masculine**

urias **moo-ree'-as**: a ten-thousand; by extension, a myriad or indefinite number -- ten thousand.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

καταπατειν **verb - present active infinitive**

katapateo **kat-ap-at-eh'-o**: to trample down; figuratively, to reject with disdain -- trample, tread (down, underfoot).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ηρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

λεγειν **verb - present active infinitive**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας noun - accusative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

προσεχετε verb - present active imperative - second person

prosecho pros-ekh'-o: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

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.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζυμης noun - genitive singular feminine

zume dzoo'-may: ferment (as if boiling up) -- leaven.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιων noun - genitive plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ητις relative pronoun - nominative singular feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

υποκρισις **noun - nominative singular feminine**

hypokrisis hoop-ok'-ree-sis: acting under a feigned part, i.e. (figuratively) deceit (hypocrisy) -- condemnation, dissimulation, hypocrisy.

Luke 12:2 .

.	Greek	Strong's	Origin
"But there is nothing	Οὐδὲν (ouden)	3762: no one, none	from oude and heis
covered	συγκεκαλυμμένον (sunkekalummenon)	4780: to cover completely	from sun and kaluptó
up that will not be revealed,	ἀποκαλυφθήσεται (apokaluphthēsetai)	601: to uncover, reveal	from apo and kaluptó
and hidden	κρυπτόν (krupton)	2927: hidden	from kruptó
that will not be known.	γνωσθήσεται (gnōsthēsetai)	1097: to come to know, recognize, perceive	from a prim. root gnó-

KJV Lexicon

ουδεν **adjective - nominative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συγκεκαλυμμενον **verb - perfect passive participle - nominative singular neuter**

sugkalupto soong-kal-oo'-to: to conceal altogether -- cover.

εστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **relative pronoun - nominative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ particle - nominative

ου οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αποκαλυφθησεται verb - future passive indicative - third person singular
apokalupto ap-ok-al-oop'-to: to take off the cover, i.e. disclose -- reveal.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρυπτον adjective - nominative singular neuter

kryptos kroop-tos': concealed, i.e. private -- hid(-den), inward(-ly), secret.

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ου particle - nominative

ου οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γνωσθησεται verb - future passive indicative - third person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

Luke 12:3 .

.	Greek	Strong's	Origin
"Accordingly,	ἀνθ' (anth)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
whatever	ὅσα (osa)	3745: how much, how many	from hos,
you have said		3004: to say	a prim. verb
in the dark	σκοτία (skotia)	4653: darkness	from skotos
will be heard	ἀκουσθήσεται (akousthēsetai)	191: to hear, listen	from a prim. word mean. hearing

in the light,	φωτὶ (phōti)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and what	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have whispered	ἐλαλήσατε (elalēsate)	2980: to talk	from lalos (talkative)
in the inner rooms	ταμείois (tameiois)	5009: an inner chamber	later form of tamieion (treasury)
will be proclaimed	κηρυχθήσεται (kēruchthēsetai)	2784: to be a herald, proclaim	of uncertain origin
upon the housetops.	δωμάτων (dōmatōn)	1430: a house, a housetop	from demó (to build)

KJV Lexicon

ανθ 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.

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.

οσα correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτια noun - dative singular feminine

skotia skot-ee'-ah: dimness, obscurity -- dark(-ness).

ΕΙΠΑΤΕ **verb - second aorist active indicative - second person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

ΤΩ **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΦΩΤΙ **noun - dative singular neuter**

phos **foce**: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

ΑΚΟΥΣΘΗΣΕΤΑΙ **verb - future passive indicative - third person singular**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

Ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΠΡΟΣ **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ΤΟ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΥΣ **noun - accusative singular neuter**

ous **ooce**: the ear (physically or mentally) -- ear.

ΕΛΑΛΗΣΑΤΕ **verb - aorist active indicative - second person**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ΕΝ **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

ΤΑΜΕΙΟΙΣ **noun - dative plural neuter**

tameion **tam-i'-on**: a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement) -- secret

chamber, closet, storehouse.

κηρυχθήσεται **verb - future passive indicative - third person singular**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

δωματων **noun - genitive plural neuter**

doma **do'-mah**: an edifice, i.e. (specially) a roof -- housetop.

Luke 12:4 .

.	Greek	Strong's	Origin
"I say	Λέγω (legō)	3004: to say	a prim. verb
to you, My friends,	φίλοις (philois)	5384: beloved, dear, friendly	a prim. word
do not be afraid	φοβηθῆτε (phobēthēte)	5399: to put to flight, to terrify, frighten	from phobos
of those	τοῖς (tois)	3588: the	the def. art.
who kill	ἀποκτεινόντων (apokteinontōn)	615: to kill	from apo and kteinó (to kill)
the body	σῶμα (sōma)	4983: a body	of uncertain origin
and after	μετὰ (meta)	3326: with, among, after	a prim. preposition
that have	ἐχόντων (echontōn)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

more

4057: abundantly

adverb from perissos

that they can do.

ποιῆσαι
(poiēsai)

4160: to make, do

a prim. word

KJV Lexicon

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ὤμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

τοῖς **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φίλοις **adjective - dative plural masculine**

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβηθητε **verb - aorist passive deponent imperative - second person**

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

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.

ΑΠΟΚΤΕΝΟΥΝΤΩΝ **verb - present active participle - genitive plural masculine**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

το **definite article - accusative singular neuter**

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΕΧΟΝΤΩΝ **verb - present active participle - genitive plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ΠΕΡΙΣΣΟΤΕΡΟΝ **adjective - accusative singular neuter - comparative or contracted**

perissos **per-is-sos'**: exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

ΤΙ **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

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)

Luke 12:5 .

■			
.	Greek	Strong's	Origin

"But I will warn	ὑποδείξω (upodeixō)	5263: to show secretly, to show by tracing out, to teach, make known	from hupo and deiknumi
you whom	τίνα (tina)	5101: who? which? what?	an interrog. pronoun related to tis
to fear:	φοβήθητε (phobēthēte)	5399: to put to flight, to terrify, frighten	from phobos
fear	φοβήθητε (phobēthēte)	5399: to put to flight, to terrify, frighten	from phobos
the One who, after	μετὰ (meta)	3326: with, among, after	a prim. preposition
He has killed,	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
has	ἔχοντα (echonta)	2192: to have, hold	a prim. verb
authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
to cast	ἐμβάλειν (embalein)	1685: to cast into, subject to	from en and balló
into hell;	γέενναν (geennan)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the ungodly	of Hebrew origin gay and Hinnom
yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
I tell	λέγω (legō)	3004: to say	a prim. verb
you, fear	φοβήθητε (phobēthēte)	5399: to put to flight, to terrify, frighten	from phobos
Him!			

KJV Lexicon

υποδειξω **verb - future active indicative - first person singular**

hupodeiknumi **hoop-od-ike'-noo-mee**: to exhibit under the eyes, i.e. (figuratively) to exemplify (instruct, admonish) -- show, (fore-)warn.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**

humini **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τινα **interrogative pronoun - accusative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

φοβηθητε **verb - aorist passive deponent subjunctive - second person**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

φοβηθητε **verb - aorist passive deponent imperative - second person**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

τον **definite article - accusative singular masculine**

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);

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποκτειναι **verb - aorist active middle or passive deponent**

apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

εξουσιαν **noun - accusative singular feminine**

exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

εχοντα **verb - present active participle - accusative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εμβαλεῖν **verb - second aorist active middle or passive deponent**
emballo **em-bal'-lo**: to throw on, i.e. (figuratively) subject to (eternal punishment) -- cast into.

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεενναν **noun - accusative singular feminine**
geena **gheh'-en-nah**: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

ναί **particle**
nai **nahee**: yes -- even so, surely, truth, verily, yea, yes.

λέγω **verb - present active indicative - first person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμῖν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

τούτον **demonstrative pronoun - accusative singular masculine**
touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

φοβηθητε **verb - aorist passive deponent imperative - second person**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

Luke 12:6 .

.	Greek	Strong's	Origin
"Are not five	πέντε (pente)	4002: five	a prim. cardinal number
sparrows	στρουθία (strouthia)	4765: a sparrow	dim. of strouthos (a sparrow)
sold	πωλοῦνται (pōlountai)	4453: to exchange or barter, to sell	a prim. word

for two	δύο (duo)	1417: two	a primary number
cents?	ἀσσαρίων (assariōn)	787: an assarion, a farthing (one tenth of a drachma)	of Latin origin
[Yet] not one	ἐν (en)	1520: one	a primary number
of them is forgotten	ἐπιλελησμένον (epilelēsmenon)	1950: to forget, neglect	from epi and lanthanó
before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ουχι **particle - interrogative**
ouchi **oo-khee'**: not indeed -- nay, not.

πεντε **numeral (adjective)**
pente **pen'-teh**: five -- five.

στρουθια **noun - nominative plural neuter**
strouthion **stroo-thee'-on**: a little sparrow -- sparrow.

πωλεῖται **verb - present passive indicative - third person singular**
poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

ασσαρίων **noun - genitive plural neuter**
assarion **as-sar'-ee-on**: an assarius or as, a Roman coin -- farthing.

δύο **numeral (adjective)**
duo **doo'-o**: two -- both, twain, two.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **adjective - nominative singular neuter**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ἐστί verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ἐπιλελησμενον verb - perfect passive participle - nominative singular neuter

epilanthanomai ep-ee-lan-than'-om-ahee: to lose out of mind; by implication, to neglect -- (be) forget(-ful of).

ἐνώπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 12:7 .

.	Greek	Strong's	Origin
"Indeed,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
the very	καὶ (kai)	2532: and, even, also	a prim. conjunction
hairs	τρίχες (triches)	2359: hair	a prim. word
of your head	κεφαλῆς (kephalēs)	2776: the head	a prim. word

are all	παῖσαι (pasai)	3956: all, every	a prim. word
numbered.	ἡριθμῆνται (ērithmēntai)	705: to number	from arithmos
Do not fear;	φοβεῖσθε (phobeisthe)	5399: to put to flight, to terrify, frighten	from phobos
you are more valuable	διαφέρετε (diapherete)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
than many	πολλῶν (pollōn)	4183: much, many	a prim. word
sparrows.	στρουθίων (strouthiōn)	4765: a sparrow	dim. of strouthos (a sparrow)

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

τριχες **noun - nominative plural feminine**

thrix threeks: hair -- hair.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλης **noun - genitive singular feminine**

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

πασαι **adjective - nominative plural feminine**
pas **pas**: apparently a primary word; all, any, every, the whole

ηριθμηνται **verb - perfect passive indicative - third person**
arithmeo **ar-ith-meh'-o**: to enumerate or count -- number.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ουν **conjunction**
oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

φοβεισθε **verb - present middle or passive deponent imperative - second person**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

πολλων **adjective - genitive plural neuter**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

στρουθιων **noun - genitive plural neuter**
strouthion **stroo-thee'-on**: a little sparrow -- sparrow.

διαφερετε **verb - present active indicative - second person**
diaphero **dee-af-er'-o**: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

Luke 12:8 .

.	Greek	Strong's	Origin
"And I say	Λέγω (legō)	3004: to say	a prim. verb
to you, everyone	πᾶς (pas)	3956: all, every	a prim. word
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

confesses	ὁμολογήσει (omologēsei)	3670: to speak the same, to agree	from homologos (of one mind)
Me before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will confess	ὁμολογήσει (omologēsei)	3670: to speak the same, to agree	from homologos (of one mind)
him also	καὶ (kai)	2532: and, even, also	a prim. conjunction
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
the angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

πας **adjective - nominative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν **particle**

an an: denoting a supposition, wish, possibility or uncertainty

ομολογησθαι **verb - aorist active subjunctive - third person singular**

homologeō hom-ol-og-eh'-o: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

εν **preposition**

en en: in, at, (up-)on, by, etc.

εμοι **personal pronoun - first person dative singular**

emoi em-oy': to me -- I, me, mine, my.

εμπροσθεν **preposition**

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ομολογήσει **verb - future active indicative - third person singular**
homologeō **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess, confession is made, give thanks, promise.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

αὐτῷ **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐμπροσθεν **preposition**
emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

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.

αγγέλων **noun - genitive plural masculine**
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

τοῦ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 12:9 .

■			
.	Greek	Strong's	Origin
but he who denies	ἀρνησάμενος (arnēsamenos)	720: to deny, say no	of uncertain origin
Me before		1715: before, in front of (in place or time)	from en and pros
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
will be denied	ἀπαρνηθήσεται (aparnēthēsetai)	533: to deny	from apo and arneomai
before		1715: before, in front of (in	from en and pros

		place or time)	
the angels	ἁγγέλων (angelōn)	32a: a messenger, angel	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αρνησαμενος **verb - aorist middle deponent participle - nominative singular masculine**
arneomai **ar-neh'-om-ahee**: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

ενωπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

απαρνηθησεται **verb - future passive indicative - third person singular**
aparneomai **ap-ar-neh'-om-ahee**: to deny utterly, i.e. disown, abstain -- deny.

ενωπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελων **noun - genitive plural masculine**

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 12:10 .

.	Greek	Strong's	Origin
"And everyone	παᾶς (pas)	3956: all, every	a prim. word
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
speaks		3004: to say	a prim. verb
a word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
the Son	υἶόν (uion)	5207: a son	a prim. word
of Man,	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
it will be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
him; but he who blasphemes	βλασφημήσαντι (blasphēmēsanti)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
against	εἰς	1519: to or into (indicating the point reached or entered,	a prim. preposition

	(eis)	of place, time, fig. purpose, result)	
the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit,	πνεῦμα (pneuma)	4151: wind, spirit	from pneό
it will not be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
him.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

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.

επει verb - future active indicative - third person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αφεθησεται verb - future passive indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

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

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εις 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.

αγιον adjective - accusative singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευμα noun - accusative singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

βλασφημησαντι verb - aorist active participle - dative singular masculine

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀφεθησεται verb - future passive indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Luke 12:11 .

.	Greek	Strong's	Origin
"When	Ὅταν (otan)	3752: whenever	from hote and an
they bring	εἰσφέρουσιν (eispherōsin)	1533: lit. or fig. to carry inward	from eis and pheró
you before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the synagogues	συναγωγὰς (sunagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and the rulers	ἀρχαίς (archas)	746: beginning, origin	from archó
and the authorities,	ἐξουσίας (exousias)	1849: power to act, authority	from exesti
do not worry	μεριμνήσητε (merimnēsēte)	3309: to be anxious, to care for	from merimna
about how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are to speak in your defense,	ἀπολογήσθε (apologēsēthe)	626: to give an account of oneself, hence to defend oneself	from apo and logos

or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you are to say;		3004: to say	a prim. verb

KJV Lexicon

ὅταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσφέρωσιν verb - present active subjunctive - 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.

υμᾶς personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τᾶς 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.

συναγωγὰς noun - accusative plural feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχας noun - accusative plural feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εξουσιας noun - accusative plural feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μεριμνατε verb - present active imperative - second person

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

απολογησθε verb - aorist middle deponent subjunctive - second person

apologeomai ap-ol-og-eh'-om-ahee : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τι interrogative pronoun - accusative singular neuter

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ειπητε verb - second aorist active subjunctive - second person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

Luke 12:12 .

.	Greek	Strong's	Origin
for the Holy	ἅγιον (agion)	40: sacred, holy	from a prim. root
Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
will teach	διδάξει (didaxei)	1321: to teach	a redupl. caus. form of daó (to learn)
you in that very	αὐτῇ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
what	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you ought	δεῖ (dei)	1163: it is necessary	a form of deó
to say."		3004: to say	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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

αγιον **adjective - nominative singular neuter**

hagios **hag'-ee-os**: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

πνευμα **noun - nominative singular neuter**

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

διδασκει **verb - future active indicative - third person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

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.

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

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα **noun - dative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

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.

ειπειν **verb - second aorist active middle or passive deponent**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

Luke 12:13 .

.	Greek	Strong's	Origin
Someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
in the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
said		3004: to say	a prim. verb
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
tell		3004: to say	a prim. verb
my brother	ἀδελφῷ (adelphō)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
to divide	μερίσασθαι (merisasthai)	3307: to divide	from meros
the [family] inheritance	κληρονομίαν (klēronomian)	2817: an inheritance	from kléronomos
with me."			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλου **noun - genitive singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

διδασκαλε **noun - vocative singular masculine**

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

ειπε **verb - second aorist active middle - second person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφω **noun - dative singular masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

μερισσασθαι **verb - aorist middle middle or passive deponent**

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

μετ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

εμου **personal pronoun - first person genitive singular**

emou em-oo': of me -- me, mine, my.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

κληρονομίαν **noun - accusative singular feminine**

kleronomia **klay-ron-om-ee'-ah**: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritance.

Luke 12:14 .

.	Greek	Strong's	Origin
But He said		3004: to say	a prim. verb
to him, "Man,	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
who	τις (tis)	5101: who? which? what?	an interrog. pronoun related to tis
appointed	κατέστησεν (katestēsen)	2525: to set in order, appoint	from kata and histémi
Me a judge	κριτὴν (kritēn)	2923: a judge	from krinó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
arbitrator	μεριστήν (meristēn)	3312: a divider	from merizó
over	ἐφ' (eph)	1909: on, upon	a prim. preposition
you?"			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ανθρωπε noun - vocative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

κατεστησεν verb - aorist 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.

δικαστην noun - accusative singular feminine

dikastes dik-as-tace': a judger -- judge.

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.

μεριστην noun - accusative singular masculine

meristes mer-is-tace': an apportioner (administrator) -- divider.

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.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

Luke 12:15 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
He said		3004: to say	a prim. verb
to them, "Beware,	οἴα̃τε (orate)	3708: to see, perceive, attend to	a prim. verb
and be on your guard	φυλάσσεσθε (phulassesthe)	5442: to guard, watch	from a root phulak-
against	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
every form	πάσης (pasēs)	3956: all, every	a prim. word
of greed;	πλεονεξίας (pleonexias)	4124: advantage, covetousness	from pleonektés
for not [even] when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
one	τινὶ (tini)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
has an abundance	περισσεύειν (perisseuein)	4052: to be over and above, to abound	from perissos
does his life	ζωή (zōē)	2222: life	from zaó
consist		1510: I exist, I am	a prol. form of a prim. and defective verb
of his possessions."		5225: to begin, to be ready or at hand, to be	from hupo and archó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

ορατε **verb - present active imperative - second person**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φυλασσεσθε **verb - present middle imperative - second person**

phulasso **foo-las'-so**: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

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.

πλεονεξιας **noun - genitive singular feminine**

pleonexia **pleh-on-ex-ee'-ah**: avarice, i.e. (by implication) fraudulency, extortion -- covetous(-ness) practices, greediness.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

περισσευειν **verb - present active infinitive**

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

τις **indefinite pronoun - dative singular masculine**

tis **tis**: some or any person or object

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη **noun - nominative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 12:16 .

.	Greek	Strong's	Origin
And He told	λέγων	3004: to say	a prim. verb

	(legōn)		
them a parable,	παροβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
saying,		3004: to say	a prim. verb
"The land	χώρα (chōra)	5561: a space, place, land	a prim. word
of a rich	πλουσίου (plousiou)	4145: wealthy	from ploutos
man	άνθρωπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
was very productive.	εὐφόρησεν (euphorēsen)	2164: to bear well, i.e. to be fruitful	from eu and phoreó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παροβολήν **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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

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.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τινος **indefinite pronoun - genitive singular masculine**

tis **tis**: some or any person or object

πλουσιου **adjective - genitive singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

ευφορησεν **verb - aorist active indicative - third person singular**

euphoreo **yoo-for-eh'-o**: to bear well, i.e. be fertile -- bring forth abundantly.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωρα **noun - nominative singular feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

Luke 12:17 .

.	Greek	Strong's	Origin
"And he began reasoning	διελογίζετο (dielogizeto)	1260: to consider	from dia and logizomai
to himself,	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
saying,	λέγων (legōn)	3004: to say	a prim. verb
'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I do,	ποιήσω (poiēsō)	4160: to make, do	a prim. word
since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
I have	ἔχω (echō)	2192: to have, hold	a prim. verb

no	οὐκ (ouk)	3756: not, no	a prim. word
place	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
to store	συνάξω (sunaxō)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
my crops?	καρπούς (karpous)	2590: fruit	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

διελογιζετο verb - imperfect middle or passive deponent indicative - third person singular dialogizomai dee-al-og-id'-zom-ahee: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

εν preposition

en en: in, at, (up-)on, by, etc.

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.

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 - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιησω verb - aorist active subjunctive - first person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐκ particle - nominative

οὐ oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἔχω verb - present active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

που particle - interrogative

που poo: as adverb of place; at (by implication, to) what locality -- where, whither.

συναξω verb - future active indicative - first person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

καρπούς noun - accusative plural masculine

karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

Luke 12:18 .

.	Greek	Strong's	Origin
"Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
he said,		3004: to say	a prim. verb
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is what I will do:	ποιήσω (poiēsō)	4160: to make, do	a prim. word
I will tear down	καθελῶ (kathelō)	2507: to take down, pull down	from kata and haireó
my barns	ἀποθήκας (apothēkas)	596: a place for putting away, hence a storehouse	from apothēmi

and build	οἰκοδομήσω (oikodomēsō)	3618: to build a house	from oikodemos
larger ones,	μείζονας (meizonas)	3173: great	a prim. word
and there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
I will store	συνάξω (sunaxō)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
all	πάντα (panta)	3956: all, every	a prim. word
my grain	σίτον (siton)	4621: grain	a prim. word
and my goods.	ἀγαθά (agatha)	18: good	of uncertain origin

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΤΟΥΤΟ **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΠΟΙΗΣΩ **verb - future active indicative - first person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΚΑΘΕΛΩ **verb - future active indicative - first person singular**

kathaireo **kath-ahee-reh'-o**: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

μου **personal pronoun - first person genitive singular**
μου moo: of me -- I, me, mine (own), my.

τας **definite article - accusative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποθηκας **noun - accusative plural feminine**
apotheke ap-oth-ay'-kay: a repository, i.e. granary -- barn, garner.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μειζονας **adjective - accusative plural 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.

οικοδομησω **verb - future active indicative - first person singular**
oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συναξω **verb - future active indicative - first person singular**
sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

εκει **adverb**
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

παντα **adjective - accusative plural neuter**
pas pas: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννηματα **noun - accusative plural neuter**
gennema ghen'-nay-mah: offspring; by analogy, produce -- fruit, generation.

μου **personal pronoun - first person genitive singular**
μου moo: of me -- I, me, mine (own), my.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

<p>τα definite article - accusative plural neuter</p> <p>ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>αγαθα adjective - accusative plural neuter</p> <p>agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.</p>
<p>μου personal pronoun - first person genitive singular</p> <p>mou moo: of me -- I, me, mine (own), my.</p>

Luke 12:19 .

.	Greek	Strong's	Origin
And I will say		3004: to say	a prim. verb
to my soul,	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin
"Soul,	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin
you have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
many	πολλά (polla)	4183: much, many	a prim. word
goods	ἀγαθὰ (agatha)	18: good	of uncertain origin
laid	κεείμενα (keimena)	2749: to be laid, lie	a prim. verb
up for many	πολλά (polla)	4183: much, many	a prim. word
years	ἔτη (etē)	2094: a year	a prim. word
[to come]; take your ease,	ἀναπαύου (anapauou)	373: to give rest, give intermission from labor, by impl. refresh	from ana and pauó
eat,		2068: to eat	akin to edó (to eat)

drink	πίε (pie)	4095: to drink	a prim. word
[and] be merry."	εὐφραίνου (euphrainou)	2165: to cheer, make merry	from eu and phrén

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερω verb - future active indicative - first person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

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.

ψυχη noun - dative 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.

ψυχη noun - vocative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

εχεις verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

πολλα adjective - accusative plural neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

αγαθα adjective - accusative plural neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

κειμενα verb - present middle or passive deponent participle - accusative plural neuter

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases
ετη noun - accusative plural neuter etos et'-os: a year -- year.
πολλα adjective - accusative plural neuter polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.
αναπαυου verb - present middle imperative - second person singular anapano an-ap-ow'-o: (reflexively) to repose (literally or figuratively (be exempt), remain); by implication, to refresh -- take ease, refresh, (give, take) rest.
φαγε verb - second aorist active middle - second person singular phago fag'-o: to eat -- eat, meat.
πιε verb - second aorist active middle - second person singular pino pee'-no: to imbibe -- drink.
ευφραινου verb - present passive imperative - second person singular euphraino yoo-frah'-ee-no: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

Luke 12:20 .

.	Greek	Strong's	Origin
"But God	θεός (theos)	2316: God, a god	of uncertain origin
said		3004: to say	a prim. verb
to him, 'You fool!	ἄφρων (aphrōn)	878: without reason, foolish	from alpha (as a neg. prefix) and phrén
This	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[very] night	νυκτὶ (nukti)	3571: night, by night	a prim. word
your soul	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin

is required	αἰτοῦσιν (aitousin)	523: to ask back	from apo and aiteó
of you; and [now] who	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
will own what	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you have prepared?'	ἡτοίμασας (ētoimasas)	2090: to prepare	from hetoimos

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αφρον **adjective - vocative singular masculine**

aphron af'-rone: mindless, i.e. stupid, (by implication) ignorant, (specially) egotistic, (practically) rash, or (morally) unbelieving -- fool(-ish), unwise.

ταυτη **demonstrative pronoun - dative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτι noun - dative singular feminine

nux noox: night -- (mid-)night.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην noun - accusative singular feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

απαιτουςιν verb - present active indicative - third person

apaiteo ap-ah'-ee-teh-o: to demand back -- ask again, require.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

α relative pronoun - nominative plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ητοιμασας verb - aorist active indicative - second person singular

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

τινι interrogative pronoun - dative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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.

Luke 12:21 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
is the man who stores up treasure	θησαυρίζων (thēsaurizōn)	2343: to lay up, store up	from thēsauros
for himself,		848:	see heautou
and is not rich	πλουτῶν (ploutōn)	4147: to be rich	from ploutos
toward	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
God."	θεὸν (theon)	2316: God, a god	of uncertain origin

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.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θησαυρίζων **verb - present active participle - nominative singular masculine**

thesaurizo thay-sow-rid'-zo: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

εαυτω **reflexive pronoun - third person dative singular masculine**

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πλουτων verb - present active participle - nominative singular masculine

plouteo ploo-teh'-o: to be (or become) wealthy -- be increased with goods, (be made, wax) rich.

Luke 12:22 .

.	Greek	Strong's	Origin
And He said	λέγω (legō)	3004: to say	a prim. verb
to His disciples,	μαθητάς (mathētas)	3101: a disciple	from manthanó
"For this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I say		3004: to say	a prim. verb
to you, do not worry	μεριμνᾶτε (merimnate)	3309: to be anxious, to care for	from merimna
about	τοὺς (tous)	3588: the	the def. art.
[your] life,	ψυχῇ (psuchē)	5590: breath, the soul	of uncertain origin
[as to] what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

you will eat;		2068: to eat	akin to edó (to eat)
nor	μηδὲ (mēde)	3366: but not, and not	from mé and de
for your body,	σώματι (sōmati)	4983: a body	of uncertain origin
[as to] what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you will put	ἐνδύσῃσθε (endusēsthe)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
on.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive 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)

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).

ΥΜΙΝ personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ΛΕΓΩ verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΜΗ particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΜΕΡΙΜΝΑΤΕ verb - present active imperative - second person

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

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.

ΨΥΧΗ noun - dative singular 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).

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.

ΦΑΓΗΤΕ verb - second aorist active subjunctive - second person

phago fag'-o: to eat -- eat, meat.

ΜΗΔΕ conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

ΤΩ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΣΩΜΑΤΙ noun - dative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

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.

ενδυσθησθε **verb - aorist middle subjunctive - second person**

enduo en-doo'-o: to invest with clothing -- array, clothe (with), endue, have (put) on

Luke 12:23 .

.	Greek	Strong's	Origin
"For life	ψυχή (psuchē)	5590: breath, the soul	of uncertain origin
is more		4183: much, many	a prim. word
than food,	τροφῆς (trophēs)	5160: nourishment, food	from trephó
and the body	σῶμα (sōma)	4983: a body	of uncertain origin
more		4183: much, many	a prim. word
than clothing.	ἐνδύματος (endumatōs)	1742: apparel (esp. the outer robe)	from enduó

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.

ψυχη **noun - nominative singular feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

πλεϊον **adjective - nominative singular neuter - comparative or contracted**
pleion pli-own: more in quantity, number, or quality; also (in plural) the major portion

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.

τροφης **noun - genitive singular feminine**
trophe trof-ay': nourishment; by implication, rations (wages) -- food, meat.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - nominative singular neuter**
soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του **definite article - genitive singular neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενδυματος **noun - genitive singular neuter**
enduma en'-doo-mah: apparel (especially the outer robe) -- clothing, garment, raiment.

Luke 12:24 .

.	Greek	Strong's	Origin
"Consider	κατανοήσατε (katanoēsate)	2657: to take note of, perceive	from kata and noeó
the ravens,	κόρακας (korakas)	2876: a raven	a prim. word
for they neither		3777: and not, neither	from ou, and te
sow	σπείρουσιν (speirousin)	4687: to sow (seed)	a prim. verb

nor		3777: and not, neither	from ou, and te
reap;	θερίζουσιν (therizousin)	2325: to reap	from theros
they have no	οὐ (ou)	3756: not, no	a prim. word
storeroom	ταμεῖον (tameion)	5009: an inner chamber	later form of tamieion (treasury)
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
barn,	ἀποθήκη (apothēkē)	596: a place for putting away, hence a storehouse	from apothēmi
and [yet] God	θεὸς (theos)	2316: God, a god	of uncertain origin
feeds	τρέφει (trephei)	5142: to make to grow, to nourish, feed	a prim. verb
them; 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
valuable	διαφέρετε (diapherete)	1308: to carry through, carry about, to differ, make a difference, surpass	from dia and pheró
you are than the birds!	πετεινῶν (peteinōn)	4071: winged	from peteinos; from petomai

KJV Lexicon

κατανοήσατε **verb - aorist active middle - second person**

katanoeo **kat-an-o-eh'-o**: to observe fully -- behold, consider, discover, perceive.

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.

κορακας noun - accusative plural masculine
korax kor'-ax: a crow (from its voracity) -- raven.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

σπειρουσιν verb - present active indicative - third person
speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

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.

θεριζουσιν verb - present active indicative - third person
therizo ther-id'-zo: to harvest -- reap.

οις relative pronoun - dative plural masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

ταμειον noun - nominative singular neuter
tameion tam-i'-on: a dispensary or magazine, i.e. a chamber on the ground-floor or interior of an Oriental house (generally used for storage or privacy, a spot for retirement) -- secret chamber, closet, storehouse.

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.

αποθηκη noun - nominative singular feminine
apotheke ap-oth-ay'-kay: a repository, i.e. granary -- barn, garner.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τρεφει **verb - present active indicative - third person singular**

trepho **tref'-o**: to stiffen, i.e. fatten (by implication, to cherish (with food, etc.), pamper, rear) -- bring up, feed, nourish.

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

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.

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

διαφερετε **verb - present active indicative - second person**

diaphero **dee-af-er'-o**: to bear through, i.e. (literally) transport; usually to bear apart, i.e. (objectively) to toss about (figuratively, report); subjectively, to differ, or (by implication) surpass

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.

πτετεινων **noun - genitive plural neuter**

peteinon **pet-i-non'**: a flying animal, i.e. bird -- bird, fowl.

Luke 12:25 .

.	Greek	Strong's	Origin
"And which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of you by worrying	μεριμνῶν	3309: to be anxious, to care	from merimna

	(merimnōn)	for	
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
add	προσθεῖναι (prostheinai)	4369: to put to, add	from pros and tithémi
a [single] hour	πῆχυν (pēchun)	4083: the forearm, i.e. a cubit	a prim. word
to his life's span?	ἡλικίαν (ēlikian)	2244: maturity, i.e. age	from hēlix (of the same age, mature)

KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

μεριμνων **noun - genitive plural feminine**

merimna mer'-im-nah: solicitude -- care.

merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

δυναται **verb - present active 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.

προσθειναι **verb - present middle or passive deponent indicative - third person singular**

prostithemi **pros-tith'-ay-mee**: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

επι **verb - second aorist active middle or passive deponent**

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 **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.

ηλικιαν **definite article - accusative singular feminine**

helikia **hay-lik-ee'-ah**: maturity (in years or size) -- age, stature.

αυτου **noun - 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

πηχυν **personal pronoun - genitive singular masculine**

pechus **pay'-khoos**: the fore-arm, i.e. (as a measure) a cubit -- cubit.

ενα **noun - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

adjective - accusative singular masculine

Luke 12:26 .

.	Greek	Strong's	Origin
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
you cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
do even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
a very little thing,	ἐλάχιστον (elachiston)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros

why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you worry	μεριμνᾶτε (merimnate)	3309: to be anxious, to care for	from merimna
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
other matters?	λοιπῶν (loipōn)	3062: the rest, the remaining	from leipó

KJV Lexicon

ΕΙ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΟΥΝ conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΕΛΑΧΙΣΤΟΝ adjective - accusative singular neuter

elachistos el-akh'-is-tos: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

ΔΥΝΑΣΘΕ verb - present middle or passive deponent indicative - second person

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

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.

λοιπων **adjective - genitive plural neuter**
loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

μεριμνατε **verb - present active indicative - second person**
merimnao mer-im-nah'-o: to be anxious about -- (be, have) care(-ful), take thought.

Luke 12:27 .

.	Greek	Strong's	Origin
"Consider	κατανοήσατε (katanoēsate)	2657: to take note of, perceive	from kata and noeó
the lilies,	κρίνα (krina)	2918: a lily	a prim. word
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
they grow:	αὐξάνει (auxanei)	837: to make to grow, to grow	a prol. form of a prim. verb
they neither		3777: and not, neither	from ou, and te
toil	κοπιᾷ (kopia)	2872: to grow weary, toil	from kopos
nor		3777: and not, neither	from ou, and te
spin;	νήθει (nēthei)	3514: to spin	from neó (to spin)
but I tell	λέγω (legō)	3004: to say	a prim. verb
you, not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
Solomon	Σολομῶν (solomōn)	4672: Solomon, a son of David and king of Isr.	of Hebrew origin Shelomoh

in all	πάση (pasē)	3956: all, every	a prim. word
his glory	δόξη (doxē)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
clothed	περιέβαλετο (periebaleto)	4016: to throw around, put on	from peri and balló
himself like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
one	ἐν (en)	1520: one	a primary number
of these.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

κατανοήσατε **verb - aorist active middle - second person**

katanoéo **kat-an-o-eh'-o**: to observe fully -- behold, consider, discover, perceive.

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.

κρίνα **noun - accusative plural neuter**

krinon **kree'-non**: a lily -- lily.

πώς **adverb**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

αυξάνει **verb - present active indicative - third person singular**

auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

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.

κοπια verb - present active indicative - third person singular

kopiao kop-ee-ah'-o: to feel fatigue; by implication, to work hard -- (bestow) labour, toil, be wearied.

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.

νηθει verb - present active indicative - third person singular

netho nay'-tho: to spin -- spin.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

σολομων noun - nominative singular masculine

Solomon sol-om-one': Solomon (i.e. Shelomoh), the son of David -- Solomon.

εν preposition

en en: in, at, (up-)on, by, etc.

παση adjective - dative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περιεβαλετο verb - second aorist middle indicative - third person singular

periballo per-ee-bal'-lo: to throw all around, i.e. invest (with a palisade or with clothing) -- array, cast about, clothe(-d me), put on.

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

εν **adjective - accusative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

Luke 12:28 .

.	Greek	Strong's	Origin
"But if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
God	θεὸς (theos)	2316: God, a god	of uncertain origin
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
clothes		292b: to clothe	from the same as amphoteroi
the grass	χόρτον (chorton)	5528: a feeding place, food, grass	a prim. word
in the field,	ἀγρῷ (agrō)	68: a field, the country	a prim. word
which is [alive] today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
and tomorrow	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
is thrown	βαλλόμενον (ballomenon)	906: to throw, cast	a prim. word
into the furnace,	κλίβανον (klibanon)	2823: an oven	of uncertain origin
how much	πόσῳ	4214: how much? how great?	interrog. adjective from a prim.

	(posō)		root
more	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
[will He clothe] you? You men of little faith!	ὀλιγόπιστοι (oligopistoi)	3640b: of little faith	from the same as oligopistia

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

χορτον noun - accusative singular masculine

chortos khor'-tos: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

εν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγρῷ noun - dative singular masculine

agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

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.

ὄντα verb - present participle - accusative singular masculine

on oan: being -- be, come, have.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυριον adverb

aurion ow'-ree-on: fresh, i.e. to-morrow -- (to-)morrow, next day.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κλιβανον noun - accusative singular masculine

klibanos klib'-an-os: an earthen pot used for baking in -- oven.

βαλλομενον verb - present passive participle - accusative singular masculine

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

ο definite article - nominative singular masculine

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).

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.

αμφιεννυσιν verb - present active indicative - third person singular

amphiennumi am-fee-en'-noo-mee: to enrobe -- clothe.

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.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ολιγοπιστοι adjective - vocative plural masculine

oligopistos ol-ig-op'-is-tos: incredulous, i.e. lacking confidence (in Christ) -- of little faith.

Luke 12:29 .

.	Greek	Strong's	Origin
"And do not seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you will eat		2068: to eat	akin to edó (to eat)
and what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
you will drink,	πίητε (piēte)	4095: to drink	a prim. word
and do not keep worrying.	μετεωρίζεσθε (meteōrizesthe)	3349: to raise on high, fig. to be in suspense	from meteóros (buoyed up)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ζητειτε verb - present active imperative - second person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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.

φαγητε **verb - second aorist active subjunctive - second person**
phago **fag'-o:** to eat -- eat, meat.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

πιητε **verb - second aorist active subjunctive - second person**
pino **pee'-no:** to imbibe -- drink.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μετεωριζεσθε **verb - present passive imperative - second person**

meteorizo **met-eh-o-rid'-zo:** to raise in mid-air, i.e. (figuratively) suspend (passively, fluctuate or be anxious) -- be of doubtful mind.

Luke 12:30 .

.	Greek	Strong's	Origin
"For all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
the nations	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
eagerly seek;	ἐπιζητοῦσιν (epizētousin)	1934: to inquire for	from epi and zéteó

but your Father	πατήρ (patēr)	3962: a father	a prim. word
knows		3609a: to have seen or perceived, hence to know	perf. of eidon
that you need	χρῆζετε (chrēzete)	5535: to need, have need of	from chré
these things.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

παντα **adjective - nominative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

τα **definite article - nominative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - nominative plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου **noun - genitive singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

<p>ἐπιζητεῖ verb - present active indicative - third person singular epizeteo ep-eed-zay-teh'-o: to search (inquire) for; intensively, to demand, to crave -- desire, enquire, seek (after, for).</p>			
<p>ὑμῶν personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).</p>			
<p>δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>			
<p>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.</p>			
<p>πατήρ noun - nominative singular masculine pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.</p>			
<p>οἶδεν verb - perfect active indicative - third person singular eido i'-do: to see; by implication, (in the perfect tense only) to know</p>			
<p>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.</p>			
<p>χρηζετε verb - present active indicative - second person chreizo khrade'-zo: to make (i.e. have) necessity, i.e. be in want of -- (have) need.</p>			
<p>τούτων demonstrative pronoun - genitive plural neuter touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.</p>			

Luke 12:31 .

.	Greek	Strong's	Origin
"But seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
His kingdom,	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
and these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
will be added	προστεθήσεται (prostethēsetai)	4369: to put to, add	from pros and tithēmi
to you.			

KJV Lexicon

πλην **adverb**

plen **plane:** moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

ζητεῖτε **verb - present active imperative - second person**

zeteo **dzay-teh'-o:** to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

την **definite article - accusative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah:** royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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.

παντα **adjective - nominative plural neuter**

pas **pas:** apparently a primary word; all, any, every, the whole

προσθεσεται **verb - future passive indicative - third person singular**

prostithemi **pros-tith'-ay-mee:** to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

ὑμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

Luke 12:32 .

.	Greek	Strong's	Origin
"Do not be afraid,	φοβοῦ (phobou)	5399: to put to flight, to terrify, frighten	from phobos
little	μικρόν (mikron)	3398: small, little	a prim. word
flock,	ποῖμνιον (poimnion)	4168: a flock	from poimné
for your Father	πατήρ (patēr)	3962: a father	a prim. word
has chosen gladly	εὐδόκησεν (eudokēsen)	2106: to think well of, i.e. to be well-pleased	from eu and dokeó
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you the kingdom.	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó

KJV Lexicon

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none,
nor, (can-)not, nothing, that not, un(-taken), without.

φοβου **verb - present middle or passive deponent imperative - second person singular**
phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of,
i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

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.

μικρον adjective - nominative singular neuter

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

ποιμνιον noun - nominative singular neuter

poimnion poym'-nee-on: a flock, i.e. (figuratively) group (of believers) -- flock.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ευδοκησεν verb - aorist 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.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

δουναι verb - second aorist active middle or passive deponent

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν noun - accusative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

Luke 12:33 .

.	Greek	Strong's	Origin
"Sell	Πωλήσατε	4453: to exchange or barter,	a prim. word

	(pōlē̄sate)	to sell	
your possessions		5225: to begin, to be ready or at hand, to be	from hupo and archó
and give	δότε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to charity;	ἐλεημοσύνην (eleēmosunēn)	1654: mercy, pity, spec. alms	from eleos
make	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
yourselves	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
money belts	βαλλάντια (ballantia)	905: a purse	from a prim. root bal-
which do not wear	παλαιούμενα (palaiousmena)	3822: to make or declare old	from palaios
out, an unfailing	ἀνέκλειπτον (anekleipton)	413: unfailing	from alpha (as a neg. prefix) and ekleipó
treasure	θησαυρὸν (thēsauron)	2344: treasure	from the same as tithémi and a prim. root aur-
in heaven,	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
where	ὅπου (opou)	3699: where	from hos, and pou
no	οὐκ (ouk)	3756: not, no	a prim. word
thief	κλέπτης (kleptēs)	2812: a thief	from kleptó
comes near	ἐγγίζει (engizei)	1448: to make near, refl. to come near	from eggus
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
moth	σῆς (sēs)	4597: a moth	a prim. word

destroys.

διαφθείρει
(diaphtheirei)

1311: to destroy utterly, to
spoil, corrupt

from dia and phtheiró

KJV Lexicon

πωλησατε **verb - aorist active middle - second person**

poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

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.

υπαρχοντα **verb - present active participle - accusative 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).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοτε **verb - second aorist active middle - second person**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ελεημοσυνην **noun - accusative singular feminine**

eleemosune **el-eh-ay-mos-oo'-nay**: compassionateness, i.e. (as exercised towards the poor) beneficence, or (concretely) a benefaction -- alms(-deeds).

ποιησατε **verb - aorist active middle - second person**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

βαλαντια **noun - accusative plural neuter**

balantion **bal-an'-tee-on**: a pouch (for money) -- bag, purse.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παλαιουμενα **verb - present passive participle - accusative plural neuter**
palaioo **pal-ah-yo'-o**: to make (passively, become) worn out, or declare obsolete -- decay, make (wax) old.

θησαυρον **noun - accusative singular masculine**
thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

ανεκλειπτον **adjective - accusative singular masculine**
anekleiptos **an-ek'-lipe-tos**: not left out, i.e. (by implication) inexhaustible -- that faileth not.

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.

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

κλεπτης **noun - nominative singular masculine**
kleptes **klep'-tace**: a stealer -- thief.

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εγγιζει **verb - present active indicative - third person singular**
eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

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.

σης **noun - nominative singular masculine**
ses **sace**: a moth -- moth.

διαφθειρει **verb - present active indicative - third person singular**
diaphtheiro **dee-af-thi'-ro**: to rot thoroughly, i.e. (by implication) to ruin (passively, decay utterly, figuratively, pervert) -- corrupt, destroy, perish.

Luke 12:34 .

.	Greek	Strong's	Origin
"For where	ὅπου (opou)	3699: where	from hos, and pou
your treasure	θησαυρός (thēsauros)	2344: treasure	from the same as tithémi and a prim. root aur-
is, there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
your heart	καρδία (kardia)	2588: heart	a prim. word
will be also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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)

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θησαυρος **noun - nominative singular masculine**

thesauros thay-sow-ros': a deposit, i.e. wealth -- treasure.

υμων **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

Η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΑΡΔΙΑ **noun - nominative singular feminine**

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ΥΜΩΝ **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ΕΣΤΑΙ **verb - future indicative - third person singular**

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

Luke 12:35 .

.	Greek	Strong's	Origin
"Be dressed in readiness,	περιεζωσμέναι (periezōsmenai)	4024: to gird	from peri and zónnumi
and [keep] your lamps	λύχνοι (luchnoi)	3088: a (portable) lamp	a prim. word
lit.	καίόμενοι (kaiomenoi)	2545: to kindle, burn	a prim. verb

KJV Lexicon

ΕΣΤΩΣΑΝ **verb - present imperative - third person**

esto es'-to: be thou; also estosan

ΥΜΩΝ **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

οσφυες noun - nominative plural feminine

osphus os-foos': the loin (externally), i.e. the hip; internally (by extension) procreative power -- loin.

περιεζωσμεναι verb - perfect passive participle - nominative plural feminine

perizonnumi per-id-zone'-noo-mee: to gird all around, i.e. (middle voice or passive) to fasten on one's belt -- gird (about, self).

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.

λυχνοι noun - nominative plural masculine

luchnos lookh'-nos: a portable lamp or other illuminator -- candle, light.

καιομενοι verb - present passive participle - nominative plural feminine

kaio kah'-yo: to set on fire, i.e. kindle or (by implication) consume -- burn, light.

Luke 12:36 .

.	Greek	Strong's	Origin
"Be like	ὅμοιοι (omoioi)	3664: like, resembling, the same as	from the same as homou
men	ἄνθρωποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
who are waiting	προσδεχομένοις (prosdechomenois)	4327: to receive to oneself	from pros and dechomai
for their master	κύριον (kurion)	2962: lord, master	from kuros (authority)
when	πότε (pote)	4219: when?	interrog. adverb from the same as pote
he returns	ἀναλύση	360: to unloose for departure	from ana and luó

	(analusē)		
from the wedding feast,	γάμων (gamōn)	1062: a wedding	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
open	ἀνοίξωσιν (anoixōsin)	455: to open	from ana and oigó (to open)
[the door] to him when he comes	ἐλθόντος (elthontos)	2064: to come, go	a prim. verb
and knocks.	κρούσαντος (krousantos)	2925: to strike	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

υμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ομοιοι adjective - nominative plural masculine

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

ανθρωποις noun - dative plural masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

προσδεχομενοις verb - present middle or passive deponent participle - dative 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.

τον definite article - accusative singular masculine

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.

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.

ποτε particle - interrogative

pote pot'-eh: interrogative adverb, at what time -- + how long, when.

αναλυση verb - aorist active subjunctive - third person singular

analuo an-al-oo'-o: to break up, i.e. depart -- depart, return.

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.

γαμων noun - genitive plural masculine

gamos gam'-os: nuptials -- marriage, wedding.

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.

ελθοντος verb - second aorist active participle - genitive singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρουσαντος verb - aorist active participle - genitive singular masculine

krouo kroo'-o: to rap -- knock.

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

ανοιξωσιν verb - aorist active subjunctive - third person

anoigo an-oy'-go: to open up (literally or figuratively, in various applications) -- open.

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

Luke 12:37 .

.	Greek	Strong's	Origin
"Blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are those	ἐκεῖνοι (ekeinoi)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
slaves	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the master	κύριος (kurios)	2962: lord, master	from kuros (authority)
will find	εὕρησει (eurēsei)	2147: to find	a prim. verb
on the alert	γρηγοροῦντας (grēgorountas)	1127: to be awake, to watch	formed from perf. of egeiró
when he comes;	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
truly	ἀμὴν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, that he will gird	περιζώσεται (perizōsetai)	4024: to gird	from peri and zónnumi
himself [to serve], and have them recline	ἀνακλινεῖ (anaklinei)	347: to lay upon, lay down, to lie back	from ana and klinó
[at the table], and will come	παρελθὼν (parelthōn)	3928: to pass by, to come to	from para and erchomai
up and wait	διακονήσει	1247: to serve, minister	from diakonos

(diakonēsei)

on them.

KJV Lexicon

μακαριοι **adjective - nominative plural masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλοι **noun - nominative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

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.

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.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

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.

ευρησει **verb - future active indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

γρηγορουντας **verb - present active participle - accusative plural masculine**
gregoreuo **gray-gor-yoo'-o**: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

αμην **hebrew transliterated word**
amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

περιζωσεται **verb - future middle indicative - third person singular**
perizonnumi **per-id-zone'-noo-mee**: to gird all around, i.e. (middle voice or passive) to fasten on one's belt -- gird (about, self).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανακλινει **verb - future active indicative - third person singular**
anaklino **an-ak-lee'-no**: to lean back -- lay, (make) sit down.

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

παρελθων **verb - second aorist active participle - nominative singular masculine**
parerchomai **par-er'-khom-ahee**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

διακονησει **verb - future active indicative - third person singular**
diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

αυτοις **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 12:38 .

.	Greek	Strong's	Origin
"Whether	κὰν (kan)	2579: and if	from kai and ean
he comes	ἔλθῃ (elthē)	2064: to come, go	a prim. verb
in the second	δευτέρῳ (deutera)	1208: second	cptv. adjective, perhaps from duo
watch,	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
or even	κὰν (kan)	2579: and if	from kai and ean
in the third,	τρίτῃ (tritē)	5154: third	ord. num. from treis
and finds	εὕρῃ (eurē)	2147: to find	a prim. verb
[them] so,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
blessed	μακάριοι (makarioi)	3107: blessed, happy	from makar (happy)
are those	ἐκεῖνοι (ekeinoi)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
[slaves].			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ελθῃ verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

δευτερα adjective - dative singular feminine

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

φυλακη noun - dative singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

τριτη adjective - dative singular feminine

tritros tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

φυλακη noun - dative singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

ελθῃ verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρη verb - second aorist active subjunctive - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

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.

μακαριοι adjective - nominative plural masculine

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλοι noun - nominative plural masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εκεινοι demonstrative pronoun - nominative plural masculine

ekainos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

Luke 12:39 .

.	Greek	Strong's	Origin
"But be sure	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
of this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the head of the house	οἰκοδεσπότης (oikodespotēs)	3617: the master of a house	from oikos and despotēs

had known		3609a: to have seen or perceived, hence to know	perf. of eidon
at what	ποιά (poia)	4169: of what sort?	from the same as posos
hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
the thief	κλέπτης (kleptēs)	2812: a thief	from kleptó
was coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
he would not have allowed	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
his house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
to be broken into.	διορυχθῆναι (dioruchthēnai)	1358: to dig through (as of breaking into a house)	from dia and orussó

KJV Lexicon

ΤΟΥΤΟ demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΔΕ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΓΙΝΩΣΚΕΤΕ verb - present active imperative - second person

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as

concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ηδει verb - pluperfect active indicative - third person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικοδεσποτης noun - nominative singular masculine

oikodespotes oy-kod-es-pot'-ace: the head of a family -- goodman (of the house), householder, master of the house.

ποια interrogative pronoun - dative singular feminine

poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κλεπτης noun - nominative singular masculine

kleptes klep'-tace: a stealer -- thief.

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.

εγρηγορησεν verb - aorist active indicative - third person singular

gregoreuo gray-gor-yoo'-o: to keep awake, i.e. watch -- be vigilant, wake, (be) watch(-ful).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.

διορυγηναι **verb - second aorist passive middle or passive deponent**

diorusso **dee-or-oos'-so**: to penetrate burglariously -- break through (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.

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

Luke 12:40 .

.	Greek	Strong's	Origin
"You too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
be ready;	ἑτοιμοι (etoimoi)	2092: prepared	a prim. word
for the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
at an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
that you do not expect."	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)

KJV Lexicon

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμεις personal pronoun - second person nominative plural

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

οὐν conjunction

oun **oon**: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

γινεσθε verb - present middle or passive deponent imperative - 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.)

ετοίμοι adjective - nominative plural masculine

hetoimos **het-oy'-mos**: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

ὅτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἡ 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.

ὥρα noun - dative singular feminine

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

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.

ὁ definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υἱος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

Luke 12:41 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,	λέγεις (legeis)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
are You addressing		3004: to say	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
to us, or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
to everyone	πάντας (pantas)	3956: all, every	a prim. word
[else] as well?"	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

ΚΥΡΙΕ **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ΠΡΟΣ **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

ΗΜΑΣ **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

ΤΗΝ **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΑΡΑΒΟΛΗΝ **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ΤΑΥΤΗΝ **demonstrative pronoun - accusative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΛΕΓΕΙΣ **verb - present active indicative - second person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

η **particle**

e **ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

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

παντας **adjective - accusative plural masculine**

pas **pas:** apparently a primary word; all, any, every, the whole

Luke 12:42 .

.	Greek	Strong's	Origin
And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said,		3004: to say	a prim. verb
"Who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
then		686: therefore (an illative particle)	a prim. particle
is the faithful	πίστος (pistos)	4103: faithful, reliable	from peithó
and sensible	φρόνιμος (phronimos)	5429: practically wise, sensible	from phroneó
steward,	οἰκονόμος (oikonomos)	3623: the manager of a household	from oikos and nemó (to manage)
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
his master	κύριος (kurios)	2962: lord, master	from kuros (authority)

will put in charge	καταστήσει (katastēsei)	2525: to set in order, appoint	from kata and histēmi
of his servants,	θεραπείας (therapeias)	2322: attention, medical service	from therapeuó
to give	διδόναι (didonai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them their rations	σιτομέτριον (sitometrion)	4620: a measured portion of food	from a comp. of sitos and metreó
at the proper time?	καιρῷ (kairō)	2540: time, season	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

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.

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αρα **particle - interrogative**

ara ar'-ah: denoting an interrogation to which a negative answer is presumed -- therefore.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστος adjective - nominative singular masculine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

οικονομος noun - nominative singular masculine

oikonomos oy-kon-om'-os: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φρονιμος adjective - nominative singular masculine

phronimos fron'-ee-mos: thoughtful, i.e. sagacious or discreet; in a bad sense conceited (also in the comparative) -- wise(-r).

ος relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

καταστήσει verb - future 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.

ο definite article - nominative singular masculine

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.

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.

θεραπειας noun - genitive singular feminine

therapeia ther-ap-i'-ah: attendance (specially, medical, i.e. cure); figuratively and

collectively, domestics -- healing, household.

αυτου personal pronoun - genitive 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.

διδοναι verb - present active infinitive

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εν preposition

en en: in, at, (up-)on, by, etc.

καιρω noun - dative singular masculine

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιτομετριον noun - accusative singular neuter

sitometron sit-om'-et-ron: a grain-measure, i.e. (by implication) ration (allowance of food) -
- portion of meat.

Luke 12:43 .

.	Greek	Strong's	Origin
"Blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
is that slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
whom	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
his master	κύριος (kurios)	2962: lord, master	from kuros (authority)
finds	εὕρησει (eurēsei)	2147: to find	a prim. verb

so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
doing	ποιούντα (poiounta)	4160: to make, do	a prim. word
when he comes.	ἐλθών (elthōn)	2064: to come, go	a prim. verb

KJV Lexicon

μακάριος **adjective - nominative singular masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλος **noun - nominative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εκείνος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ος **relative pronoun - accusative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ευρησει **verb - future active indicative - third person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

ποιουντα **verb - present active participle - accusative singular masculine**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ουτως **adverb**
houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

Luke 12:44 .

.	Greek	Strong's	Origin
"Truly	ἀληθῶς (alēthōs)	230: truly	adverb from aléthés
I say	λέγω (legō)	3004: to say	a prim. verb
to you that he will put him in charge	καταστήσει (katastēsei)	2525: to set in order, appoint	from kata and histémi
of all	πᾶσιν (pasin)	3956: all, every	a prim. word
his possessions.		5225: to begin, to be ready or at hand, to be	from hupo and archó

KJV Lexicon

αληθως **adverb**
alethos **al-ay-thoce'**: truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

λεγω **verb - present active indicative - first person singular**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

πασιν **adjective - dative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπαρχουσιν **verb - present active participle - dative 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.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καταστησει **verb - future 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.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 12:45 .

.	Greek	Strong's	Origin
"But if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
that slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation

says		3004: to say	a prim. verb
in his heart,	καρδία (kardia)	2588: heart	a prim. word
'My master	κύριος (kurios)	2962: lord, master	from kuros (authority)
will be a long time	χρονίζει (chronizei)	5549: to spend or take time, delay	from chronos
in coming,'	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb
and begins		757: to rule, to begin	a prim. verb
to beat	τύπτειν (tuptein)	5180: to strike, smite, beat	a prim. verb
the slaves,	παιδίσκας (paidiskas)	3814: a young girl, maidservant	dim. of pais
[both] men	παῖδας (paidas)	3816: a child, boy, youth	a prim. word
and women,		3814: a young girl, maidservant	dim. of pais
and to eat	ἐσθίειν (esthiein)	2068: to eat	akin to edó (to eat)
and drink	πίνειν (pinein)	4095: to drink	a prim. word
and get drunk;	μεθύσκεσθαι (methuskesthai)	3182: to make drunk	caus. form of methuó

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπη verb - second aorist active subjunctive - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλος noun - nominative singular masculine

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εκεινος demonstrative pronoun - nominative singular masculine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - dative singular feminine

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

χρονιζει verb - present active indicative - third person singular

chronizo **khron-id'-zo**: to take time, i.e. linger -- delay, tarry.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

ερχεσθαι verb - present middle or passive deponent infinitive

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρξεται verb - aorist middle subjunctive - third person singular

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

τυπτειν verb - present active infinitive

tupto toop'-to: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

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.

παιδας noun - accusative plural masculine

pais paheece: child, maid(-en), (man) servant, son, young man.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδισκας noun - accusative plural feminine

paidiske pahee-dis'-kay: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

εσθιειν verb - present active infinitive

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

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

πινειν verb - present active infinitive

pino pee'-no: to imbibe -- drink.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεθυσκεσθαι verb - present passive middle or passive deponent
methusko meth-oos'-ko: to intoxicate -- be drunk(-en).

Luke 12:46 .

.	Greek	Strong's	Origin
the master	κύριος (kurios)	2962: lord, master	from kuros (authority)
of that slave	δούλου (doulou)	1401: a slave	of uncertain derivation
will come	ἔξει (ēxei)	2240: to have come, be present	a prim. verb
on a day	ἡμέρα (ēmera)	2250: day	a prim. word
when	ἧ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he does not expect	προσδοκᾷ (prosdoka)	4328: to await, expect	from pros and dokeuó (to watch)
[him] and at an hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
he does not know,	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
and will cut him in pieces,	διχοτομήσει (dichotomēsei)	1371: to cut in two, cut asunder	from the same as dichazó and temnó (to cut)
and assign	θήσει (thēsei)	5087: to place, lay, set	from a prim. root the-
him a place	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
with the unbelievers.	ἀπίστων (apistōn)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos

KJV Lexicon

ηξει **verb - future active indicative - third person singular**

heko **hay'-ko**: to arrive, i.e. be present -- come.

ο **definite article - nominative singular masculine**

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.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλου **noun - genitive singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εκεινου **demonstrative pronoun - genitive singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

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.

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.

προσδοκα **verb - present active indicative - third person singular**

prosdokao **pros-dok-ah'-o**: to anticipate (in thought, hope or fear); by implication, to await - (be in) expect(-ation), look (for), when looked, tarry, wait for.

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.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

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.

γινωσκει verb - present active indicative - third person singular

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διχοτομησει verb - future active indicative - third person singular

dichotomeo dee-khot-om-eh'-o: to bisect, i.e. (by extension) to flog severely -- cut asunder (in sunder).

αυτον personal pronoun - accusative 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

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απιστων **adjective - genitive plural masculine**

apistos **ap'-is-tos**: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

θησει **verb - future 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.

Luke 12:47 .

.	Greek	Strong's	Origin
"And that slave	δοῦλος (doulos)	1401: a slave	of uncertain derivation
who knew	γνοῦς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
his master's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
will	θέλημα (thelēma)	2307: will	from theló
and did not get ready	ἐτοιμάσας (etoimasas)	2090: to prepare	from hetoimos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
act	ποιήσας (poiēsas)	4160: to make, do	a prim. word
in accord	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition

with his will, will	θέλημα (thelēma)	2307: will	from theló
receive	δαρήσεται (darēsetai)	1194: to skin, to thrash	a prim. verb
many	πολλάς (pollas)	4183: much, many	a prim. word
lashes,		1194: to skin, to thrash	a prim. verb

KJV Lexicon

ΕΚΕΙΝΟΣ **demonstrative pronoun - nominative singular masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλος **noun - nominative singular masculine**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γινους **verb - second aorist active participle - nominative singular masculine**

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

το **definite article - accusative singular neuter**

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.

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.

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

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ετοιμασας **verb - aorist active participle - nominative singular masculine**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

ποιησας **verb - aorist active participle - nominative singular masculine**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

δαρησεται **verb - second future passive indicative - third person singular**

dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat,

smite.

πολλας **adjective - accusative plural feminine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

Luke 12:48 .

.	Greek	Strong's	Origin
but the one who did not know	γνούς (gnous)	1097: to come to know, recognize, perceive	from a prim. root gnó-
[it], and committed	ποιήσας (poiēsas)	4160: to make, do	a prim. word
deeds worthy	ἄξια (axia)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
of a flogging,	πληγῶν (plēgōn)	4127: a blow, wound	from pléssó
will receive	δαρήσεται (darēsetai)	1194: to skin, to thrash	a prim. verb
but few.	ὀλίγας (oligas)	3641: few, little, small	a prim. word
From everyone	παντὶ (panti)	3956: all, every	a prim. word
who	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has been given	ἐδόθη (edothē)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
much,	πολύ (polu)	4183: much, many	a prim. word
much	πολὺ (polu)	4183: much, many	a prim. word
will be required;		523: to ask back	from apo and aiteó
and to whom	ὃ (ō)	3739: usually rel. who, which,	a prim. pronoun

	(ō)	that, also demonstrative this, that	
they entrusted	παρέθεντο (parethento)	3908: to place beside, to set before	from para and tithémi
much,	πολύ (polu)	4183: much, many	a prim. word
of him they will ask	αἰτήσουσιν (aitēsousin)	154: to ask, request	a prim. verb
all the more.		4057: abundantly	adverb from perissos

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.

γινους verb - second aorist active participle - nominative singular masculine

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ποιησας verb - aorist active participle - nominative singular masculine

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αξια adjective - accusative plural neuter

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

πληγων noun - genitive plural feminine

plege play-gay': a stroke; by implication, a wound; figuratively, a calamity -- plague, stripe, wound(-ed).

δαρῆσεται verb - second future passive indicative - third person singular

dero der'-o: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

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.

παντι adjective - dative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

εδοθη verb - aorist passive indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

πολυ adjective - accusative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

πολυ adjective - nominative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ζητηθησεται verb - future 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)

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

παρεθεντο **verb - second aorist middle indicative - third person**

paratithemi par-at-ith'-ay-mee: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

πολυ **adjective - accusative singular neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

περισσότερον **adjective - accusative singular neuter - comparative or contracted**

perissos per-is-sos': exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

αιτησουσιν **verb - future active indicative - third person**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 12:49 .

.	Greek	Strong's	Origin
"I have come	ἤλθον (ēlthon)	2064: to come, go	a prim. verb
to cast	βαλεῖν (balein)	906: to throw, cast	a prim. word
fire	Πῦρ (pur)	4442: fire	a prim. word
upon the earth;	γῆν (gēn)	1093: the earth, land	a prim. word
and how	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
I wish	θέλω (thelō)	2309: to will, wish	a prim. verb
it were already	ἤδη	2235: already	a prim. adverb of time

	(ēdē)		
kindled!	ἀνήφθη (anēphthē)	381: to kindle	from ana and haptó

KJV Lexicon

πυρ noun - accusative singular neuter

pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

ηλθον verb - second aorist active indicative - first person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

βαλειν verb - second aorist active middle or passive deponent

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

θελω verb - present active indicative - first person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ηδη **adverb**

ede **ay'-day**: even now -- already, (even) now (already), by this time.

ανηφθη **verb - aorist passive indicative - third person singular**

anapto **an-ap'-to**: to enkindle -- kindle, light.

Luke 12:50 .

.	Greek	Strong's	Origin
"But I have	ἔχω (echō)	2192: to have, hold	a prim. verb
a baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizō
to undergo,	βαπτισθῆναι (baptisthēnai)	907: to dip, sink	from baptō
and how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
distressed	συνέχομαι (sunechomai)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echō
I am until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
it is accomplished!	τελεσθῇ (telesthē)	5055: to bring to an end, complete, fulfill	from telos

KJV Lexicon

βαπτισμα **noun - accusative singular neuter**

baptisma **bat'-tis-mah**: baptism (technically or figuratively) -- baptism.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εχω verb - present active indicative - first person singular

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

βαπτισθηναι verb - aorist passive middle or passive deponent

baptizo **bap-tid'-zo**: to immerse, submerge; to makewhelmed (i.e. fully wet); used only (in the New Testament) of ceremonial ablution

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως adverb

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

συνεχομαι verb - present passive indicative - first person singular

sunecho **soon-ekh'-o**: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

εως conjunction

heos **beh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

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.

τελεσθι verb - aorist passive subjunctive - third person singular

teleo **tel-eh'-o**: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

Luke 12:51 .

.	Greek	Strong's	Origin
"Do you suppose	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
that I came	παρεγενόμην (paregenomēn)	3854: to be beside, to arrive	from para and ginomai
to grant	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

peace	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
on earth?	γῆ (gē)	1093: the earth, land	a prim. word
I tell	λέγω (legō)	3004: to say	a prim. verb
you, no,	οὐχί (ouchi)	3780: not, not at all	intens. of ou,
but rather	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
division;	διαμερισμόν (diamerismon)	1267: a division	from diamerizó

KJV Lexicon

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.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ειρήνην noun - accusative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

παρεγενομένην verb - second aorist middle deponent indicative - first person singular
paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

δοῦναι verb - second aorist active middle or passive deponent

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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.

γη noun - dative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ουχι particle - nominative

ouchi oo-khee': not indeed -- nay, not.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

διαμερισμον noun - accusative singular masculine

diamerismos dee-am-er-is-mos': disunion (of opinion and conduct) -- division.

Luke 12:52 .

.	Greek	Strong's	Origin
for from now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on five	πέντε (pente)	4002: five	a prim. cardinal number
[members] in one	ἐνὶ (eni)	1520: one	a primary number
household	οἶκος (oikō)	3624: a house, a dwelling	a prim. word
will be divided,	διαμεμερισμένοι (diamemerismenoi)	1266: to distribute, to divide	from dia and merizō

three	τρεις (treis)	5140: three	a prim. cardinal number
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
two	δυσὶν (dusin)	1417: two	a primary number
and two	δύο (duo)	1417: two	a primary number
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
three.	τρισὶν (trisin)	5140: three	a prim. cardinal number

KJV Lexicon

εσονται **verb - future indicative - third person**

esomai es'-om-ah-ee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

πεντε **numeral (adjective)**

pente pen'-teh: five -- five.

εν preposition en en : in, at, (up-)on, by, 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.			
επι adjective - dative singular masculine heis hice : one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.			
διαμεμερισμενοι verb - perfect passive participle - nominative plural masculine diamerizo dee-am-er-id'-zo : to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.			
τρεις adjective - nominative plural masculine treis trice : three -- three.			
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.			
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words			
δυο numeral (adjective) duo doo'-o : two -- both, twain, two.			
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.			
τρισιν adjective - dative plural masculine treis trice : three -- three.			

Luke 12:53 .

.	Greek	Strong's	Origin
"They will be divided,	διαμερισθήσονται (diameristhēsontai)	1266: to distribute, to divide	from dia and merizó

father	πατήρ (patēr)	3962: a father	a prim. word
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
son	υἱῷ (uiō)	5207: a son	a prim. word
and son	υἱὸς (uios)	5207: a son	a prim. word
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
father,	πατρί (patri)	3962: a father	a prim. word
mother	μήτηρ (mētēr)	3384: mother	a prim. word
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
daughter	θυγατέρα (thugatera)	2364: daughter	a prim. word
and daughter	θυγάτηρ (thugatēr)	2364: daughter	a prim. word
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
mother,	μητέρα (mētera)	3384: mother	a prim. word
mother-in-law	πενθερά (penthera)	3994: a mother-in-law	fem. of pentheros
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
daughter-in-law	νύμφην (numphēn)	3565: a bride, a young woman	a prim. word
and daughter-in-law	νύμφη (numphē)	3565: a bride, a young woman	a prim. word
against	ἐπὶ	1909: on, upon	a prim. preposition

	(epi)		
mother-in-law."	πενθεράν (pentheran)	3994: a mother-in-law	fem. of pentheros

KJV Lexicon

διαμερισθῆσεται **verb - future passive indicative - third person singular**

diamerizo dee-am-er-id'-zo: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

πάτηρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

υἱὸς **noun - dative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

καὶ **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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πατήρ **noun - dative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μήτηρ **noun - nominative singular feminine**

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

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.

θυγατρι noun - dative singular feminine

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

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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μητρι noun - dative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

πενθερα noun - nominative singular feminine

penthera pen-ther-ah': a wife's mother -- mother in law, wife's mother.

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.

νυμφην noun - accusative singular feminine

numphe noom-fay': a young married woman (as veiled), including a betrothed girl; by implication, a son's wife -- bride, daughter in law.

αυτης personal pronoun - genitive singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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αυτης personal pronoun - genitive singular feminine

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Luke 12:54 .

.	Greek	Strong's	Origin
And He was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to the crowds,	ὄχλοις (ochlois)	3793: a crowd, multitude, the common people	a prim. word
"When	ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
a cloud	νεφέλην (nephelēn)	3507: a cloud	from nephos
rising	ἀνατέλλουσιν (anatellousan)	393: to cause to rise, to rise	from ana and telló (to make to arise)
in the west,	δυσμῶν (dusmōn)	1424: a setting (as of the sun), by impl. (the) western (region)	from dunó

immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
you say,	λέγετε (legete)	3004: to say	a prim. verb
'A shower	ὄμβρος (ombros)	3655a: a rainstorm	a prim. word
is coming,'	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it turns	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
out.			

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλοις **noun - dative plural masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ιδητε verb - second aorist active subjunctive - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεφελην noun - accusative singular feminine

nephele nef-el'-ay: cloudiness, i.e. (concretely) a cloud -- cloud.;

ανατελλουσιν verb - present active participle - accusative singular feminine

anatello an-at-el'-lo: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

δυσμων noun - genitive plural feminine

dusme doos-may': the sun-set, i.e. (by implication) the western region -- west.

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

λεγετε verb - present active indicative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ομβρος noun - nominative singular masculine

ombros om'-bros: a thunder storm -- shower.

ερχεται verb - present middle or passive deponent indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.)

ουτως adverb

houtu 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.

Luke 12:55 .

.	Greek	Strong's	Origin
"And when	ὅταν (otan)	3752: whenever	from hote and an
[you see] a south wind	νότον (noton)	3558: the south wind, hence the southern quarter	a prim. word
blowing,	πνέοντα (pneonta)	4154: to blow	a prim. verb
you say,	λέγετε (legete)	3004: to say	a prim. verb
It will be a hot	καύσων (kausōn)	2742: burning heat	from kaió
day,' and it turns	γίνεται (ginetai)	1096: to come into being, to happen, to become	from a prim. root gen-
out [that way].			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

νοτον noun - accusative singular masculine

notos not'-os: the south(-west) wind; by extension, the southern quarter itself -- south

(wind).

πνεύοντα verb - present active participle - accusative singular masculine

pneo pneh'-o: to breathe hard, i.e. breeze -- blow.

λέγετε verb - present active indicative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

καύσων noun - nominative singular masculine

kauson kow'-sone: a glare -- (burning) heat.

ἔσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γίνεται verb - present middle or passive deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Luke 12:56 .

.	Greek	Strong's	Origin
"You hypocrites!	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
You know how		3609a: to have seen or perceived, hence to know	perf. of eidon
to analyze	δοκιμάζειν (dokimazein)	1381a: to test, by impl. to approve	from dokimos
the appearance	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of the earth	γῆς (gēs)	1093: the earth, land	a prim. word
and the sky,	οὐρανοῦ	3772: heaven	a prim. word

	(ouranou)		
but why	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
do you not analyze	δοκιμάζειν (dokimazein)	1381a: to test, by impl. to approve	from dokimos
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
present time?	καὶρόν (kairon)	2540: time, season	a prim. word

KJV Lexicon

υποκριται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-face'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον **noun - accusative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης **noun - genitive singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

του **definite article - genitive singular masculine**

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.

οιδατε verb - perfect active indicative - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

δοκιμαζειν verb - present active infinitive

dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καιρον noun - accusative singular masculine

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

τουτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

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.

δοκιμαζετε verb - present active indicative - second person

dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

Luke 12:57 .

■			
.	Greek	Strong's	Origin
"And why	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

do you not even	καὶ (kai)	2532: and, even, also	a prim. conjunction
on your own	ἑαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
initiative	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
judge	κρίνετε (krinete)	2919: to judge, decide	a prim. verb
what is right?	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké

KJV Lexicon

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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

αφ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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.

κρινετε verb - present active indicative - second person

krino **kree'-no**: by implication, to try, condemn, punish

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.

δικαιον **adjective - accusative singular neuter**

dikaio**s** **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

Luke 12:58 .

.	Greek	Strong's	Origin
"For while	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
you are going	ὑπάγεις (upageis)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
with your opponent	ἀντιδίκου (antidikou)	476: an opponent, adversary	from anti and diké
to appear before	ἐπ' (ep)	1909: on, upon	a prim. preposition
the magistrate,	ἄρχοντα (archonta)	758: ruler, chief	pres. part. of archó
on [your] way	ὁδῶ (odō)	3598: a way, road	a prim. word
[there] make	δοῦς (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
an effort	ἐργασίαν (ergasian)	2039: work (noun)	from ergon
to settle	ἀπηλλάχθαι (apēllachthai)	525: to remove, release	from apo and allassó
with him, so	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
that he may not drag	κατασύρῃ (katasurē)	2694: to drag away	from kata and suró
you before	πρὸς (pros)	4314: advantageous for, at	a prim. preposition

	(pros)	(denotes local proximity), toward (denotes motion toward a place)	
the judge,	κριτήν (kritēn)	2923: a judge	from krinó
and the judge	κριτής (kritēs)	2923: a judge	from krinó
turn you over	παράδωσει (paradōsei)	3860: to hand over, to give or deliver over, to betray	from para and didómi
to the officer,	πράκτορι (praktori)	4233: one who does or accomplishes	from prassó
and the officer	πράκτωρ (praktōr)	4233: one who does or accomplishes	from prassó
throw	βαλεῖ (balei)	906: to throw, cast	a prim. word
you into prison.	φυλακήν (phulakēn)	5438: a guarding, guard, watch	from phulassó

KJV Lexicon

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

υπαγεις **verb - present active indicative - second person singular**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αντιδικου noun - genitive singular masculine

antidikos an-tid'-ee-kos: an opponent (in a lawsuit); specially, Satan (as the arch-enemy) -- adversary.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

αρχοντα noun - accusative singular masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδω noun - dative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

δος verb - second aorist active middle - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εργασιαν noun - accusative singular feminine

ergasia er-gas-ee'-ah: occupation; by implication, profit, pains -- craft, diligence, gain, work.

απηλλαχθαι verb - perfect passive middle or passive deponent

apallasso ap-al-las'-so: to change away, i.e. release, (reflexively) remove -- deliver, depart.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

κατασυρη verb - aorist active subjunctive - third person singular
katasuro **kat-as-oo'-ro**: to drag down, i.e. arrest judicially -- hale.

σε personal pronoun - second person accusative singular
se **seh**: thee -- thee, thou, thy house.

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.

κριτην noun - accusative singular masculine
krites **kree-tace'**: a judge (genitive case or specially) -- judge.

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.

κριτης noun - nominative singular masculine
krites **kree-tace'**: a judge (genitive case or specially) -- judge.

σε personal pronoun - second person accusative singular
se **seh**: thee -- thee, thou, thy house.

παραδω verb - second aorist active subjunctive - third person singular
paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

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.

πρακτορι noun - dative singular masculine
praktor **prak'-tor**: a practiser, i.e. (specially), an official collector -- officer.

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.

πρακτωρ **noun - nominative singular masculine**
praktor prak'-tor: a practiser, i.e. (specially), an official collector -- officer.

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

βαλη **verb - second aorist active subjunctive - third person singular**
ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακην **noun - accusative singular feminine**
phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

Luke 12:59 .

.	Greek	Strong's	Origin
"I say	λέγω (legō)	3004: to say	a prim. verb
to you, you will not get	ἐξέλθης (exelthēs)	1831: to go or come out of	from ek and erchomai
out of there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you have paid	ἀποδῶς (apodōs)	591: to give up, give back, return, restore	from apo and didōmi
the very	καὶ (kai)	2532: and, even, also	a prim. conjunction
last	ἔσχατον (eschaton)	2078: last, extreme	of uncertain origin
cent."	λεπτὸν (lepton)	3016: peeled, fine, thin, small, light	from the same as lepis

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εξελθης **verb - second aorist active subjunctive - second person singular**

exerchomai **ex-er'-khom-ah-ee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

εως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσχατον **adjective - accusative singular neuter**

eschatos **es'-khat-os**: farthest, final (of place or time) -- ends of, last, latter end, lowest,

uttermost.

ΛΕΠΤΟΝ **noun - accusative singular neuter**

lepton **lep-ton'**: something scaled (light), i.e. a small coin -- mite.

αποδῶς **verb - second aorist active subjunctive - second person singular**

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

Luke 13:1 .

.	Greek	Strong's	Origin
Now	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
on 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
occasion	καιρῷ (kairō)	2540: time, season	a prim. word
there were some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
present	Παρήσαν (parēsan)	3918b: to be present, to have come	from para and eimi
who reported	ἀπαγγέλλοντες (apangellontes)	518: to report, announce	from apo and aggeló
to Him about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
the Galileans	Γαλιλαίων (galilaiōn)	1057: Galilean	from Galilaia
whose	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
blood	αἷμα (aima)	129: blood	of uncertain origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
had mixed	ἔμιξεν	3396: to mix	a prim. verb

(emixen)
 with their sacrifices. θυσιαῶν 2378: a sacrifice from τουό
 (thusiōn)

KJV Lexicon

παρῆσαν **verb - imperfect indicative - third person**

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis **tis**: some or any person or object

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

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρω **noun - dative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

απαγγελλοντες **verb - present active participle - nominative plural masculine**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various

applications, of place, cause or time

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιων **noun - genitive plural masculine**

Galilaios **gal-ee-lah'-yos**: Galilean or belonging to Galilea -- Galilean, of Galilee.

ων **relative pronoun - genitive plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

το **definite article - accusative singular neuter**

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.

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

εμιξεν **verb - aorist active indicative - third person singular**

mignumi **mig'-noo-mee**: to mix -- mingle.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

θυσιων **noun - genitive plural feminine**

thusia **thoo-see'-ah**: sacrifice (the act or the victim, literally or figuratively) -- sacrifice.

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

Luke 13:2 .

.	Greek	Strong's	Origin
And Jesus said		3004: to say	a prim. verb

to them, "Do you suppose	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
that these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Galileans	Γαλιλαῖοι (galilaioi)	1057: Galilean	from Galilaia
were [greater] sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó
than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
all	πάντας (pantas)	3956: all, every	a prim. word
[other] Galileans	Γαλιλαίους (galilaious)	1057: Galilean	from Galilaia
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they suffered	πεπόνθασιν (peponthasin)	3958: to suffer, to be acted on	akin to penthos
this	ταῦτα (tauta)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[fate]?			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δοκειτε **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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιοι **noun - nominative plural masculine**

Galilaios **gal-ee-lah'-yos**: Galilean or belonging to Galilea -- Galilean, of Galilee.

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.

αμαρτωλοι **adjective - nominative plural masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

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

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.

γαλιλαιοῦς **noun - accusative plural masculine**
Galilaios **gal-ee-lah'-yos**: Galilean or belonging to Galilea -- Galilean, of Galilee.

ἐγενοντο **verb - second aorist middle 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.)

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.

τοιοῦτα **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).

παισθῆσιν **verb - second perfect active indicative - third person**
pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

Luke 13:3 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you, no,	οὐχί (ouchi)	3780: not, not at all	intens. of ou,
but unless	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you repent,	μετανοήτε (metanoēte)	3340: to change one's mind or purpose	from meta and noeó
you will all	πάντες (pantes)	3956: all, every	a prim. word
likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoiōs
perish.	ἀπολεῖσθε (apoleisthe)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

ουχι **particle - nominative**

ouchi **oo-khee'**: not indeed -- nay, not.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μετανοητε **verb - present active subjunctive - second person**

metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ωσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

απολεισθε **verb - future middle indicative - second person**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 13:4 .

▪			
.	Greek	Strong's	Origin

"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you suppose	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
that those	ἐκεῖνοι (ekeinoi)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
eighteen		1178a: eighteen	from deka and októ
on whom	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the tower	πύργος (purgos)	4444: a tower	a prim. word
in Siloam	Σιλωὰμ (silōam)	4611: Siloam, a pool in Jer.	of Hebrew origin Shelach
fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
and killed	ἀπέκτεινεν (apekteinen)	615: to kill	from apo and kteinó (to kill)
them were [worse] culprits	ὀφειλέται (opheiletai)	3781: a debtor	from opheiló
than	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
all	πάντας (pantas)	3956: all, every	a prim. word
the men	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
who live	κατοικοῦντας (katoikountas)	2730: to inhabit, to settle	from kata and oikeó
in Jerusalem?	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ΕΚΕΙΝΟΙ demonstrative pronoun - nominative plural masculine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΔΕΚΑ numeral (adjective)

deka **dek'-ah**: ten -- (eight-)een, ten.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΚΤΩ numeral (adjective)

oktos **ok-to'**: eight -- eight.

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.

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.

ΕΠΤΕΘΕΝ verb - second aorist active indicative - third person singular

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πύργος noun - nominative singular masculine

purgos **poor'-gos**: a tower or castle -- tower.

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.

σιλωαμ proper noun

Siloam sil-o-am': Siloam (i.e. Shiloach), a pool of Jerusalem -- Siloam.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αΠΟΚΤΕΙΝΕΙΝ verb - aorist active indicative - third person singular

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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

δοκειτε 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.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουτοι demonstrative pronoun - nominative plural masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

οφειλεται noun - nominative plural masculine

opheiletes of-i-let'-ace: an ower, i.e. person indebted; figuratively, a delinquent; morally, a transgressor (against God) -- debtor, which owed, sinner.

εΓΓΕΝΟΝΤΟ verb - second aorist middle 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.)

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

παντας adjective - accusative plural masculine

pas pas: apparently a primary word; all, any, every, the whole

ανθρωπους noun - accusative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

κατοικουντας **verb - present active passive - accusative plural masculine**
katoikeo **kat-oy-keh'-o**: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Luke 13:5 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you, no,	οὐχὶ (ouchi)	3780: not, not at all	intens. of ou,
but unless	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
you repent,	μετανοήσητε (metanoēsēte)	3340: to change one's mind or purpose	from meta and noeó
you will all	πάντες (pantes)	3956: all, every	a prim. word
likewise	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
perish."	ἀπολεῖσθε (apoleisthe)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

ουχι **particle - nominative**

ouchi **oo-khee'**: not indeed -- nay, not.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humim **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μετανοητε **verb - present active subjunctive - second person**

metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ομοιως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

απολεισθε **verb - future middle indicative - second person**

apollumi **ap-oi'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 13:6 .

.	Greek	Strong's	Origin
And He [began] telling	ἔλεγεν (elegen)	3004: to say	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
parable:	παραβολήν	3850b: a placing beside, a	from paraballó

	(parabolēn)	comparison	
"A man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
a fig tree	συκῆν (sukēn)	4808: a fig tree	from sukon
which had been planted	πεφυτευμένην (pephuteumenēn)	5452: to plant	from phuton (a plant)
in his vineyard;	ἀμπελῶνι (ampelōni)	290: a vineyard	from ampelos
and he came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
looking	ζητῶν (zētōn)	2212: to seek	of uncertain origin
for fruit	καρπὸν (karpon)	2590: fruit	a prim. word
on it and did not find	εὗρεν (euren)	2147: to find	a prim. verb
any.			

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was

that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολην **noun - accusative singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

συκην **noun - accusative singular feminine**

suke **soo-kay'**: a fig-tree -- fig tree.

ειχεν **verb - imperfect active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

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.

αμπελωνι **noun - dative singular masculine**

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

πεφυτευμενην **verb - perfect passive participle - accusative singular feminine**

phuteuo **foot-yoo'-o**: to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ζητων **verb - present active participle - nominative singular masculine**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

καρπον **noun - accusative singular masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

αυτη **personal pronoun - dative singular feminine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

Luke 13:7 .

.	Greek	Strong's	Origin
"And he said		3004: to say	a prim. verb
to the vineyard-keeper,	ἀμπελουργόν (ampelourgon)	289: a vinedresser	from ampelos and ergon
'Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
for three	τρία (tria)	5140: three	a prim. cardinal number
years	ἔτη (etē)	2094: a year	a prim. word
I have come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
looking	ζητῶν (zētōn)	2212: to seek	of uncertain origin
for fruit	καρπὸν (karpon)	2590: fruit	a prim. word

on this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
fig tree	συκῆ (sukē)	4808: a fig tree	from sukon
without	καὶ (kai)	2532: and, even, also	a prim. conjunction
finding	εὐρίσκω (euriskō)	2147: to find	a prim. verb
any. Cut it down!	ἐκκοψον (ekkopson)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó
Why	ἵνατί (inati)	2444: for what purpose?	from hina and tis
does it even	καὶ (kai)	2532: and, even, also	a prim. conjunction
use	καταργεῖ (katargei)	2673: to render inoperative, abolish	from kata and argeó
up the ground?	γῆν (gēn)	1093: the earth, land	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελουργον **adjective - accusative singular masculine**
ampelourgos **am-pel-oor-gos'**: a vine-worker, i.e. pruner -- vine-dresser.

ιδου **verb - second aorist active middle - second person singular**
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

τρια **adjective - accusative plural neuter**
treis **trice**: three -- three.

ετη **noun - accusative plural neuter**
etos **et'-os**: a year -- year.

ερχομαι **verb - present middle or passive deponent indicative - first person singular**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ζητων **verb - present active participle - nominative singular masculine**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

καρπον **noun - accusative singular masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

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.

συκη **noun - dative singular feminine**
suke **soo-kay'**: a fig-tree -- fig tree.

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.

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.

ευρισκω **verb - present active indicative - first person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

εκκοψον **verb - aorist active middle - second person singular**

ekkopto ek-kop'-to: to excise; figuratively, to frustrate -- cut down (off, out), hew down, hinder.

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

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.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

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.

καταργει verb - present active indicative - third person singular

katargeo kat-arg-eh'-o: to be (render) entirely idle (useless), literally or figuratively

Luke 13:8 .

.	Greek	Strong's	Origin
"And he answered	ἀποκριθεις (apokritheis)	611: to answer	from apo and krinó
and said	λέγει (legei)	3004: to say	a prim. verb
to him, 'Let it alone,	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
sir,	κύριε (kurie)	2962: lord, master	from kuros (authority)
for this		3778: this	probably from a redupl. of ho,,

			used as a demonstrative pronoun
year	ἔτος (etos)	2094: a year	a prim. word
too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I dig	σκάψω (skapsō)	4626: to dig	from a prim. root skaph
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
it and put	βάλω (balō)	906: to throw, cast	a prim. word
in fertilizer;	κόπρια (kopria)	2874b: dung	from the same as kopria

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αφες verb - second aorist active middle - second person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

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

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετος noun - accusative singular neuter

etos et'-os: a year -- year.

εως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

οτου relative pronoun - genitive singular neuter - attic greek form

hotou hot'-oo: during which same time, i.e. whilst -- whiles.

σκαψω verb - aorist active subjunctive - first person singular

skapto skap'-to: to dig -- dig.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

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

βαλω verb - second aorist active subjunctive - first person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

κοπρια noun - accusative plural neuter

kopria kop-ree'-ah: manure -- dung(-hill).

Luke 13:9 .

.	Greek	Strong's	Origin
and if	καὶν (kan)	2579: and if	from kai and ean
it bears	ποιήσῃ (poiēsē)	4160: to make, do	a prim. word
fruit	καρπὸν (karpon)	2590: fruit	a prim. word
next	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
year, [fine]; 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
not, cut it down."	ἐκκόψεις (ekkopseis)	1581: to cut off, cut down, cut out, fig. to frustrate	from ek and koptó

KJV Lexicon

καν conditional - contracted form

kan kan: and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.

μεν particle
men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)
ποιηση verb - aorist active subjunctive - third person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)
καρπον noun - accusative singular masculine
karpos kar-pos': fruit (as plucked), literally or figuratively -- fruit.
ει conditional
ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
μηγε particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
εις 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.
μελλον verb - present active participle - accusative singular neuter
mello mel'-lo: to intend, i.e. be about to be, do, or suffer something
εκκοψεις verb - future active indicative - second person singular
ekkopto ek-kop'-to: to excind; figuratively, to frustrate -- cut down (off, out), hew down, hinder.
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

Luke 13:10 .

.	Greek	Strong's	Origin
And He was teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
in one	μιά	1520: one	a primary number

	(mia)		
of the synagogues	συναγωγῶν (sunagōgōn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
on the Sabbath.	σάββασιν (sabbasin)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διδασκων **verb - present active participle - nominative singular masculine**
didasko **did-as'-ko:** to teach (in the same broad application) -- teach.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

μια **adjective - dative singular feminine**

heis **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγων **noun - genitive plural feminine**

sunagoge **soon-ag-o-gay':** an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

τοις **definite article - dative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββασιν **noun - dative plural neuter**
sabbaton sab'-bat-on: sabbath (day), week.

Luke 13:11 .

.	Greek	Strong's	Origin
And there was a woman	γυνή (gunē)	1135: a woman	a prim. word
who for eighteen		1178a: eighteen	from deka and októ
years	ἔτη (etē)	2094: a year	a prim. word
had had	ἔχουσα (echousa)	2192: to have, hold	a prim. verb
a sickness	ἀσθενείας (astheneias)	769: weakness, frailty	from asthenés
caused by a spirit;	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
and she was bent double,	συγκύπτουσα (sunkuptousa)	4794: to bend forwards, bow down	from sun and kuptó
and could	δυναμένη (dunamenē)	1410: to be able, to have power	a prim. verb
not straighten	ἀνακύψαι (anakupsai)	352b: to lift oneself up	from ana and kuptó
up at all.	παντελής (panteles)	3838: all complete, entire	from pas and telos

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

πνευμα **noun - accusative singular neuter**

pneuma **panyoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

εχουσα **verb - present active participle - nominative singular feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ασθενειας **noun - genitive singular feminine**

astheneia **as-then'-i-ah**: feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

ετη **noun - accusative plural neuter**

etos **et'-os**: a year -- year.

δεκα **numeral (adjective)**

deka **dek'-ah**: ten -- (eight-)een, ten.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οκτω **numeral (adjective)**

oktos **ok-to'**: eight -- eight.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συγκυπτουσα **verb - present active participle - nominative singular feminine**

sugkupto **soong-koop'-to**: to stoop altogether, i.e. be completely overcome by -- bow together.

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.

δυναμενη **verb - present middle or passive deponent participle - nominative singular feminine**
dunamai **doo'-nam-ahēe**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ανακυψαι **verb - aorist active middle or passive deponent**
anakupto **an-ak-oop'-to**: to unbend, i.e. rise; figuratively, be elated -- lift up, look up.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**
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.

Luke 13:12 .

.			
.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
saw		3708: to see, perceive, attend to	a prim. verb
her, He called her over	προσεφώνησεν (prosephōnēsen)	4377: to call to	from pros and phōnéō
and said		3004: to say	a prim. verb
to her, "Woman,	γύναι (gunai)	1135: a woman	a prim. word
you are freed	ἀπολέλυσαι (apolelusiai)	630: to set free, release	from apo and luó

from your sickness." ἀσθενείας
(astheneias)

769: weakness, frailty

from asthenés

KJV Lexicon

ιδων **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce':** Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προσεφωνησεν **verb - aorist active indicative - third person singular**

prosponeo **pros-fo-neh'-o:** to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)to.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτη **personal pronoun - dative singular feminine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γυναι **noun - vocative singular feminine**

gune **goo-nay':** a woman; specially, a wife -- wife, woman.

απολευσαι **verb - perfect passive indicative - second person singular**
apoluo **ap-ol-oo'-o:** to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

της **definite article - genitive singular feminine**
ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασθενειας **noun - genitive singular feminine**
astheneia **as-then'-i-ah:** feebleness (of mind or body); by implication, malady; morally, frailty -- disease, infirmity, sickness, weakness.

σου **personal pronoun - second person genitive singular**
sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

Luke 13:13 .

.	Greek	Strong's	Origin
And He laid	ἐπέθηκεν (epethēken)	2007: to lay upon, to place upon	from epi and tithēmi
His hands	χειρας (cheiras)	5495: the hand	a prim. word
on her; and immediately	παραχρήμα (parachrēma)	3916: instantly	from para and chrēma
she was made erect again	ἀνωρθώθη (anōrthōthē)	461: to set upright, set straight again	from ana and orthoó (to set straight, set up)
and [began] glorifying	ἐδόξαζεν (edoxazen)	1392: to render or esteem glorious (in a wide application)	from doxa
God.	θεόν (theon)	2316: God, a god	of uncertain origin

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιτεθειμεν verb - aorist active indicative - third person singular
epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

αυτη personal pronoun - dative singular feminine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine
cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραχρημα adverb
parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

ανωρθωθη verb - aorist passive indicative - third person singular
anorthoo an-orth-o'-o: to straighten up -- lift (set) up, make straight.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδοξαζεν verb - imperfect active indicative - third person singular
doxazo dox-ad'-zo: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 13:14 .

.	Greek	Strong's	Origin
But the synagogue official,	ἀρχισυνάγωγος (archisunagōgos)	752: ruler of a synagogue	from archó and sunagóge
indignant	ἀγανακτῶν (aganaktōn)	23: to grieve much, hence to be indignant	of uncertain origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
had healed	ἐθεράπευσεν (etherapeusen)	2323: to serve, cure	from therapón
on the Sabbath,	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
[began] saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to the crowd	ὄχλῳ (ochlō)	3793: a crowd, multitude, the common people	a prim. word
in response,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
"There are six	ἐξ (ex)	1803: six	a prim. cardinal number
days	ἡμέραι (ēmerai)	2250: day	a prim. word
in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
work	ἐργάζεσθαι (ergazesthai)	2038b: to work, labor	from ergon
should	δεῖ (dei)	1163: it is necessary	a form of deó
be done;		2038b: to work, labor	from ergon
so	οὖν (oun)	3767: therefore, then, (and) so	a prim. word

come	ἐρχόμενοι (erchomenoi)	2064: to come, go	a prim. verb
during	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them and get healed,	θεραπεύεσθε (therapeuesthe)	2323: to serve, cure	from therapón
and not on the Sabbath	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
day."	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχισυναγωγος **noun - nominative singular masculine**

archisunagogos ar-khee-soon-ag'-o-gos: director of the synagogue services -- (chief) ruler of the synagogue.

αγανακτων **verb - present active participle - nominative singular masculine**

aganakteo ag-an-ak-teh'-o: to be greatly afflicted, i.e. (figuratively) indignant -- be much (sore) displeased, have (be moved with, with) indignation.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

σαββατω noun - dative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

εθεραπευσεν verb - aorist active indicative - third person singular

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ελεγεν verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλω noun - dative singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

εξ numeral (adjective)

hex hex: six -- six.

ημεραι noun - nominative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

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.

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.

εργαζεσθαι **verb - present middle or passive deponent infinitive**

ergazomai **er-gad'-zom-ahee**: to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταυταις **demonstrative pronoun - dative plural feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ερχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

θεραπευεσθε **verb - present passive imperative - second person**

therapeuo **ther-ap-yoo'-o**: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

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.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατου **noun - genitive singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

Luke 13:15 .

.	Greek	Strong's	Origin
But the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó
him and said,		3004: to say	a prim. verb
"You hypocrites,	ὑποκριταί (upokritai)	5273: one who answers, an actor, a hypocrite	from hupokrinomai
does not each	ἕκαστος (ekastos)	1538: each, every	a prim. word
of you on the Sabbath	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
untie	λύει (luei)	3089: to loose, to release, to dissolve	a prim. verb
his ox	βοῦν (boun)	1016: an ox, a cow	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
his donkey	ὄνον (onon)	3688: a donkey	a prim. word
from the stall	φάτνης (phatnēs)	5336: a manger	a prim. word
and lead him away	ἀπάγων (apagōn)	520: to lead away	from apo and agó
to water	ποτίζει (potizei)	4222: to give to drink	from potos (drink, for drinking)
[him]?			

KJV Lexicon

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ὑποκρίται **noun - vocative plural masculine**

hupokrites **hoop-ok-ree-tace'**: an actor under an assumed character (stage-player), i.e. (figuratively) a dissembler (hypocrite -- hypocrite).

ἐκάστος **adjective - nominative singular masculine**

hekastos **hek'-as-tos**: each or every -- any, both, each (one), every (man, one, woman), particularly.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

τῷ **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατῷ **noun - dative singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

λυει verb - present active indicative - third person singular

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βουv noun - accusative singular masculine

bous booe: an ox (as grazing), i.e. an animal of that species (beef) -- ox.

αυτου personal pronoun - genitive 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.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονov noun - accusative singular masculine

onos on'-os: a donkey -- an ass.

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.

φατνης noun - genitive singular feminine

phatne fat'-nay: a crib (for fodder) -- manger, stall.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απαγαγων verb - second aorist active participle - nominative singular masculine

apago ap-ag'-o: to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

ποτιζει verb - present active indicative - third person singular

potizo **pot-id'-zo**: to furnish drink, irrigate -- give (make) to drink, feed, water.

Luke 13:16 .

.	Greek	Strong's	Origin
"And this woman,	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
a daughter	θυγατέρα (thugatera)	2364: daughter	a prim. word
of Abraham	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
as she is, whom	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
has bound	ἔδησεν (edēsen)	1210: to tie, bind	a prim. verb
for eighteen	δέκα (deka)	1176: ten	a primary number
long	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
years,	ἔτη (etē)	2094: a year	a prim. word
should	ἔδει (edei)	1163: it is necessary	a form of deó
she not have been released	λυθῆναι (luthēnai)	3089: to loose, to release, to dissolve	a prim. verb
from this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
bond	δεσμοῦ (desmou)	1199: a band, bond	from deó
on the Sabbath	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath

day?"

ἡμέρα
(ēmera)

2250: day

a prim. word

KJV Lexicon

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θυγατρα **noun - accusative singular feminine**

thugater thoo-gat'-air: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

ουσαν **verb - present participle - accusative singular feminine**

on oan: being -- be, come, have.

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.

εδησεν **verb - aorist active indicative - third person singular**

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σατανας **noun - nominative singular masculine**

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

ιδου **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

δεκα **numeral (adjective)**

deka dek'-ah: ten -- (eight-)een, ten.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οκτω numeral (adjective)

oktos ok-to': eight -- eight.

ετη noun - accusative plural neuter

etos et'-os: a year -- year.

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.

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.

λυθηναι verb - aorist passive middle or passive deponent

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

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.

δεσμου noun - genitive singular masculine

desmon des-mon': a band, i.e. ligament (of the body) or shackle (of a prisoner); figuratively, an impediment or disability -- band, bond, chain, string.

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατου noun - genitive singular neuter
sabbaton sab'-bat-on: sabbath (day), week.

Luke 13:17 .

.	Greek	Strong's	Origin
As He said	λέγοντος (legontos)	3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
all	πάντες (pantes)	3956: all, every	a prim. word
His opponents	ἀντικείμενοι (antikeimenoi)	480: to lie opposite, i.e. oppose, withstand	from anti and keimai
were being humiliated;	κατησχύνοντο (katēschunonto)	2617b: to put to shame, to disgrace	from kata and aischunó
and the entire	πᾶς (pas)	3956: all, every	a prim. word
crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
was rejoicing	ἔχαιρεν (echairen)	5463: to rejoice, be glad	a prim. verb
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
all	πᾶσιν (pasin)	3956: all, every	a prim. word
the glorious things	ἐνδόξοις (endoxois)	1741: held in honor, glorious	from en and doxa
being done	γινομένοις (ginomenois)	1096: to come into being, to happen, to become	from a prim. root gen-
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

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.

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.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατησχυνοντο **verb - imperfect passive indicative - third person**

kataischuno **kat-ahee-skhoo'-no**: to shame down, i.e. disgrace or (by implication) put to the blush -- confound, dishonour, (be a-, make a-)shame(-d).

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.

αντικειμενοι **verb - present middle or passive deponent participle - nominative plural masculine**

antikeimai **an-tik'-i-mahee**: to lie opposite, i.e. be adverse (figuratively, repugnant) to -- adversary, be contrary, oppose.

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

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

εχαιρεν **verb - imperfect active indicative - third person singular**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

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.

πασιν **adjective - dative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενδοξοις **adjective - dative plural neuter**

endoxos **en'-dox-os**: in glory, i.e. splendid, (figuratively) noble -- glorious, gorgeous(-ly), honourable.

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.

γινομενοις **verb - present middle or passive deponent participle - dative 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.)

υπ **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 13:18 .

.	Greek	Strong's	Origin
So	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
He was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"What	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
is the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
like,	ὁμοία (omoia)	3664: like, resembling, the same as	from the same as homou
and to what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
shall I compare	ὁμοιώσω (omoiōsō)	3666: to make like	from homoios
it?			

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινι **interrogative pronoun - dative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ομοία **adjective - nominative singular feminine**
homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

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.

βασιλεία **noun - nominative singular feminine**
basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις **interrogative pronoun - 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.

ομοιωσω **verb - future active indicative - first person singular**
homoioo **hom-oy-o'-o**: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

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

Luke 13:19 .

.	Greek	Strong's	Origin
"It is like	ὁμοία (omoia)	3664: like, resembling, the same as	from the same as homou
a mustard	σινάπεως (sinapeōs)	4615: mustard (a plant)	of Eg. origin

seed,	κόκκω (kokkō)	2848: a grain	a prim. word
which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
took	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
and threw	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
into his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
garden;	κῆπον (kēpon)	2779: a garden	a prim. word
and it grew	ἡύξησεν (ēuxēsen)	837: to make to grow, to grow	a prol. form of a prim. verb
and became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
a tree,	δένδρον (dendron)	1186: a tree	of uncertain origin
and THE BIRDS	πετεῖνᾱ (peteina)	4071: winged	from peteinos; from petomai
OF THE AIR	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
NESTED	κατεσκήνωσεν (kateskēnōsen)	2681: to pitch one's tent, encamp, dwell	from kata and skénoó
IN ITS BRANCHES."	κλάδοις (kladois)	2798: a branch	from klaó

KJV Lexicon

ομοια **adjective - nominative singular feminine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

κοκκω **noun - dative singular masculine**

kokkos **kok'-kos**: a kernel of seed -- corn, grain.

σιναπεως **noun - genitive singular neuter**

sinapi **sin'-ap-ee**: mustard (the plant) -- mustard.

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.

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εβαλεν **verb - second aorist active indicative - third person singular**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κηπον **noun - accusative singular masculine**

kepos **kay'-pos**: a garden -- garden.

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

ηυξησεν **verb - aorist active indicative - third person singular**

auzano **owx-an'-o**: to grow (wax), i.e. enlarge (literal or figurative, active or passive) -- grow (up), (give the) increase.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

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.)

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δενδρον noun - accusative singular neuter

dendron den'-dron: a tree -- tree.

μεγα adjective - accusative singular neuter

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

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.

ΠΤΕΙΝΑ noun - nominative plural neuter

peteinon pet-i-non': a flying animal, i.e. bird -- bird, fowl.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

κατεσκηνωσεν verb - aorist active indicative - third person singular

kataskenoo kat-as-kay-no'-o: to camp down, i.e. haunt; figuratively, to remain -- lodge, rest.

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.

κλαδοις noun - dative plural masculine

klados klad'-os: a twig or bough (as if broken off) -- branch.

αυτου personal pronoun - genitive singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 13:20 .

.	Greek	Strong's	Origin
And again	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
He said,		3004: to say	a prim. verb
"To what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
shall I compare	ὁμοιώσω (omoiōsō)	3666: to make like	from homoios
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God?	θεοῦ (theou)	2316: God, a god	of uncertain origin

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.

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.

ΤΙΝΙ **interrogative pronoun - dative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ομοιωσω **verb - future active indicative - first person singular**

homoioo hom-oy-o'-o: to assimilate, i.e. compare; passively, to become similar -- be (make) like, (in the) liken(-ess), resemble.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασίλειαν noun - accusative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 13:21 .

.	Greek	Strong's	Origin
"It is like	ὁμοία (omoia)	3664: like, resembling, the same as	from the same as homou
leaven,	ζύμη (zumē)	2219: leaven	from a prim. root
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
a woman	γυνή (gunē)	1135: a woman	a prim. word
took	λαβοῦσα (labousa)	2983: to take, receive	from a prim. root lab-
and hid		2928: to hide	a prim. verb
in three	τρία (tria)	5140: three	a prim. cardinal number
pecks	σάτα (sata)	4568: seah, a (Heb.) measure (equiv. to about one and a half pecks)	of Aramaic origin, cf. seah

of flour	ἀλεύρου (aleourou)	224: meal	from aleó (to grind)
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
it was all	ὅλον (olon)	3650: whole, complete	a prim. word
leavened."	ἐζυμώθη (ezumōthē)	2220: to leaven	from zumé

KJV Lexicon

ομοια **adjective - nominative singular feminine**

homoios **hom'-oy-os**: similar (in appearance or character) -- like, + manner.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ζυμη **noun - dative singular feminine**

zume **dzoo'-may**: ferment (as if boiling up) -- leaven.

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.

λαβουσα **verb - second aorist active participle - nominative singular feminine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

ενεκρυπεν **verb - aorist active indicative - third person singular**

ekgrupto **eng-kroop'-to**: to conceal in, i.e. incorporate with -- hid in.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αλευρου **noun - genitive singular neuter**

aleuron **al'-yoo-ron**: flour -- meal.

σάτα **noun - accusative plural neuter**
saton **sat'-on**: a certain measure for things dry -- measure.

τρια **adjective - accusative plural neuter**
treis **trice**: three -- three.

εως **conjunction**
heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου **relative pronoun - genitive singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξυμωθη **verb - aorist passive indicative - third person singular**
zumoo **dzoo-mo'-o**: to cause to ferment -- leaven.

ολον **adjective - accusative singular neuter**
holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

Luke 13:22 .

.	Greek	Strong's	Origin
And He was passing through	διεπορεύετο (dieporeueto)	1279: to pass across, journey through	from dia and poreuomai
from one city	πόλεις (poleis)	4172: a city	a prim. word
and village	κώμας (kōmas)	2968: a village	a prim. word
to another,	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
teaching,	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
and proceeding	ποιούμενος (poioumenos)	4160: to make, do	a prim. word
on His way	πορείαν (poreian)	4197: a journey	from poreuomai

to Jerusalem.

Ἱεροσόλυμα
(ierosoluma)

2414: Jerusalem, the capital
of united Isr. and Judah

of Hebrew origin Yerushalaim

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διεπορεύετο **verb - imperfect middle or passive deponent indicative - third person singular**
diaporeuomai **dee-ap-or-yoo'-om-ahee**: to travel through -- go through, journey in, pass by.

κατά **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

πολεις **noun - accusative plural feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κωμης **noun - accusative plural feminine**

kome **ko'-may**: a hamlet (as if laid down) -- town, village.

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορειαν **noun - accusative singular feminine**

poreia **por-i'-ah**: travel (by land); figuratively (plural) proceedings, i.e. career -- journey(-ing), ways.

ποιουμενος **verb - present middle passive - nominative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Luke 13:23 .

.	Greek	Strong's	Origin
And someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
said		3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
are there [just] a few	ὀλίγοι (oligoi)	3641: few, little, small	a prim. word
who are being saved?"	σωζόμενοι (sōzomenoi)	4982: to save	from sós (safe, well)
And He said		3004: to say	a prim. verb
to them,			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**
tis tis: some or any person or object

αυτω	personal pronoun - dative singular masculine
autos ow-tos':	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
κυριε	noun - vocative singular masculine
kurios koo'-ree-os:	supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
ει	conditional
ei i:	if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.
ολιγοι	adjective - nominative plural masculine
oligos ol-ee'-gos:	puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.
οι	definite article - nominative plural masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σωζομενοι	verb - present passive participle - nominative plural masculine
sozo sode'-zo:	to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.
ο	definite article - nominative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δε	conjunction
de deh:	but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
ειπεν	verb - second aorist active indicative - third person singular
epo ep'-o:	to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.
προς	preposition
pros pros:	a preposition of direction; forward to, i.e. toward
αυτους	personal pronoun - accusative plural masculine
autos ow-tos':	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 13:24 .

.	Greek	Strong's	Origin
"Strive	ἀγωνίζεσθε	75: to contend for a prize,	from agón

	(agōnizesthe)	struggle	
to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the narrow	στενῆς (stenēs)	4728: narrow	a prim. word
door;	θύρας (thuras)	2374: a door	a prim. word
for many,	πολλοί (polloi)	4183: much, many	a prim. word
I tell	λέγω (legō)	3004: to say	a prim. verb
you, will seek	ζητήσουσιν (zētēsousin)	2212: to seek	of uncertain origin
to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
and will not be able.	ἰσχύσουσιν (ischusousin)	2480: to be strong, have power	from ischus

KJV Lexicon

αγωνιζεσθε **verb - present middle or passive deponent imperative - second person**

agonizomai **ag-o-nid'-zom-ahee**: to struggle, literally (to compete for a prize), figuratively (to contend with an adversary), or genitive case (to endeavor to accomplish something) -- fight, labor fervently, strive.

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).

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.

στενης **adjective - genitive singular feminine**

stenos **sten-os'**: narrow (from obstacles standing close about) -- strait.

πυλης **noun - genitive singular feminine**

pule **poo'-lay**: a gate, i.e. the leaf or wing of a folding entrance -- gate.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πολλοι **adjective - nominative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ζητησουσιν **verb - future active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

εισελθειν **verb - second aorist active middle or passive deponent**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ισχυσουσιν **verb - future active indicative - third person**

ischuo **is-khoo'-o**: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

Luke 13:25 .

.	Greek	Strong's	Origin
"Once	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
the head of the house	οἰκοδεσπότης (oikodespotēs)	3617: the master of a house	from oikos and despotēs
gets	ἐγερθῇ (egerthē)	1453: to waken, to raise up	a prim. verb
up and shuts	ἀποκλείση (apokleisē)	608: to shut fast or completely	from apo and kleió
the door,	θύραν (thuran)	2374: a door	a prim. word
and you begin		757: to rule, to begin	a prim. verb
to stand	ἐστάναι (estanai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
outside	ἔξω (exō)	1854: outside, without	from ek
and knock	κρούειν (krouein)	2925: to strike	a prim. verb
on the door,	θύραν (thuran)	2374: a door	a prim. word
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
open	ἄνοιξον (anoixon)	455: to open	from ana and oigó (to open)
up to us!' then	καὶ (kai)	2532: and, even, also	a prim. conjunction
He will answer	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and say		3004: to say	a prim. verb

to you, 'I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
you are from.'			

KJV Lexicon

αφ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

εγερθη verb - aorist passive subjunctive - third person singular

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικοδεσποτης noun - nominative singular masculine

oikodespotes oy-kod-es-pot'-ace: the head of a family -- goodman (of the house), householder, master of the house.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκλειση verb - aorist active subjunctive - third person singular

apokleio ap-ok-li'-o: to close fully -- shut 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.

θυραν noun - accusative singular feminine

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρχησθε verb - aorist middle subjunctive - second person

archomai **ar'-khom-ahē**: to commence (in order of time) -- (rehearse from the) begin(-ning).

εξω adverb

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

εσταναι verb - perfect active middle or passive deponent

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρουειν verb - present active infinitive

krouo **kroo'-o**: to rap -- knock.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυραν noun - accusative singular feminine

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

λεγοντες verb - present active participle - nominative plural masculine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

κυριε noun - vocative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

ανοιξον verb - aorist active middle - second person singular

anoigo **an-oy'-go**: to open up (literally or figuratively, in various applications) -- open.

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

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ερει **verb - future active indicative - third person singular**
ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ουκ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδα **verb - perfect active indicative - first person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

υμας **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ποθεν **adverb - interrogative**
pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

Luke 13:26 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
you will begin		757: to rule, to begin	a prim. verb
to say,	λέγειν (legein)	3004: to say	a prim. verb

'We ate		2068: to eat	akin to edó (to eat)
and drank	ἐπίομεν (epiomen)	4095: to drink	a prim. word
in Your presence,	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
and You taught	ἐδίδαξας (edidaxas)	1321: to teach	a redupl. caus. form of daó (to learn)
in our streets';		4116: broad, subst. a street	a prim. word

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.

ἀρξέσθε **verb - future middle indicative - second person**

archomai ar'-khom-ahēe: to commence (in order of time) -- (rehearse from the) begin(-ning).

λεγειν **verb - present active infinitive**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εφαγομεν **verb - second aorist active indicative - first person**

phago fag'-o: to eat -- eat, meat.

ἐνώπιον **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιομεν **verb - second aorist active indicative - first person**
pino **pee'-no:** to imbibe -- drink.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

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.

πλατειαις **noun - dative plural feminine**
plateia **plat-i'-ah:** a wide plat or place, i.e. open square -- street.

ημων **personal pronoun - first person genitive plural**
hemon **hay-mone':** of (or from) us -- our (company), us, we.

εδιδασκας **verb - aorist active indicative - second person singular**
didasko **did-as'-ko:** to teach (in the same broad application) -- teach.

Luke 13:27 .

.	Greek	Strong's	Origin
and He will say, 'I tell	λέγων (legōn)	3004: to say	a prim. verb
you, I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
you are from; DEPART	ἀπόστητε (apostēte)	868: to lead away, to depart from	from apo and histēmi
FROM ME, ALL	πάντες (pantes)	3956: all, every	a prim. word
YOU EVILDOERS.'	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερει **verb - future active indicative - third person singular**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδα **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ποθεν **adverb - interrogative**

pothen **poth'-en**: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

εστε **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

αποστητε **verb - second aorist active middle - second person**

aphistemi **af-is'-tay-mee**: to remove, i.e. (actively) instigate to revolt; usually (reflexively) to desist, desert, etc. -- depart, draw (fall) away, refrain, withdraw self.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

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.

εργαται noun - nominative plural masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδικιας noun - genitive singular feminine

adikia ad-ee-kee'-ah: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

Luke 13:28 .

.	Greek	Strong's	Origin
"In that place	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
there		1510: I exist, I am	a prol. form of a prim. and defective verb
will be weeping	κλαυθμός (klauthmos)	2805: weeping	from klaió
and gnashing	βρυγμός (brugmos)	1030: a biting, a gnashing of teeth	from bruchó
of teeth	ὀδόντων (odontōn)	3599: a tooth	a prim. word
when	ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
and Isaac	Ἰσαάκ (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
and all	πάντας (pantas)	3956: all, every	a prim. word
the prophets	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
but yourselves		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
being thrown out.	ἐκβαλλομένου (ekballomenous)	1544b: to expel, to drive, cast or send out	from ek and balló

KJV Lexicon

ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

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.

Ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΛΑΥΘΜΟΣ **noun - nominative singular masculine**

klauthmos klowth-mos': lamentation -- wailing, weeping, wept.

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.

βρυγμος noun - nominative singular masculine

brugmos broog-mos': a grating (of the teeth) -- gnashing.

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.

οδοντων noun - genitive plural masculine

odous od-ooce: a tooth -- tooth.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

οψησθε verb - aorist middle deponent subjunctive - second person

optanomai op-tan'-om-ahee: appear, look, see, shew self.

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

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.

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.

προφητας **noun - accusative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια **noun - dative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκβαλλομενους **verb - present passive participle - accusative plural masculine**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

Luke 13:29 .

.	Greek	Strong's	Origin
"And they will come	ἔξουσιν (ēxousin)	2240: to have come, be present	a prim. verb

from east	ἀνατολῶν (anatolōn)	395: a rising	from anatelló
and west	δυσμῶν (dusmōn)	1424: a setting (as of the sun), by impl. (the) western (region)	from dunó
and from north	βορρᾶ (borra)	1005: north	of uncertain origin
and south,	νότου (notou)	3558: the south wind, hence the southern quarter	a prim. word
and will recline	ἀνακλιθήσονται (anaklithēsontai)	347: to lay upon, lay down, to lie back	from ana and klinó
[at the table] in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηξουσιν verb - future active indicative - third person

heko hay'-ko: to arrive, i.e. be present -- come.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ανατολων noun - genitive plural feminine

anatole an-at-ol-ay': a rising of light, i.e. dawn (figuratively); by implication, the east (also in plural) -- dayspring, east, rising.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

<p>δυσμων noun - genitive plural feminine dusme doos-may': the sun-set, i.e. (by implication) the western region -- west.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>βορρα noun - genitive singular masculine borrhas bor-hras': the north (properly, wind) -- north.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>νοτου noun - genitive singular masculine notos not'-os: the south(-west) wind; by extension, the southern quarter itself -- south (wind).</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>ανακλιθησονται verb - future passive indicative - third person anaklino an-ak-lee'-no: to lean back -- lay, (make) sit down.</p>
<p>εν preposition en en: in, at, (up-)on, by, etc.</p>
<p>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.</p>
<p>βασιλεια noun - dative singular feminine basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.</p>
<p>του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>θεου noun - genitive singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).</p>

Luke 13:30 .

▪				
.	Greek	Strong's		Origin

"And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
[some] are last	ἔσχατοι (eschatoi)	2078: last, extreme	of uncertain origin
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will be first	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro
and [some] are first	πρῶτοι (prōtoi)	4413: first, chief	contr. superl. of pro
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will be last."	ἔσχατοι (eschatoi)	2078: last, extreme	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

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

εἰσὶν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

ἐσχατοι adjective - nominative plural masculine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

οἱ relative pronoun - nominative plural masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

πρωτοι adjective - nominative plural masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΣΙΝ verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

πρωτοι adjective - nominative plural masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

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.

ΕΣΧΑΤΟΙ adjective - nominative plural masculine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

Luke 13:31 .

.	Greek	Strong's	Origin
Just	αὐτη (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
at that time	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash

approached,	προσῆλθαν (prosēlthan)	4334: to approach, to draw near	from pros and erchomai
saying	λέγοντες (legontes)	3004: to say	a prim. verb
to Him, "Go away,	ἔξελθε (exelthe)	1831: to go or come out of	from ek and erchomai
leave	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
here,	ἐντεῦθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen
for Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
wants	θέλει (thelei)	2309: to will, wish	a prim. verb
to kill	ἀποκτεῖναι (apokteinai)	615: to kill	from apo and kteinó (to kill)
You."			

KJV Lexicon

εν **preposition**

en en: in, at, (up-)on, by, etc.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

προσηλθον verb - aorist active indicative - third person

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

φarisαιοι noun - nominative plural masculine

Pharisaïos far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξελθε verb - second aorist active middle - second person singular

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευου verb - present middle or passive deponent imperative - second person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εντευθεν adverb

enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηρωδης noun - nominative singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

θελει verb - present active indicative - third person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ἀΠΟΚΤΕΙΝΑΙ **verb - aorist active middle or passive deponent**
apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

Luke 13:32 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and tell		3004: to say	a prim. verb
that fox,	ἄλώπεκι (alōpeki)	258: a fox	of uncertain origin
'Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I cast	ἐκβάλλω (ekballō)	1544b: to expel, to drive, cast or send out	from ek and ballō
out demons	δαιμόνια (daimonia)	1140: an evil spirit, a demon	from daimón
and perform	ἀποτελῶ (apotelō)	658: to bring to an end, complete	from apo and teleó
cures	ἰάσεις (iaseis)	2392: a healing	from iaomai
today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
and tomorrow,	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
and the third	τρίτη (tritē)	5154: third	ord. num. from treis
[day] I reach My goal.'	τελειοῦμαι (teleioumai)	5048: to bring to an end, to complete, perfect	from teleios

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πορευθεντες verb - aorist passive deponent participle - nominative plural masculine

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ειπατε verb - second aorist active middle - second person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

αλωπεκι noun - dative singular feminine

alopex **al-o'-pakes**: a fox, i.e. (figuratively) a cunning person -- fox.

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.

ιδου verb - second aorist active middle - second person singular

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εκβαλλω verb - present active indicative - first person singular

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

δαιμονια noun - accusative plural neuter

daimonion **dahee-mon'-ee-on**: a d?monic being; by extension a deity -- devil, god.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιασεις noun - accusative plural feminine

iasis ee'-as-is: curing (the act) -- cure, heal(-ing).

επιτελω verb - present active indicative - first person singular

epiteleo ep-ee-tel-eh'-o: to fulfill further (or completely), i.e. execute; by implication, to terminate, undergo -- accomplish, do, finish, (make) (perfect), perform(-ance).

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυριον adverb

aurion ow'-ree-on: fresh, i.e. to-morrow -- (to-)morrow, next day.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτη adjective - dative singular feminine

tritots tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

τελειουμαι verb - present passive indicative - first person singular

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

Luke 13:33 .

.	Greek	Strong's	Origin
"Nevertheless	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
I must	δεῖ (dei)	1163: it is necessary	a form of deó

journey	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
on today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
and tomorrow	αύριον (aurion)	839: tomorrow	adverb of uncertain origin
and the next	ἐχομένη (echomenē)	2192: to have, hold	a prim. verb
[day]; for it cannot	ἐνδέχεται (endechetai)	1735: to admit, approve, to be possible	from the comp. of en and dechomai
be that a prophet	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
would perish	ἀπολέσθαι (apolesthai)	622: to destroy, destroy utterly	from apo and same as olethros
outside	ἔξω (exō)	1854: outside, without	from ek
of Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

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.

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυριον **adverb**

aurion **ow'-ree-on**: fresh, i.e. to-morrow -- (to-)morrow, next day.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εχομενη **verb - present passive participle - dative singular feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πορευεσθαι **verb - present middle or passive deponent infinitive**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

ενδεχεται **verb - present middle or passive deponent indicative - third person singular - interrogative**

endechetai **en-dekh'-et-ahee**: (impersonally) it is accepted in, i.e. admitted (possible) -- can (not) be.

προφητην **noun - accusative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

απολεσθαι **verb - second aorist middle middle or passive deponent**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εξω **adverb**

exo **ex'-o**: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -

ward), strange.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Luke 13:34 .

.	Greek	Strong's	Origin
"O Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
[the city] that kills	ἀποκτείνουσα (apokteinousa)	615: to kill	from apo and kteinó (to kill)
the prophets	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and stones	λιθοβολοῦσα (lithobolousa)	3036: to pelt with stones, to stone	from lithos and balló
those	ἡ (ē)	3588: the	the def. art.
sent	ἀπεσταλμένους (apestalmenous)	649: to send, send away	from apo and stelló
to her! How often	ποσάκις (posakis)	4212: how often?	interrog. adverb from posos
I wanted	ἠθέλησα (ēthelēsa)	2309: to will, wish	a prim. verb
to gather	ἐπισυνάξει (episunaxai)	1996: to gather together	from epi and sunagó
your children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
together,		1996: to gather together	from epi and sunagó

just	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
as a hen	ὄρνις (ornis)	3733: a bird, spec. a rooster or hen	a prim. word
[gathers] her brood	νοσσιᾶν (nossian)	3555: a brood of young birds	from nossos
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
her wings,	πτέρυγας (pterugas)	4420: a wing	from pteron (feather, bird's wing); from petomai
and you would	ἤθελήσατε (ēthelēsate)	2309: to will, wish	a prim. verb
not [have it]!			

KJV Lexicon

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αποκτενουσα **verb - present active participle - nominative singular feminine**

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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.

προφητας **noun - accusative plural masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λιθοβολουσα **verb - present active participle - nominative singular feminine**
lithoboleo **lith-ob-ol-eh'-o**: to throw stones, i.e. lapidate -- stone, cast stones.

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.

απεσταλμενους **verb - perfect passive participle - accusative plural masculine**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

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

ποσakis **adverb**
posakis **pos-ak'-is**: how many times -- how oft(-en).

ηθελησα **verb - aorist active indicative - first person singular**
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

επισυναξει **verb - aorist active middle or passive deponent**
episunago **ep-ee-soon-ag'-o**: to collect upon the same place -- gather (together).

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνα **noun - accusative plural neuter**
teknon **tek'-non**: a child (as produced) -- child, daughter, son.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

	τροπον noun - accusative singular masculine
tropos trop'-os:	(even) as, conversation, (+ like) manner, (+ by any) means, way.
	ορνις noun - nominative singular masculine
ornis or'-nis:	a bird (as rising in the air), i.e. (specially), a hen (or female domestic fowl) -- hen.
	την definite article - accusative singular feminine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
	εαυτης reflexive pronoun - third person genitive singular feminine
heautou heh-ow-too':	him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.
	βοσσιαν noun - accusative singular feminine
nossia nos-see-ah':	a brood (of chickens) -- brood.
	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
	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.
	πτερυγας noun - accusative plural feminine
pterux pter'-oox:	a wing -- wing.
	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.
	ηβηλησατε verb - aorist active indicative - second person
thelo thel'-o:	by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

Luke 13:35 .

.	Greek	Strong's	Origin
"Behold,	ἰδοὺ	2400: look, behold	from eidon, used as a

	(idou)		demonstrative particle
your house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
is left	ἀφίεται (aphietai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
to you [desolate]; and I say	λέγω (legō)	3004: to say	a prim. verb
to you, you will not see	ἴδητε (idēte)	3708: to see, perceive, attend to	a prim. verb
Me until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
[the time] comes		2240: to have come, be present	a prim. verb
when		3753: when	from hos, and te
you say,		3004: to say	a prim. verb
BLESSED	εὐλογημένος (eulogēmenos)	2127: to speak well of, praise	from eu and logos
IS HE WHO COMES	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
IN THE NAME	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
OF THE LORD!""	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

idou **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

αφίεται verb - present passive indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ερημος adjective - nominative singular masculine

eremos er'-ay-mos: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ιδητε verb - second aorist active subjunctive - second person

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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

ηξει verb - future active indicative - third person singular

heko hay'-ko: to arrive, i.e. be present -- come.

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ειπητε verb - second aorist active subjunctive - second person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ευλογημενος verb - perfect passive participle - nominative singular masculine

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος verb - present middle or passive deponent participle - nominative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εν preposition

en en: in, at, (up-)on, by, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

Luke 14:1 .

.	Greek	Strong's	Origin
It happened	ἐγένετο	1096: to come into being, to	from a prim. root gen-

	(egeneto)	happen, to become	
that when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He went	ἔλθεῖν (elthein)	2064: to come, go	a prim. verb
into the house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
of one	τινος (tinos)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the leaders	ἀρχόντων (archontōn)	758: ruler, chief	pres. part. of archó
of the Pharisees	Φαρισαίων (pharisaïōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
on [the] Sabbath	σαββάτω (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
to eat		2068: to eat	akin to edó (to eat)
bread,	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
they were watching Him closely.	παρατηρούμενοι (paratēroumenoi)	3906: to watch closely, to observe scrupulously	from para and téreo

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

ελθειν verb - second aorist active middle or passive deponent

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

οικον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

τινος indefinite pronoun - genitive singular masculine

tis tis: some or any person or object

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντων noun - genitive plural masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαρισαιων noun - genitive plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

σαββατω noun - dative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

φαγειν verb - second aorist active middle or passive deponent

phago fag'-o: to eat -- eat, meat.

αρτον noun - accusative singular masculine

artos ar'-tos: bread (as raised) or a loaf -- (shew-)bread, loaf.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

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.

παρατηρουμενοι verb - present middle passive - nominative plural masculine

paratereo par-at-ay-reh'-o: to inspect alongside, i.e. note insidiously or scrupulously -- observe, watch.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 14:2 .

.	Greek	Strong's	Origin
And there	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
in front	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
of Him was a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
suffering from dropsy.	ὕδρωπικὸς (udrōpikos)	5203: suffering from edema	from hudróps (dropsy)

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοῦ **verb - second aorist active middle - second person singular**
idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ἄνθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τις **indefinite pronoun - nominative singular masculine**
tis **tis**: some or any person or object

ἔν **verb - imperfect indicative - third person singular**
en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

υδρωπικὸς **adjective - nominative singular masculine**
hudropikos **hoo-dro-pik-os'**: to be dropsical -- have the dropsy.

ἐμπροσθεν **preposition**
emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

αὐτοῦ **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 14:3 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and spoke	λέγων (legōn)	3004: to say	a prim. verb
to the lawyers	νομικοὺς (nomikous)	3544: relating to law, learned in the law	from nomos
and Pharisees,	Φαρισαίους (pharisaious)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
saying,		3004: to say	a prim. verb

"Is it lawful	ἔξεστιν (exestin)	1832: it is permitted, lawful	from ek and eimi
to heal	θεραπεῦσαι (therapeusai)	2323: to serve, cure	from therapón
on the Sabbath,	σαββάτῳ (sabbatō)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
not?"			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀποκριθεὶς verb - aorist passive deponent participle - nominative singular masculine
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ὁ definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς noun - nominative singular masculine
iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εἶπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

τοὺς definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

νομικούς adjective - accusative plural masculine

nomikos nom-ik-os': according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φarisαιους noun - accusative plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

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.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εξεστιν verb - present impersonal active indicative - third person singular

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατω noun - dative singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

θεραπευειν verb - present active infinitive

therapeuo ther-ap-yoo'-o: to wait upon menially, i.e. (figuratively) to adore (God), or (specially) to relieve (of disease) -- cure, heal, worship.;

Luke 14:4 .

.	Greek	Strong's	Origin
But they kept silent.	ἥσυχασαν (ēsuchasan)	2270: to be still, be silent	from the same as hēsuchios
And He took hold	ἐπιλαβόμενος (epilabomenos)	1949: to lay hold of	from epi and lambanó
of him and healed	ἰάσατο (iasato)	2390: to heal	a prim. verb

him, and sent him
away.

ἀπέλυσεν
(apelusen)

630: to set free, release

from apo and luó

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ησυχασαν **verb - aorist active indicative - third person**

hesuchazo **hay-soo-khad'-zo**: to keep still (intransitively), i.e. refrain from labor, meddlesomeness or speech -- cease, hold peace, be quiet, rest.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιλαβόμενος **verb - second aorist middle deponent participle - nominative 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).

ιασατο **verb - aorist middle deponent indicative - third person singular**

iaomai **ee-ah'-om-ahee**: to cure -- heal, 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

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απελυσεν **verb - aorist active indicative - third person singular**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

Luke 14:5 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Which	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
one of you will have a son	υἱός (uios)	5207: a son	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
an ox	βοῦς (bous)	1016: an ox, a cow	a prim. word
fall	πεσεῖται (peseitai)	4098: to fall	from a redupl. of the prim. root pet
into a well,	φρέαρ (phrear)	5421: a well	a prim. word
and will not immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
pull	ἀνασπάσει (anaspasei)	385: to draw up	from ana and spaó
him out on a Sabbath	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
day?"	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

καὶ **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

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.

τις **interrogative pronoun - genitive singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

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.

βους **noun - nominative singular masculine**

bous **booce**: an ox (as grazing), i.e. an animal of that species (beef) -- ox.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φρεαρ **noun - accusative singular neuter**

phrear **freh'-ar**: a hole in the ground (dug for obtaining or holding water or other purposes), i.e. a cistern or well; figuratively, an abyss (as a prison) -- well, pit.

εμπεσεται **verb - future middle deponent indicative - third person singular**

emipto **em-pip'-to**: to fall on, i.e. (literally) to be entrapped by, or (figuratively) be overwhelmed with -- fall among (into).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**

ου οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

ανασπασει verb - future active indicative - third person singular

anaspao an-as-pah'-o: to take up or extricate -- draw up, pull out.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατου noun - genitive singular neuter

sabbaton sab'-bat-on: sabbath (day), week.

Luke 14:6 .

■			
.	Greek	Strong's	Origin
And they could	ἰσχυσαν (ischusan)	2480: to be strong, have power	from ischus
make	ἀνταποκριθῆναι (antapokrithēnai)	470: to answer again	from anti and apokrinomai
no	οὐκ (ouk)	3756: not, no	a prim. word
reply		470: to answer again	from anti and apokrinomai

to this.

3778: this

probably from a redupl. of ho,,
used as a demonstrative pronoun

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ισχυσαν verb - aorist active indicative - third person

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

ανταποκριθηναι verb - aorist passive deponent middle or passive deponent

antapokrinomai an-tap-ok-ree'-nom-ahee: to contradict or dispute -- answer again, reply against.

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

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

ταυτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

Luke 14:7 .

.	Greek	Strong's	Origin
And He [began] speaking	ἔλεγεν (elegen)	3004: to say	a prim. verb
a parable	παραβολήν	3850b: a placing beside, a	from paraballó

	(parabolēn)	comparison	
to the invited guests	κεκλημένους (keklēmenous)	2564: to call	a prim. word
when He noticed	ἐπέχων (epechōn)	1907: to hold fast, to hold toward, to stop	from epi and echó
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
they had been picking	ἐξελέγοντο (exelegonto)	1586: to select	from ek and legó (in the sense of pick up)
out the places of honor	πρωτοκλισίας (prōtoklisias)	4411: the chief place (at the table)	from prōtos and klisia
[at the table], saying	λέγων (legōn)	3004: to say	a prim. verb
to them,			

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεκλημενους **verb - perfect passive participle - accusative 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)).

παραβολην noun - accusative singular feminine parabole par-ab-ol-ay' : a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.
επεχων verb - present active participle - nominative singular masculine epecho ep-ekh'-o : to hold upon, i.e. (by implication) to retain; (by extension) to detain; to pay attention to -- give (take) heed unto, hold forth, mark, stay.;
πως adverb pos poce : an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).
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.
πρωτοκλισιας noun - accusative plural feminine protoklisia pro-tok-lis-ee'-ah : a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals -- chief (highest, uppermost) room.
εξελεγοντο verb - imperfect middle indicative - third person eklegomai ek-leg'-om-ahee : to select -- make choice, choose (out), chosen.
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.
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

Luke 14:8 .

.	Greek	Strong's	Origin
"When	ὅταν (otan)	3752: whenever	from hote and an
you are invited	κληθῆς (klēthēs)	2564: to call	a prim. word
by someone	τινος	5100: a certain one, someone,	a prim. enclitic indef. pronoun

	(tinós)	anyone	
to a wedding feast,	γάμους (gamous)	1062: a wedding	a prim. word
do not take	κατακλιθῆς (kataklithēs)	2625: to make to lie down	from kata and klinó
the place of honor,	πρωτοκλισίαν (prōtoklisian)	4411: the chief place (at the table)	from prōtos and klisia
for someone more distinguished	ἐντιμότερος (entimoteros)	1784: valued, precious	from en and timé
than you may have been		1510: I exist, I am	a prol. form of a prim. and defective verb
invited	κεκλημένος (keklēmenos)	2564: to call	a prim. word
by 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.

κληθης **verb - aorist passive subjunctive - second person singular**

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

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

τινος **indefinite pronoun - genitive singular masculine**

tis tis: some or any person or object

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

γαμους noun - accusative plural masculine
gamos gam'-os: nuptials -- marriage, wedding.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κατακλιθης verb - aorist passive subjunctive - second person singular

kataklino kat-ak-lee'-no: to recline down, i.e. (specially) to take a place at table -- (make) sit down (at meat).

εις 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.

πρωτοκλισιαν noun - accusative singular feminine

protoklisia pro-tok-lis-ee'-ah: a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals -- chief (highest, uppermost) room.

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.

εντιμοτερος adjective - nominative singular masculine - comparative or contracted

entimos en'-tee-mos: valued (figuratively) -- dear, more honourable, precious, in reputation.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

η verb - present subjunctive - third person singular

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

κεκλημενος verb - perfect 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)).

υπ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 14:9 .

.	Greek	Strong's	Origin
and he who invited	καλέσας (kalesas)	2564: to call	a prim. word
you both	καὶ (kai)	2532: and, even, also	a prim. conjunction
will come	ἐλθῶν (elthōn)	2064: to come, go	a prim. verb
and say		3004: to say	a prim. verb
to you, 'Give	δοῦς (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[your] place	τόπον (topon)	5117: a place	a prim. word
to this man,'		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
and then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
in disgrace	αἰσχύνης (aischunēs)	152: shame	from the same as aischunó
you proceed		757: to rule, to begin	a prim. verb
to occupy	κατέχειν (katechein)	2722: to hold fast, hold back	from kata and echó
the last	ἔσχατον (eschaton)	2078: last, extreme	of uncertain origin
place.	τόπον (topon)	5117: a place	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

ελθων verb - second aorist active participle - nominative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καλεσας verb - aorist active 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)).

επει verb - future active indicative - third person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

δος verb - second aorist active middle - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τουτω demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ΤΟΠΟΣ noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΤΟΤΕ adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

ΑΡΞΗ verb - aorist middle subjunctive - second person singular

archomai ar'-khom-ahē: to commence (in order of time) -- (rehearse from the) begin(-ning).

ΜΕΤ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ΑΙΣΧΥΝΗΣ noun - genitive singular feminine

aischune ahee-skhoō'-nay: shame or disgrace (abstractly or concretely) -- dishonesty, shame.

ΤΟΝ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΣΧΑΤΟΝ adjective - accusative singular masculine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ΤΟΠΟΣ noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ΚΑΤΕΧΕΙΝ verb - present active infinitive

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.

Luke 14:10 .

.	Greek	Strong's	Origin
"But when	ὅταν (otan)	3752: whenever	from hote and an
you are invited,	κληθῆς (klēthēs)	2564: to call	a prim. word
go	πορευθεῖς	4198: to go	from poros (a ford, passage)

	(poreutheis)		
and recline	ἀνάπεσε (anapese)	377: to fall back	from ana and piptó
at the last	ἔσχατον (eschaton)	2078: last, extreme	of uncertain origin
place,	τόπον (topon)	5117: a place	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when	ὅταν (otan)	3752: whenever	from hote and an
the one who has invited	κεκληκώς (keklēkōs)	2564: to call	a prim. word
you comes,	ἔλθη (elthē)	2064: to come, go	a prim. verb
he may say	ἐρεῖ (erei)	3004: to say	a prim. verb
to you, 'Friend,	φίλε (phile)	5384: beloved, dear, friendly	a prim. word
move	προσανάβηθι (prosanabēthi)	4320: to go up besides	from pros and anabainó
up higher;	ἀνώτερον (anōteron)	511: higher	cptv. of anó
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
you will have honor	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of all	πάντων (pantōn)	3956: all, every	a prim. word
who are at the table	συνανακειμένων (sunanakeimenōn)	4873: to recline with (at table)	from sun and anakeimai

with you.

KJV Lexicon

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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.

κληθης verb - aorist passive subjunctive - second person singular

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

πορευθεις verb - aorist passive deponent participle - nominative singular masculine

poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

αναπεσε verb - second aorist active middle - second person singular

anapipto an-ap-ip'-to: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

εις 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.

εσχατον adjective - accusative singular masculine

eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

τοπον noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ελθη verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεκληκως verb - perfect active 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)).

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

ειπη verb - second aorist active subjunctive - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

φιλε noun - vocative singular masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

προσαναβηθι verb - second aorist active middle - second person singular

prosanabaino pros-an-ab-ah'-ee-no: to ascend farther, i.e. be promoted (take an upper (more honorable) seat) -- go up.

ανωτερον adjective - accusative singular neuter

anoteris an-o'-ter-os: upper, i.e. (neuter as adverb) to a more conspicuous place, in a former part of the book -- above, higher.

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

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.

σοι **personal pronoun - second person dative singular**
soi soy: to thee -- thee, thine own, thou, thy.

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.

ενωπιον **adverb**
enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνανακειμενων **verb - present middle or passive deponent participle - genitive plural masculine**
sunanakeimai soon-an-ak'-i-mahee: to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

σοι **personal pronoun - second person dative singular**
soi soy: to thee -- thee, thine own, thou, thy.

Luke 14:11 .

.	Greek	Strong's	Origin
"For everyone	πᾶς (pas)	3956: all, every	a prim. word
who exalts	ὑψῶν (upsōn)	5312: to lift or raise up, to exalt, uplift	from hupsos
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
will be humbled,	ταπεινωθήσεται (tapeinōthēsetai)	5013: to make low, fig. to humble	from tapeinos
and he who humbles	ταπεινῶν (tapeinōn)	5013: to make low, fig. to humble	from tapeinos
himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
will be exalted."	ὑψωθήσεται (upsōthēsetai)	5312: to lift or raise up, to exalt, uplift	from hupsos

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.

ΠΑΣ **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

Ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΨΩΝ **verb - present active participle - nominative singular masculine**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

ΕΑΥΤΟΥ **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.

ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ **verb - future passive indicative - third person singular**

tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

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.

ΤΑΠΕΙΝΩΝ **verb - present active participle - nominative singular masculine**

tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

ΕΑΥΤΟΥ **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.

ΥΨΩΘΗΣΕΤΑΙ **verb - future passive indicative - third person singular**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

Luke 14:12 .

.	Greek	Strong's	Origin
And He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
went on to say	ἔλεγεν (elegen)	3004: to say	a prim. verb
to the one who had invited	κεκληκότι (keklēkoti)	2564: to call	a prim. word
Him, "When	ὅταν (otan)	3752: whenever	from hote and an
you give	ποιῇς (poiēs)	4160: to make, do	a prim. word
a luncheon	ἄριστον (ariston)	712: breakfast, dinner	perhaps from éri (early) and prim. root ed- (eat, see esthió)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a dinner,	δεῖπνον (deipnon)	1173: dinner, supper	from the same as dapané
do not invite	φώνει (phōnei)	5455: to call out	from phóné
your friends	φίλους (philous)	5384: beloved, dear, friendly	a prim. word
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
your brothers	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
or	μηδὲ (mēde)	3366: but not, and not	from mé and de
your relatives	συγγενεῖς (sungeneis)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
or	μηδὲ	3366: but not, and not	from mé and de

	(mēde)		
rich	πλουσίους (plousious)	4145: wealthy	from ploutos
neighbors,	γείτονας (geitonas)	1069: a neighbor	from gé
otherwise	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
they may also	καὶ (kai)	2532: and, even, also	a prim. conjunction
invite you in return	ἀντικαλέσωσιν (antikalesōsin)	479: to invite in turn	from anti and kaleó
and [that] will be your repayment.	ἀνταπόδομα (antapodoma)	468: requital	from antapodidómi

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεκληκοτι **verb - perfect active participle - dative 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)).

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ποιης verb - present active subjunctive - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αριστον noun - nominative singular neuter

ariston ar'-is-ton: the best meal (or breakfast; perhaps from eri (early), i.e. luncheon -- dinner.

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.

δειπνον noun - accusative singular neuter

deipnon dipe'-non: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φωνει verb - present active imperative - second person singular

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

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.

φιλους adjective - accusative plural masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

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.

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

μηδε **conjunction**
mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

τους **definite article - accusative plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συγγενεις **adjective - accusative plural masculine**
suggenes soong-ghen-ace': a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

σου **personal pronoun - second person genitive singular**
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

μηδε **conjunction**
mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

γειτονας **noun - accusative plural masculine**
geiton ghi'-tone: a neighbour (as adjoining one's ground); by implication, a friend -- neighbour.

πλουσιους **adjective - accusative plural masculine**
plousios plo'-see-os: wealthy; figuratively, abounding with -- rich.

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.

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

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

αντικαλεσωσιν **verb - aorist active subjunctive - third person**
antikaleo an-tee-kal-eh'-o: to invite in return -- bid again.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

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.)

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

ανταποδομα **noun - accusative singular neuter**
antapodoma **an-tap-od'-om-ah**: a requital (properly, the thing) -- recompense.

Luke 14:13 .

.	Greek	Strong's	Origin
"But when	ὅταν (otan)	3752: whenever	from hote and an
you give	ποιῆς (poiēs)	4160: to make, do	a prim. word
a reception,	δοχήν (dochēn)	1403: a reception, a banquet	from dechomai
invite	κάλει (kalei)	2564: to call	a prim. word
[the] poor,	πτωχούς (ptōchous)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
[the] crippled,	ἀναπείρους (anapeirous)	376b:	variant reading for anapeiros, q.v.
[the] lame,	χολούς (chōlous)	5560: lame, halt, maimed	a prim. word
[the] blind,	τυφλούς (tuphlous)	5185: blind	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.

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.

ποιης **verb - present active subjunctive - second person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

δοχην **noun - accusative singular feminine**

doche dokh-ay': a reception, i.e. convivial entertainment -- feast.

καλει **verb - present active imperative - second person singular**

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

πτωχους **adjective - accusative plural masculine**

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

αναπηρους **adjective - accusative plural masculine**

anaperos an-ap'-ay-ros: crippled -- maimed.

χωλους **adjective - accusative plural masculine**

cholos kho-los': halt, i.e. limping -- cripple, halt, lame.

τυφλους **adjective - accusative plural masculine**

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

Luke 14:14 .

.	Greek	Strong's	Origin
and you will be blessed,	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
they do not have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb

[the means] to repay	ἀνταποδοῦναι (antapodounai)	467: to give back as an equivalent, recompense	from anti and apodidómi
you; for you will be repaid	ἀνταποδοθήσεται (antapodothēsetai)	467: to give back as an equivalent, recompense	from anti and apodidómi
at the resurrection	ἀναστάσει (anastasei)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
of the righteous."	δικαίων (dikaiōn)	1342: correct, righteous, by impl. innocent	from diké

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

μακάριος adjective - nominative singular masculine

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

εσθί verb - future indicative - second 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.

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.

ἐχουσιν verb - present active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ἀνταποδοῦναι verb - second aorist active middle or passive deponent

antapodidomi an-tap-od-ee'-do-mee: to requite (good or evil) -- recompense, render, repay.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ανταποδοθησεται **verb - future passive indicative - third person singular**
antapodidomi **an-tap-od-ee'-do-mee**: to requite (good or evil) -- recompense, render, repay.

γάρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

σοι personal pronoun - second person dative singular
soi soy: to thee -- thee, thine own, thou, thy.

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.

ἀνάστασει noun - dative singular feminine
anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

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.

δικαίων adjective - genitive plural masculine
dikaios dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

Luke 14:15 .

.	Greek	Strong's	Origin
When one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of those	τῶν (tōn)	3588: the	the def. art.
who were reclining	συνανακειμένων (sunanakeimenōn)	4873: to recline with (at table)	from sun and anakeimai
[at the table] with Him heard	Ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

he said		3004: to say	a prim. verb
to Him, "Blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
is everyone who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
will eat		2068: to eat	akin to edó (to eat)
bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God!"	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνανακειμενων **verb - present middle or passive deponent participle - genitive plural masculine**

sunanakeimai **soon-an-ak'-i-mahee**: to recline in company with (at a meal) -- sit (down, at the table, together) with (at meat).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

μακαριος adjective - nominative singular masculine

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

φαγεται verb - future middle deponent indicative - third person singular

phago fag'-o: to eat -- eat, meat.

αριστον noun - nominative singular neuter

ariston ar'-is-ton: the best meal (or breakfast; perhaps from eri (early), i.e. luncheon -- dinner.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια noun - dative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 14:16 .

.	Greek	Strong's	Origin
But He said		3004: to say	a prim. verb
to him, "A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was giving	ἐποίει (epoiei)	4160: to make, do	a prim. word
a big	μέγα (mega)	3173: great	a prim. word
dinner,	δεῖπνον (deipnon)	1173: dinner, supper	from the same as dapané
and he invited	ἐκάλεσεν (ekalesen)	2564: to call	a prim. word
many;	πολλοὺς (pollous)	4183: much, many	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

αὐτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

άνθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εποίησεν **verb - aorist active indicative - third person singular**

poieo **poi-eh'-o**: to make or do (in a very wide application, more or less direct)

δειπνον **noun - accusative singular neuter**

deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

μεγα **adjective - accusative singular neuter**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκαλεσεν **verb - aorist active indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

πολλους **adjective - accusative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

Luke 14:17 .

.	Greek	Strong's	Origin
and at the dinner	δείπνου (deipnou)	1173: dinner, supper	from the same as dapané
hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
his slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
to say		3004: to say	a prim. verb
to those	τὸν (ton)	3588: the	the def. art.
who had been	κεκλημένοις	2564: to call	a prim. word

invited,	(keklēmenois)		
'Come;	ἔρχεσθε (erchesthe)	2064: to come, go	a prim. verb
for everything is ready	ἔτοιμα (etoima)	2092: prepared	a prim. word
now.'	ἤδη (ēdē)	2235: already	a prim. adverb of time

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεστειλεν verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλον noun - accusative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

δειπνου noun - genitive singular neuter

deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

ειπειν verb - second aorist active middle or passive deponent

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

κεκλημενοις verb - perfect passive participle - dative 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)).

ερχεσθε verb - present middle or passive deponent imperative - second person

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηδη adverb

ede **ay'-day**: even now -- already, (even) now (already), by this time.

ετοιμα adjective - nominative plural neuter

hetoimos **het-oy'-mos**: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

παντα adjective - nominative plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

Luke 14:18 .

.	Greek	Strong's	Origin
"But they all	πάντες (pantes)	3956: all, every	a prim. word
alike	ἀπό (apo)	575: from, away from	a preposition and a prim. particle
began		757: to rule, to begin	a prim. verb

to make	παραιτεῖσθαι (paraiteisthai)	3868: to beg from, to beg off	from para and aiteó
excuses.	παρητημένον (parētēmenon)	3868: to beg from, to beg off	from para and aiteó
The first one	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
said		3004: to say	a prim. verb
to him, 'I have bought	ἡγόρασα (ēgorasa)	59: to buy in the marketplace, purchase	from agora
a piece of land	ἄγρον (agron)	68: a field, the country	a prim. word
and I need	ἀνάγκην (anankēn)	318: necessity	from ana and agchó (to compress, press tight)
to go	ἐξελθῶν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and look		3708: to see, perceive, attend to	a prim. verb
at it; please	ἐρωτῶ (erōtō)	2065: to ask, question	akin to eromai (to ask)
consider	ἔχω (echō)	2192: to have, hold	a prim. verb
me excused.'		3868: to beg from, to beg off	from para and aiteó

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

ἤρχαντο **verb - aorist middle deponent indicative - third person**
archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

ἀπο **apo apo':** off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μίας **adjective - genitive singular feminine**
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παραιτεῖσθαι **verb - present middle or passive deponent infinitive**
paraiteomai par-ahee-teh'-om-ahee: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

πάντες **adjective - nominative plural masculine**
pas pas: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρῶτος **adjective - nominative singular masculine**
protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

εἶπεν **verb - second aorist active indicative - third person singular**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτῷ **personal pronoun - dative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀγρὸν **noun - accusative singular masculine**
agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

ἠγοράσα **verb - aorist active indicative - first person singular**
agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

καί **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἔχω **verb - present active indicative - first person singular**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αναγκην **noun - accusative singular feminine**
anagke an-ang-kay': constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

εξελθειν **verb - second aorist active middle or passive deponent**
exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδειν **verb - second aorist active middle or passive deponent**
eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ερωτω **verb - present active indicative - first person singular**
erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

σε **personal pronoun - second person accusative singular**
se seh: thee -- thee, thou, thy house.

εχε **verb - present active imperative - second person singular**
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

παρητημενον **verb - perfect passive participle - accusative singular masculine**
paraiteomai par-ahee-teh'-om-ahee: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

Luke 14:19 .

.	Greek	Strong's	Origin
"Another one	ἕτερος (eteros)	2087: other	of uncertain origin
said,		3004: to say	a prim. verb
I have bought	ἡγόρασα (ēgorasa)	59: to buy in the marketplace, purchase	from agora

five	πέντε (pente)	4002: five	a prim. cardinal number
yoke	ζεύγη (zeugē)	2201: a pair, a yoke	from the same as zugos
of oxen,	βοῶν (boōn)	1016: an ox, a cow	a prim. word
and I am going	πορεύομαι (poreuomai)	4198: to go	from poros (a ford, passage)
to try	δοκιμάσαι (dokimasai)	1381a: to test, by impl. to approve	from dokimos
them out; please	ἐρωτῶ (erōtō)	2065: to ask, question	akin to eromai (to ask)
consider	ἔχε (eche)	2192: to have, hold	a prim. verb
me excused.'	παρητημένον (parētēmenon)	3868: to beg from, to beg off	from para and aiteó

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετερος **adjective - nominative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

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.

zeugē **noun - accusative plural neuter**

zeugos dzyoo'-gos: a couple, i.e. a team (of oxen yoked together) or brace (of birds tied together) -- yoke, pair.

βουν noun - genitive plural masculine

bous booce: an ox (as grazing), i.e. an animal of that species (beef) -- ox.

ηγορασα verb - aorist active indicative - first person singular

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

πεντε numeral (adjective)

pente pen'-teh: five -- five.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευομαι verb - present middle or passive deponent indicative - first person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

δοκιμασαι verb - aorist active middle or passive deponent

dokimazo dok-im-ad'-zo: to test; by implication, to approve -- allow, discern, examine, like, (ap-)prove, try.

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

ερωτω verb - present active indicative - first person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

εχε verb - present active imperative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

παρητημενον verb - perfect passive participle - accusative singular masculine

paraiteomai par-ahee-teh'-om-ahee: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

Luke 14:20 .

■			
.	Greek	Strong's	Origin

"Another one	ἕτερος (eteros)	2087: other	of uncertain origin
said,		3004: to say	a prim. verb
I have married	ἐγῆμα (egēma)	1060: to marry	from gamos
a wife,	γυναιῖκα (gunaika)	1135: a woman	a prim. word
and for that reason	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
I cannot	δύναμαι (dunamai)	1410: to be able, to have power	a prim. verb
come.'	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἕτερος **adjective - nominative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

εἶπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

γυναῖκα **noun - accusative singular feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

ἐγῆμα **verb - aorist active indicative - first person singular**

gameo gam-eh'-o: to wed (of either sex) -- marry (a wife).

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)

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).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναμαι verb - present middle or passive deponent indicative - first person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ελθειν verb - second aorist active middle or passive deponent

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Luke 14:21 .

.	Greek	Strong's	Origin
"And the slave	δούλος (doulos)	1401: a slave	of uncertain derivation
came	παραγενόμενος (paragenomenos)	3854: to be beside, to arrive	from para and ginomai
[back] and reported	ἀπήγγειλεν (apēngeilen)	518: to report, announce	from apo and aggeló
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
to his master.	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the head of the household	οἰκοδεσπότης (oikodespotēs)	3617: the master of a house	from oikos and despotēs
became angry	ὀργισθεὶς	3710: to make angry	from orgé

and said	(orgistheis)	3004: to say	a prim. verb
to his slave,	δούλω (doulō)	1401: a slave	of uncertain derivation
'Go	ἔξελθε (exelthe)	1831: to go or come out of	from ek and erchomai
out at once	ταχέως (tacheōs)	5030: quickly, hastily	adverb from tachus
into the streets		4116: broad, subst. a street	a prim. word
and lanes	ρύμας (rumas)	4505: the rush (of a moving body), hence a (crowded) street	probably akin to rheuma (that which flows, current); from rheó
of the city	πόλεως (poleōs)	4172: a city	a prim. word
and bring	εἰσάγαγε (eisagage)	1521: to bring in, to introduce	from eis and agó
in here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
the poor	πτωχοὺς (ptōchous)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
and crippled	ἀναπείρους (anapeirous)	376b:	variant reading for anapeiros, q.v.
and blind	τυφλοὺς (tuphlous)	5185: blind	of uncertain origin
and lame.'	χωλοὺς (chōlous)	5560: lame, halt, maimed	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

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλος **noun - nominative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εκεινος **demonstrative pronoun - nominative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

απηγγειλεν **verb - aorist active indicative - third person singular**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω **noun - dative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

τοτε **adverb**

tote **tot'-eh**: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

οργισθεις **verb - aorist passive participle - nominative singular masculine**

orgizo **or-gid'-zo**: to provoke or enrage, i.e. (passively) become exasperated -- be angry (wroth).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικοδεσποτης **noun - nominative singular masculine**

oikodespotes **oy-kod-es-pot'-ace**: the head of a family -- goodman (of the house), householder, master of the house.

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.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλω **noun - dative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξελθε **verb - second aorist active middle - second person singular**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ταχεως **adverb**

tacheos **takh-eh'-oce**: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλατειας **noun - accusative plural feminine**

plateia **plat-i'-ah**: a wide plat or place, i.e. open square -- street.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ρυμας **noun - accusative plural feminine**

rhume **hroo'-may**: an alley or avenue (as crowded) -- lane, street.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχους **adjective - accusative plural masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναπηρους **adjective - accusative plural masculine**

anaperos **an-ap'-ay-ros**: crippled -- maimed.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χωλους **adjective - accusative plural masculine**

cholos **kho-los'**: halt, i.e. limping -- cripple, halt, lame.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τυφλους **adjective - accusative plural masculine**

tuphlos **toof-los'**: opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

εισαγαγε **verb - second aorist active middle - second person singular**

eisago **ice-ag'-o**: to introduce -- bring in(-to), (+ was to) lead into.

ωδε **adverb**

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Luke 14:22 .

.	Greek	Strong's	Origin
"And the slave	δούλος (doulos)	1401: a slave	of uncertain derivation
said,		3004: to say	a prim. verb
'Master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
what		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you commanded	ἐπέταξας (epetaxas)	2004: to arrange upon, i.e. to command	from epi and tassó
has been done,	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
and still	ἔτι (eti)	2089: still, yet	a prim. adverb
there is room.'	τόπος (topos)	5117: a place	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

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλος noun - nominative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently,

therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

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.

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.)

ΩΣ **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ΕΠΕΤΑΞΑΣ **verb - aorist active indicative - second person singular**

epitasso **ep-ee-tas'-so**: to arrange upon, i.e. order -- charge, command, injoin.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΤΙ **adverb**

eti **et'-ee**: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

ΤΟΠΟΣ **noun - nominative singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Luke 14:23 .

.	Greek	Strong's	Origin
"And the master	κύριος (kurios)	2962: lord, master	from kuros (authority)
said		3004: to say	a prim. verb
to the slave,	δοῦλον (doulon)	1401: a slave	of uncertain derivation
'Go	ἔξελεθε (exelthe)	1831: to go or come out of	from ek and erchomai
out into the highways	ὁδοὺς (odous)	3598: a way, road	a prim. word

and along the hedges,	φραγμοὺς (phragmous)	5418: a fencing in, a fence	from phrassó
and compel	ἀνάγκασον (anankason)	315: to necessitate, compel	from anagké
[them] to come	εἰσελεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
in, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that my house	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
may be filled.	γεμισθῇ (gemisthē)	1072: to fill	from gemó

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

δουλον noun - accusative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εξελθε verb - second aorist active middle - second person singular

exerchomai ex-er'-khom-ahē: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φραγμους noun - accusative plural masculine

phragmos frag-mos': a fence, or inclosing barrier -- hedge (round about), partition.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναγκασον verb - aorist active middle - second person singular

anagkazo an-ang-kad'-zo: to necessitate -- compel, constrain.

εισελθειν verb - second aorist active middle or passive deponent

eiserchomai ice-er'-khom-ahē: to enter -- arise, come (in, into), enter in(-to), go in (through).

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.

γεμισθη verb - aorist passive subjunctive - third person singular

gemizo ghem-id'-zo: to fill entirely -- fill (be) full.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικος **noun - nominative singular masculine**

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Luke 14:24 .

.	Greek	Strong's	Origin
For I tell	λέγω (legō)	3004: to say	a prim. verb
you, none	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
of those	ἐκείνων (ekeinōn)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
men	ἀνδρῶν (andrōn)	435: a man	a prim. word
who were invited	κεκλημένων (keklēmenōn)	2564: to call	a prim. word
shall taste	γεύσεται (geusetai)	1089: to taste, eat	a prim. verb
of my dinner."	δείπνου (deipnou)	1173: dinner, supper	from the same as dapané

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with

other particles)

υμιν personal pronoun - second person dative plural

humīn **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουδεις adjective - nominative singular masculine

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

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.

ανδρων noun - genitive plural masculine

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

εκεινων demonstrative pronoun - genitive plural masculine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

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.

κεκλημενων verb - perfect passive participle - genitive 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)).

γευσεται verb - future middle deponent indicative - third person singular

geuomai **ghyoo'-om-ahee**: to taste; by implication, to eat; figuratively, to experience (good or ill) -- eat, taste.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

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.

δειπνου noun - genitive singular neuter

deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

[πολλοι adjective - nominative plural masculine

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γάρ gar : assigning a reason (used in argument, explanation or intensification; often with other particles)
εἰσιν verb - present indicative - third person eisi i-see' : they are -- agree, are, be, dure, is, were.
κλητοί adjective - nominative plural masculine kletos klay-tos' : invited, i.e. appointed, or (specially), a saint -- called.
ὀλιγοί adjective - nominative plural masculine oligos ol-ee'-gos : puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.
δε conjunction de deh : but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
ἐκλεκτοί adjective - nominative plural masculine eklektos ek-lek-tos' : select; by implication, favorite -- chosen, elect.

Luke 14:25 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
large	πολλοί (polloi)	4183: much, many	a prim. word
crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
were going along	Συνεπορεύοντο (suneporeuonto)	4848: to journey together, hence to come together	from sun and poreuomai
with Him; and He turned	στραφεῖς (strapheis)	4762: to turn, i.e. to change	a prim. verb
and said		3004: to say	a prim. verb
to them,			

KJV Lexicon

συνεπορευοντο **verb - imperfect middle or passive deponent indicative - third person**

sumporeuomai **soom-por-yoo'-om-ahee**: to journey together; by implication, to assemble -- go with, resort.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οχλοι **noun - nominative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

πολλοι **adjective - nominative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στραφεις **verb - second aorist passive participle - nominative singular masculine**

strephe **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 14:26 .

.	Greek	Strong's	Origin
"If	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
comes	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
to Me, and does not hate	μισεῖ (misei)	3404: to hate	from misos (hatred)
his own father	πατέρα (patera)	3962: a father	a prim. word
and mother	μητέρα (mētera)	3384: mother	a prim. word
and wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
and children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
and brothers	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and sisters,	ἀδελφάς (adelphas)	79: sister	fem. from adelphos
yes,	ἐτι (eti)	2089: still, yet	a prim. adverb
and even	καὶ (kai)	2532: and, even, also	a prim. conjunction
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
life,	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
he cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb

be My disciple.

μαθητής
(mathētēs)

3101: a disciple

from manthanó

KJV Lexicon

ει **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

tis **tis:** some or any person or object

ερχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ah-ee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros:** a preposition of direction; forward to, i.e. toward

με **personal pronoun - first person accusative singular**

me **meh:** me -- I, me, my.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μισει **verb - present active indicative - third person singular**

miseo **mis-eh'-o:** to detest (especially to persecute); by extension, to love less -- hate(-ful).

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr':** a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητέρα noun - accusative singular feminine

meter may'-tare: a mother (literally or figuratively, immediate or remote) -- mother.

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.

γυναικα noun - accusative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

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.

αδελφους noun - accusative plural masculine

adephos ad-el-fos': a brother near or remote -- brother.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

αδελφας noun - accusative plural feminine

adelphe ad-el-fay': a sister (naturally or ecclesiastically) -- sister.

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.

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

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εαυτου reflexive pronoun - third person genitive singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ψυχην noun - accusative singular feminine

psuche psou-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

μαθητης noun - nominative singular masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Luke 14:27 .

.	Greek	Strong's	Origin
"Whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
does not carry	βαστάζει (bastazei)	941: to take up, carry	of uncertain origin
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
cross	σταυρόν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
and come	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
Me cannot	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
be My disciple.	μαθητής (mathētēs)	3101: a disciple	from manthanó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οστις relative pronoun - nominative singular masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

βαστάζει verb - present active indicative - third person singular

bastazo bas-tad'-zo: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

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.

σταυρον noun - accusative singular masculine

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

οπισω adverb

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

μαθητης noun - nominative singular masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

Luke 14:28 .

.	Greek	Strong's	Origin
"For which	Τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
one of you, when he wants	θέλων (thelōn)	2309: to will, wish	a prim. verb
to build	οικοδομῆσαι (oikodomēsai)	3618: to build a house	from oikodomos
a tower,	πύργον (purgon)	4444: a tower	a prim. word
does not first		4413: first, chief	contr. superl. of pro
sit down	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
and calculate	ψηφίζειι (psēphizei)	5585: to count, calculate	from pséphos
the cost	δαπάνην (dapanēn)	1160a: expense, cost	from daptó (to devour)
to see if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he has	ἔχει (echei)	2192: to have, hold	a prim. verb
enough to complete	ἀπαρτισμόν (apartismon)	535: completion	from apartizó (to finish)
it?			

KJV Lexicon

τις [interrogative pronoun - nominative singular masculine](#)

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

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.

θελῶν 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

πύργον noun - accusative singular masculine

purgos poor'-gos: a tower or castle -- tower.

οικοδομῆσαι verb - aorist active middle or passive deponent

oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

οὐχι particle - interrogative

ouchi oo-khee': not indeed -- nay, not.

πρῶτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

καθίσας verb - aorist active participle - nominative singular masculine

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

ψηφίζει verb - present active indicative - third person singular

psephizo psay-fid'-zo: to use pebbles in enumeration, i.e. (generally) to compute -- count.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαπάνην noun - accusative singular feminine

dapane dap-an'-ay: expense (as consuming) -- cost.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

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.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

απαρτισμον noun - accusative singular masculine

apartismos ap-ar-tis-mos': completion -- finishing.

Luke 14:29 .

.	Greek	Strong's	Origin
"Otherwise,	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
when		4218: once, ever	enclitic particle from the same as posos and te
he has laid	θέντος (thentos)	5087: to place, lay, set	from a prim. root the-
a foundation	θεμέλιον (themelion)	2310b: of or for a foundation	from tithémi
and is not able	ἰσχύοντος (ischuontos)	2480: to be strong, have power	from ischus
to finish,	ἐκτελέσαι (ektelesai)	1615: to complete fully	from ek and teleó
all	πάντες (pantes)	3956: all, every	a prim. word
who observe	θεωροῦντες (theōrountes)	2334: to look at, gaze	from theóros (an envoy, spectator)
it begin		757: to rule, to begin	a prim. verb

to ridicule

ἐμπαίζειν
(empaizein)

1702: to mock at

from en and paizó

him,

KJV Lexicon

ὅτι **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

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.

θεντος **verb - second aorist active participle - genitive singular masculine**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

θεμελιον **noun - accusative singular masculine**

themelios them-el'-ee-os: something put down, i.e. a substruction (of a building, etc.), -- foundation.

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.

ισχυοντος **verb - present active participle - genitive singular masculine**

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

εκτελεισαι **verb - aorist active middle or passive deponent**

ekteleo ek-tel-eh'-o: to complete fully -- finish.

πᾶντες adjective - nominative plural masculine pas pas: apparently a primary word; all, any, every, the whole
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.
θεωρουντες verb - present active participle - nominative plural masculine theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.
αρχωνται verb - aorist middle subjunctive - third person archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).
εμπαιζειν verb - present active infinitive empaizo emp-aheed'-zo: to jeer at, i.e. deride -- mock.
αυτω personal pronoun - dative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 14:30 .

.	Greek	Strong's	Origin
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
'This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
began		757: to rule, to begin	a prim. verb
to build	οἰκοδομεῖν (oikodomein)	3618: to build a house	from oikodomos
and was not able	ἰσχυσεν (ischusen)	2480: to be strong, have power	from ischus
to finish.'	ἐκτελέσαι (ektelesai)	1615: to complete fully	from ek and teleó

KJV Lexicon

ΛΕΓΟΝΤΕΣ **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΟΥΤΟΣ **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΝΘΡΩΠΟΣ **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ἤρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

ΟΙΚΟΔΟΜΕΙΝ **verb - present active infinitive**

oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

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.

ΙΣΧΥΣΕΝ **verb - aorist 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.

ΕΚΤΕΛΕΣΘΑΙ **verb - aorist active middle or passive deponent**

ekteleo **ek-tel-eh'-o**: to complete fully -- finish.

Luke 14:31 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
king,	βασιλεὺς (basileus)	935: a king	of uncertain origin
when he sets	πορευόμενος (poreuomenos)	4198: to go	from poros (a ford, passage)
out to meet	συμβαλεῖν (sumbalein)	4820: to throw together, hence to discuss, consider, meet with	from sun and balló
another	ἑτέρω (eterō)	2087: other	of uncertain origin
king	βασιλεῖ (basilei)	935: a king	of uncertain origin
in battle,	πόλεμον (polemon)	4171: war	a prim. word
will not first		4413: first, chief	contr. superl. of pro
sit down	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
and consider	βουλεύσεται (bouleusetai)	1011: to take counsel, deliberate	from boulé
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
he is strong enough	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
with ten	δέκα (deka)	1176: ten	a primary number

thousand	χιλιάσιν (chiliasin)	5505: one thousand	from chilioi
[men] to encounter	ὑπαντῆσαι (upantēsai)	5221: to go to meet, to meet	from hupo and antaó (to meet face to face, meet with)
the one coming	ἐρχομένῳ (erchomenō)	2064: to come, go	a prim. verb
against	ἐπ' (ep)	1909: on, upon	a prim. preposition
him with twenty	εἴκοσι (eikosi)	1501: twenty	a prim. word
thousand?	χιλιάδων (chiliadōn)	5505: one thousand	from chilioi

KJV Lexicon

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τις interrogative pronoun - nominative singular masculine

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

βασιλευς noun - nominative singular masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

πορευομενος verb - present middle or passive deponent participle - nominative singular masculine

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

συμβαλειν verb - second aorist active middle or passive deponent

sumballo **soom-bal'-lo**: to combine, i.e. (in speaking) to converse, consult, dispute, (mentally) to consider, (by implication) to aid, (personally) to join, attack

ετερω adjective - dative singular masculine

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

βασιλει **noun - dative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πολεμον **noun - accusative singular masculine**

polemos **pol'-em-os**: warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

καθισας **verb - aorist active participle - nominative singular masculine**

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

βουλευεται **verb - present middle or passive deponent indicative - third person singular**

bouleuo **bool-yoo'-o**: to advise, i.e. (reflexively) deliberate, or (by implication) resolve -- consult, take counsel, determine, be minded, purpose.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δυνατος **adjective - nominative singular masculine**

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

δεκα **numeral (adjective)**

deka **dek'-ah**: ten -- (eight-)een, ten.

χιλιασιν **adjective - dative plural feminine**

chilias **khil-ee-as'**: one thousand (chiliad) -- thousand.

απαντησαι **verb - aorist active middle or passive deponent**

apantao **ap-an-tah'-o**: to meet away, i.e. encounter -- meet.

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.
μετα preposition meta met-ah' : denoting accompaniment; amid (local or causal);
εικοσι adjective - nominative plural masculine eikosi i'-kos-ee : a score -- twenty.
χιλιαδων adjective - nominative plural feminine chilias khil-ee-as' : one thousand (chiliad) -- thousand.
ερχομενω verb - present middle or passive deponent participle - dative singular masculine erchomai er'-khom-ahee : accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
επ preposition epi ep-ee' : meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.
αυτον personal pronoun - accusative singular masculine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 14:32 .

.	Greek	Strong's	Origin
"Or	ὅτε (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
else,		1490b: but if not	from ei, de, and mé (sometimes with ge added)
while the other	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
is still	ἔτι (eti)	2089: still, yet	a prim. adverb
far away,	πόρρω (porrō)	4206: far off	an alt. form of prosó (far from)
he sends	ἀποστέλλας	649: to send, send away	from apo and stelló

	(aposteilas)		
a delegation	προσβείαν (presbeian)	4242: age, seniority	from presbeuó
and asks	ἐρωτᾷ (erōta)	2065: to ask, question	akin to eromai (to ask)
for terms	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
of peace.	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

KJV Lexicon

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μηγε **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

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.

πορρω **adverb**

porrho por'-rho: forwards, i.e. at a distance -- far, a great way off.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οντος **verb - present participle - genitive singular masculine**

on oan: being -- be, come, have.

προσβειαν **noun - accusative singular feminine**

pesbeia **pres-bi'-ah**: seniority (eldership), i.e. (by implication) an embassy (concretely, ambassadors) -- ambassador, message.

αποστείλας **verb - aorist active participle - nominative singular masculine**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ερωτα **verb - present active indicative - third person singular**
erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

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

ειρηνην **noun - accusative singular feminine**
eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

Luke 14:33 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
none	πᾶς (pas)	3956: all, every	a prim. word
of you can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
be My disciple	μαθητής (mathētēs)	3101: a disciple	from manthanó
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not give	ἀποτάσσεται (apotassetai)	657: to set apart, take leave of	from apo and tassó

up all	παῖσιν (pasin)	3956: all, every	a prim. word
his own	ἑαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
possessions.		5225: to begin, to be ready or at hand, to be	from hupo and archó

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πας **adjective - nominative singular masculine**

pas pas: apparently a primary word; all, any, every, the whole

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ὑμῶν **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ὅς **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

ἀποτάσσειται **verb - present middle indicative - third person singular**

apotassomai ap-ot-as'-som-ahee: literally, to say adieu (by departing or dismissing); figuratively, to renounce -- bid farewell, forsake, take leave, send away.

πᾶσιν **adjective - dative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

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.

ἐαυτοῦ reflexive pronoun - third person genitive singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

υπαρχουσιν verb - present active participle - dative 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.

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.

δυναται verb - present middle or passive deponent indicative - third person singular

dunamai doo'-nam-ahēe: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

μαθητῆς noun - nominative singular masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

Luke 14:34 .

.	Greek	Strong's	Origin
"Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
salt	ἅλας (alas)	217: salt	from hals
is good;	Καλὸν (kalon)	2570: beautiful, good	a prim. word
but if	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an

even	καὶ (kai)	2532: and, even, also	a prim. conjunction
salt	ἅλας (alas)	217: salt	from hals
has become tasteless,	μωρανθῇ (mōranthē)	3471: to be foolish	from móros
with what	τίνι (tini)	5101: who? which? what?	an interrog. pronoun related to tis
will it be seasoned?	ἀρτυθήσεται (artuthēsetai)	741: to make ready, to season (food)	probably akin to same as harmos

KJV Lexicon

καλον **adjective - nominative singular neuter**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλας **noun - nominative singular neuter**

halas hal'-as: salt; figuratively, prudence -- salt.

εαν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλας **noun - nominative singular neuter**

halas hal'-as: salt; figuratively, prudence -- salt.

μωρανθη **verb - aorist passive subjunctive - third person singular**

moraino **mo-rah'-ee-no**: to become insipid; figuratively, to make (passively, act) as a simpleton -- become fool, make foolish, lose savour.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τινι **interrogative pronoun - dative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αртуθησεται **verb - future passive indicative - third person singular**

artuo **ar-too'-o**: to prepare, i.e. spice (with stimulating condiments) -- season.

Luke 14:35 .

.	Greek	Strong's	Origin
"It is useless	οὔτε (oute)	3777: and not, neither	from ou, and te
either	οὔτε (oute)	3777: and not, neither	from ou, and te
for the soil	γῆν (gēn)	1093: the earth, land	a prim. word
or		3777: and not, neither	from ou, and te
for the manure pile;	κοπρίαν (koprian)	2874a: a dunghill	from kopros (dung)
it is thrown	βάλλουσιν (ballousin)	906: to throw, cast	a prim. word
out. He who has	ἔχων (echōn)	2192: to have, hold	a prim. verb
ears	ᾠτα (ōta)	3775: the ear	a prim. word
to hear,	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
let him hear."	ἀκουέτω (akouetō)	191: to hear, listen	from a prim. word mean. hearing

KJV Lexicon

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

ΟΥΤΕ conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΚΟΠΡΙΑΝ noun - accusative singular feminine

kopria kop-ree'-ah: manure -- dung(-hill).

ΕΥΘΕΤΟΝ adjective - nominative singular neuter

euthetos yoo'-thet-os: well placed, i.e. (figuratively) appropriate -- fit, meet.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ΕΞΩ adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ΒΑΛΛΟΥΣΙΝ verb - present active indicative - third person

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

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

ο	definite article - nominative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
εχων	verb - present active participle - nominative singular masculine
echo ekh'-o:	(used in certain tenses only) a primary verb; to hold
ωτα	noun - accusative plural neuter
ous ooce:	the ear (physically or mentally) -- ear.
ακουειν	verb - present active infinitive
akouo ak-oo'-o:	to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.
ακουετω	verb - present active imperative - third person singular
akouo ak-oo'-o:	to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Luke 15:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
all	πάντες (pantes)	3956: all, every	a prim. word
the tax collectors	τελώναι (telōnai)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
and the sinners	ἁμαρτωλοὶ (amartōloi)	268: sinful	from hamartanó
were coming near	ἐγγίζοντες (engizontes)	1448: to make near, refl. to come near	from eggus
Him to listen	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
to Him.			

KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εγγιζοντες **verb - present active participle - nominative plural masculine**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

τελωναι **noun - nominative plural masculine**

telones **tel-o'-nace**: a tax-farmer, i.e. collector of public revenue -- publican.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμαρτωλοι **adjective - nominative plural masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ακουειν **verb - present active infinitive**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 15:2 .

.	Greek	Strong's	Origin
Both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
the Pharisees	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
[began] to grumble,	διεγόγγυζον (diegonguzon)	1234: to murmur among themselves	from dia and gogguzó
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
receives	προσδέχεται (prosdechetai)	4327: to receive to oneself	from pros and dechomai
sinners	ἁμαρτωλοὺς (amartōlous)	268: sinful	from hamartanó
and eats	συνεσθίει (sunesthieí)	4906: to eat with	from sun and esthió
with them."			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διεγογγυζον verb - imperfect active indicative - third person

diagogguzo dee-ag-ong-good'-zo: to complain throughout a crowd -- murmur.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisαιοι noun - nominative plural masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις noun - nominative plural masculine

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

αμαρτωλους adjective - accusative plural masculine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

προσδεχεται verb - present middle or passive deponent indicative - third person singular

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεσθιει verb - present active indicative - third person singular

sunesthio soon-es-thee'-o: to take food in company with -- eat with.

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

Luke 15:3 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He told	λέγων (legōn)	3004: to say	a prim. verb
them this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
parable,	παροβολῆν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
saying,		3004: to say	a prim. verb

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

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

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

παραβολην noun - accusative singular feminine

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ταυτην demonstrative pronoun - accusative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

Luke 15:4 .

.	Greek	Strong's	Origin
"What	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
you, if he has	ἔχων (echōn)	2192: to have, hold	a prim. verb
a hundred	ἐκατὸν (ekaton)	1540: a hundred	a prim. word
sheep	πρόβατα (probata)	4263b: small animals in a herd, esp. sheep	from probainó
and has lost	ἀπολέσας (apolesas)	622: to destroy, destroy utterly	from apo and same as olethros
one	ὅν (en)	1520: one	a primary number
of them, does not leave	καταλείπει (kataleipei)	2641: to leave, leave behind	from kata and leipó
the ninety-nine		1752b: ninety	from ennea and a modified form of deka

in the open pasture	ἐρήμῳ (erēmō)	2048: solitary, desolate	a prim. word
and go	πορεύεται (poreuetai)	4198: to go	from poros (a ford, passage)
after	ἐπὶ (epi)	1909: on, upon	a prim. preposition
the one which is lost	ἀπολωλὸς (apolōlos)	622: to destroy, destroy utterly	from apo and same as olethros
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
he finds	εὕρη (eurē)	2147: to find	a prim. verb
it?			

KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμῶν **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ἐχων **verb - present active participle - nominative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ἐκατον **numeral (adjective)**

hekaton **hek-at-on'**: a hundred -- hundred.

προβατα **noun - accusative plural neuter**

probaton **prob'-at-on**: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολεσας **verb - aorist active participle - nominative singular masculine**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

εν **adjective - accusative singular neuter**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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

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.

καταλειπει **verb - present 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.

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.

ενενηκοντα **numeral (adjective)**

ennenekontaennea **en-nen-ay-kon-tah-en-neh'-ah**: ninety-nine -- ninety and nine.

εννεα **numeral (adjective)**

ennea **en-neh'-ah**: nine -- nine.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημω **adjective - dative singular feminine**

eremos **er'-ay-mos**: lonesome, i.e. (by implication) waste -- desert, desolate, solitary, wilderness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορεύεται **verb - present middle or passive deponent indicative - third person singular**

poreuomai **por-yoo'-om-ahée**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

απολωλος **verb - second perfect active participle - accusative singular neuter**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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).

ευρη **verb - second aorist active subjunctive - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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

Luke 15:5 .

.	Greek	Strong's	Origin
"When he has found	εὗρῶν (eurōn)	2147: to find	a prim. verb
it, he lays	ἐπιτίθησιν (epitithēsín)	2007: to lay upon, to place upon	from epi and tithémi

it on his shoulders,	ὤμους (ōmous)	5606: the shoulder	a prim. word
rejoicing.	χαίρων (chairōn)	5463: to rejoice, be glad	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

ευρων verb - second aorist active participle - nominative singular masculine

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

επιτιθησιν verb - present active indicative - third person singular

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωμους noun - accusative plural masculine

omos o'-mos: the shoulder (as that on which burdens are borne) -- shoulder.

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.

χαίρων verb - present active participle - nominative singular masculine

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

Luke 15:6 .

.	Greek	Strong's	Origin
"And when he comes	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
home,	οἶκον (oikon)	3624: a house, a dwelling	a prim. word
he calls together	συγκαλεῖ (sunkalei)	4779: to call together	from sun and kaleó
his friends	φίλους (philous)	5384: beloved, dear, friendly	a prim. word
and his neighbors,	γείτονας (geitonas)	1069: a neighbor	from gé
saying	λέγων (legōn)	3004: to say	a prim. verb
to them, 'Rejoice	συγχαρήτε (suncharēte)	4796: to rejoice with	from sun and chairó
with me, for I have found	εὑρον (euron)	2147: to find	a prim. verb
my sheep	πρόβατον (probaton)	4263b: small animals in a herd, esp. sheep	from probainó
which was lost!"	ἀπολωλός (apolōlos)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee:** accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

συγκαλει verb - present active indicative - third person singular
sugkaleo soong-kal-eh'-o: to convoke -- call together.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλους adjective - accusative plural masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

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.

γειτονας noun - accusative plural masculine

geiton ghi'-tone: a neighbour (as adjoining one's ground); by implication, a friend -- neighbour.

λεγων verb - present active participle - nominative singular masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συγχαρητε verb - second aorist passive deponent imperative - second person

sugchairo soong-khah'-ee-ro: to sympathize in gladness, congratulate -- rejoice in (with).

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ευρον verb - second aorist active indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

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.

προβατον noun - accusative singular neuter

probaton prob'-at-on: something that walks forward (a quadruped), i.e. (specially), a sheep -- sheep(-fold).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.

απολωλος verb - second perfect active participle - accusative singular neuter

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 15:7 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you that in the same way,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
there will be [more] joy	χαρὰ (chara)	5479: joy, delight	from chairó
in heaven	οὐρανῷ (ouranō)	3772: heaven	a prim. word
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
one	ἐνὶ (eni)	1520: one	a primary number
sinner	ἁμαρτωλῷ	268: sinful	from hamartanó

	(amartōlō)		
who repents	μετανοοῦντι (metanoounti)	3340: to change one's mind or purpose	from meta and noeó
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
ninety-nine		1752b: ninety	from ennea and a modified form of deka
righteous persons	δικαίοις (dikaiois)	1342: correct, righteous, by impl. innocent	from diké
who	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
no	οὐ (ou)	3756: not, no	a prim. word
repentance.	μετανοίας (metanoias)	3341: change of mind, repentance	from metanoieó

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λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὤμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

χαρά noun - nominative singular feminine

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

εσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανw noun - dative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

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.

επι adjective - dative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

αμαρτωλω adjective - dative singular masculine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

μετανοουντι verb - present active participle - dative singular masculine

metanoeo met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

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.

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.

ενενηκοντα numeral (adjective)

ennenekontaennea en-nen-ay-kon-tah-en-neh'-ah: ninety-nine -- ninety and nine.

εννεα numeral (adjective)

ennea **en-neh'-ah**: nine -- nine.

δίκαιοις adjective - dative plural masculine

dikaioi dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

οἵτινες relative pronoun - nominative plural masculine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρεία noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

ἐχουσιν verb - present active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μετανοίας noun - genitive singular feminine

metanoia met-an'-oy-ah: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

Luke 15:8 .

.	Greek	Strong's	Origin
"Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
what	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
woman,	γυνή (gunē)	1135: a woman	a prim. word
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
she has	ἔχουσα (echousa)	2192: to have, hold	a prim. verb
ten	δέκα (deka)	1176: ten	a primary number

silver	δραχμάς (drachmas)	1406: as much as one can hold in the hand, a drachma (a Gr. coin made of silver)	from drassomai
coins	δραχμήν (drachmēn)	1406: as much as one can hold in the hand, a drachma (a Gr. coin made of silver)	from drassomai
and loses	ἀπολέσῃ (apolesē)	622: to destroy, destroy utterly	from apo and same as olethros
one	μίαν (mian)	1520: one	a primary number
coin,		1406: as much as one can hold in the hand, a drachma (a Gr. coin made of silver)	from drassomai
does not light	ἄπτει (apteī)	681: to fasten to, lay hold of	from a prim. root haph-
a lamp	λύχνον (luchnon)	3088: a (portable) lamp	a prim. word
and sweep	σαροῖ (saroi)	4563: to sweep	from sairó (to sweep)
the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
and search	ζητεῖ (zētei)	2212: to seek	of uncertain origin
carefully	ἐπιμελῶς (epimelōs)	1960: carefully	adverb from epimelés (careful, anxious about); akin to epimeleomai
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
she finds	εὕρη (eurē)	2147: to find	a prim. verb
it?			

KJV Lexicon

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τις interrogative pronoun - nominative singular 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.

γυνή noun - nominative singular feminine

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

δραχμας noun - accusative plural feminine

drachme **drakh-may'**: a drachma or (silver) coin (as handled) -- piece (of silver).

εχουσα verb - present active participle - nominative singular feminine

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

δεκα numeral (adjective)

deka **dek'-ah**: ten -- (eight-)een, ten.

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).

απολεση verb - aorist active subjunctive - third person singular

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

δραχμην noun - accusative singular feminine

drachme **drakh-may'**: a drachma or (silver) coin (as handled) -- piece (of silver).

μιαν adjective - accusative singular feminine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ουχι particle - interrogative

ouchi **oo-khee'**: not indeed -- nay, not.

απτεει verb - present active indicative - third person singular

hapto **hap'-to**: to fasten to, i.e. (specially) to set on fire -- kindle, light.

λυχνον noun - accusative singular feminine

luchnos **lookh'-nos**: a portable lamp or other illuminator -- candle, light.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

σαρροι **verb - present active indicative - third person singular**
saroo **sar-o'-o**: to sweep -- sweep.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιαν **noun - accusative singular feminine**
oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζητει **verb - present active indicative - third person singular**
zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

επιμελως **adverb**
epimelos **ep-ee-mel-oce'**: carefully -- diligently.

εως **conjunction**
heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

οτου **relative pronoun - genitive singular neuter - attic greek form**
hotou **hot'-oo**: during which same time, i.e. whilst -- while.

ευρη **verb - second aorist active subjunctive - third person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

Luke 15:9 .

.	Greek	Strong's	Origin
"When she has found	εύροῦσα (eurousa)	2147: to find	a prim. verb
it, she calls together	συγκαλεῖ (sunkalei)	4779: to call together	from sun and kaleó
her friends	φίλας (philas)	5384: beloved, dear, friendly	a prim. word

and neighbors,	γείτονας (geitonas)	1069: a neighbor	from gé
saying,	λέγουσα (legousa)	3004: to say	a prim. verb
'Rejoice	συγχαρήτε (suncharēte)	4796: to rejoice with	from sun and chairó
with me, for I have found	εὑρον (euron)	2147: to find	a prim. verb
the coin	δραχμὴν (drachmēn)	1406: as much as one can hold in the hand, a drachma (a Gr. coin made of silver)	from drassomai
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I had lost!	ἀπώλεσα (apōlesa)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρουσα verb - second aorist active participle - nominative singular feminine

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

συγκαλεται verb - present middle indicative - third person singular

sugkaleo soong-kal-eh'-o: to convoke -- call together.

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.

φίλας noun - accusative plural feminine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γειτονας noun - accusative plural feminine

geiton ghi'-tone: a neighbour (as adjoining one's ground); by implication, a friend -- neighbour.

λεγουσα verb - present active participle - nominative singular feminine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

συγχαρητε verb - second aorist passive deponent imperative - second person

sugchairo soong-khah'-ee-ro: to sympathize in gladness, congratulate -- rejoice in (with).

μοι personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ευρον verb - second aorist active indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δραχμην noun - accusative singular feminine

drachme drakh-may': a drachma or (silver) coin (as handled) -- piece (of silver).

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.

απωλεσα verb - aorist active indicative - first person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 15:10 .

■			
.	Greek	Strong's	Origin

"In the same way,	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
I tell	λέγω (legō)	3004: to say	a prim. verb
you, there is joy	χαρὰ (chara)	5479: joy, delight	from chairó
in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of the angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
over	ἐπὶ (epi)	1909: on, upon	a prim. preposition
one	ἐνὶ (eni)	1520: one	a primary number
sinner	ἁμαρτωλῷ (amartōlō)	268: sinful	from hamartanó
who repents."	μετανοοῦντι (metanoounti)	3340: to change one's mind or purpose	from meta and noeó

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.

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὑμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

χαρά **noun - nominative singular feminine**
chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

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.)

ἐνώπιον **adverb**
enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

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.

αγγελῶν **noun - genitive plural masculine**
aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

τοῦ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἐπὶ **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ἐνι **adjective - dative singular masculine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ἁμαρτωλῶ **adjective - dative singular masculine**
hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

μετανοοῦντι **verb - present active participle - dative singular masculine**
metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

Luke 15:11 .

.	Greek	Strong's	Origin
And He said,		3004: to say	a prim. verb

"A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
two	δύο (duo)	1417: two	a primary number
sons.	υἱοὺς (uious)	5207: a son	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

άνθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ΕΙΧΕΝ **verb - imperfect active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

υιους **noun - accusative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

Luke 15:12 .

.	Greek	Strong's	Origin
"The younger	νεώτερος (neōteros)	3501b: young, new	a prim. word
of them said		3004: to say	a prim. verb
to his father,	πατρί (patri)	3962: a father	a prim. word
'Father,	πάτερ (pater)	3962: a father	a prim. word
give	δός (dos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me the share	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
of the estate	οὐσίας (ousias)	3776: substance, property	from ousa (fem. part. of eimi)
that falls	ἐπιβάλλον (epiballon)	1911: to throw over, to throw oneself	from epi and balló
to me.' So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
he divided	διεῖλεν (dieilen)	1244: to divide, to distribute	from dia and haireó
his wealth	βίον (bion)	979: life, living	a prim. word
between		1244: to divide, to distribute	from dia and haireó
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

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεωτερος **adjective - nominative singular masculine - comparative or contracted**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

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

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.

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

δος **verb - second aorist active middle - second person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιβαλλον **verb - present active participle - accusative singular neuter**

epiballo **ep-ee-bal'-lo**: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

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).

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ουσίας noun - genitive singular feminine
ousia oo-see'-ah: substance, i.e. property (possessions) -- goods, substance.
και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
διειλεν verb - second aorist active indicative - third person singular
diaireo dee-ahee-reh'-o: to separate, i.e. distribute -- divide.;
αυτοις personal pronoun - dative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
βιον noun - accusative singular masculine
bios bee'-os: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

Luke 15:13 .

.	Greek	Strong's	Origin
"And not many	πολλὰς (pollas)	4183: much, many	a prim. word
days	ἡμέρας (ēmeras)	2250: day	a prim. word
later,	μετ' (met)	3326: with, among, after	a prim. preposition
the younger	νεώτερος (neōteros)	3501b: young, new	a prim. word
son	υἱὸς (uios)	5207: a son	a prim. word

gathered	συναγαγῶν (sunagagōn)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
everything	πάντα (panta)	3956: all, every	a prim. word
together		4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
and went on a journey	ἄπεδήμησεν (apedēmēsen)	589: to be or go abroad	from apodēmos
into a distant	μακρὰν (makran)	3117: long, far distant	from a prim. root
country,	χωρὰν (chōran)	5561: a space, place, land	a prim. word
and there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
he squandered	διεσκόρπισεν (dieskorpisen)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizó
his estate	οὐσίαν (ousian)	3776: substance, property	from ousa (fem. part. of eimi)
with loose	ἄσώτως (asōtōs)	811: wastefully	adverb from the same comp. as asótia
living.	ζῶν (zōn)	2198: to live	from prim. roots zé- and zó-

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πολλας adjective - accusative plural feminine

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ημερας noun - accusative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

συναγωγων verb - second aorist active participle - nominative singular masculine

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

απαντα adjective - accusative plural neuter

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεωτερος adjective - nominative singular masculine - comparative or contracted

neos neh'-os: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

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.

απεδημυσεν verb - aorist active indicative - third person singular

apodemeo ap-od-ay-meh'-o: to go abroad, i.e. visit a foreign land -- go (travel) into a far country, journey.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χωραν noun - accusative singular feminine

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

μακραν adjective - accusative singular feminine

makros mak-ros': long (in place (distant) or time (neuter plural) -- far, long.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ΕΚΕΙ **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

διασκορπισεν **verb - aorist active indicative - third person singular**

diaskorpizo dee-as-kor-pid'-zo: to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander -- disperse, scatter (abroad), strew, waste.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουσιαν **noun - accusative singular feminine**

ousia oo-see'-ah: substance, i.e. property (possessions) -- goods, substance.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζων **verb - present active participle - nominative singular masculine**

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

ασωτως **adverb**

asotos as-o'-toce: dissolutely -- riotous.

Luke 15:14 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when he had spent	δαπανήσαντος (dapanēsantos)	1159: to spend, spend freely	from dapané
everything,	πάντα (panta)	3956: all, every	a prim. word
a severe	ἰσχυρά (ischura)	2478: strong, mighty	from ischuó
famine	λιμός (limos)	3042: hunger, famine	a prim. word
occurred	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-

in that country,	χώραν (chōran)	5561: a space, place, land	a prim. word
and he began		757: to rule, to begin	a prim. verb
to be impoverished.	ὕστερεῖσθαι (ustereisthai)	5302: to come late, be behind, come short	from husteros

KJV Lexicon

δαπανησαντος **verb - aorist active participle - genitive singular masculine**

dapanao **dap-an-ah'-o**: to expend, i.e. (in a good sense) to incur cost, or (in a bad one) to waste -- be at charges, consume, spend.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.)

λιμος **noun - nominative singular masculine**

limos **lee-mos'**: a scarcity of food -- dearth, famine, hunger.

ισχυρος **adjective - nominative singular masculine**

ischuros **is-khoo-ros'**: forcible -- boisterous, mighty(-ier), powerful, strong(-er, man), valiant.

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.

χωραν noun - accusative singular feminine chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.
εκεινην demonstrative pronoun - accusative singular feminine ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.
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
ηρξατο verb - aorist middle deponent indicative - third person singular archomai ar'-khom-ahce: to commence (in order of time) -- (rehearse from the) begin(-ning).
υστερεισθαι verb - present passive 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.

Luke 15:15 .

.	Greek	Strong's	Origin
"So	καὶ (kai)	2532: and, even, also	a prim. conjunction
he went	πορεύθεις (poreutheis)	4198: to go	from poros (a ford, passage)
and hired	ἐκολλήθη (ekollēthē)	2853: to glue, unite	from kolla (glue)
himself out to one	ἐνὶ (eni)	1520: one	a primary number
of the citizens	πολιτῶν (politōn)	4177: a citizen	from polis
of that country,	χώρας (chōras)	5561: a space, place, land	a prim. word

and he sent	ἔπεμψεν (epempsen)	3992: to send	a prim. word
him into his fields	ἀγρούς (agrous)	68: a field, the country	a prim. word
to feed	βοσκεῖν (boskein)	1006: to feed	from the root bot-
swine.	χοίρους (choirous)	5519: a swine	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πορευθεῖς **verb - aorist passive deponent participle - nominative singular masculine**
poreuomai por-yoo'-om-ahce: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εκολληθη **verb - aorist passive indicative - third person singular**
kollao kol-lah'-o: to glue, i.e. (passively or reflexively) to stick (figuratively) -- cleave, join (self), keep company.

εἰς **adjective - dative singular masculine**
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

τῶν **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιτῶν **noun - genitive plural masculine**
polites pol-ee'-tace: a townsman -- citizen.

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.

χωρᾶς **noun - genitive singular feminine**

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

ἐκεῖνης 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.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπέμψεν verb - aorist active indicative - third person singular

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

αὐτὸν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοὺς definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀγροὺς noun - accusative plural masculine

agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

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

βοσκεῖν verb - present active infinitive

bosko bos'-ko: to pasture; by extension to, fodder; reflexively, to graze -- feed, keep.

χοίρους noun - accusative plural masculine

choiros khoy'-ros: a hog -- swine.

Luke 15:16 .

.	Greek	Strong's	Origin
"And he would have gladly	ἐπεθύμει (epethumei)	1937: desire, lust after	from epi and thumos

filled		1072: to fill	from gemó
his stomach		2836: belly	from koilos (hollow)
with the pods	κερατίων (keratiōn)	2769: a carob pod	dim. of keras
that the swine	χοῖροι (choiroi)	5519: a swine	a prim. word
were eating,	ἔσθιον (ēsthion)	2068: to eat	akin to edó (to eat)
and no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
was giving	ἐδίδου (edidou)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
[anything] to him.			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπεθυμῶ **verb - imperfect active indicative - third person singular**

epithumeo ep-ee-thoo-meh'-o: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

γεμίσαι **verb - aorist active middle or passive deponent**

gemizo ghem-id'-zo: to fill entirely -- fill (be) full.

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.

κοιλίαν **noun - accusative singular feminine**

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κερατιων noun - genitive plural neuter

keration ker-at'-ee-on: something horned, i.e. (specially) the pod of the carob-tree -- husk.

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.

ησθιον verb - imperfect active indicative - third person

esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χοιροι noun - nominative plural masculine

choiros khoy'-ros: a hog -- swine.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εδιδου verb - imperfect active indicative - third person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

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

Luke 15:17 .

.	Greek	Strong's	Origin
"But when he came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to his senses,	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
he said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
'How many	πόσοι (posoi)	4214: how much? how great?	interrog. adjective from a prim. root
of my father's	πατρός (patros)	3962: a father	a prim. word
hired men	μίσθιοι (misthioi)	3407: a hired servant	from misthos
have more than enough	περισεύονται (perisseuontai)	4052: to be over and above, to abound	from perissos
bread,	ἄρτων (artōn)	740: bread, a loaf	of uncertain origin
but I am dying	ἀπόλλυμαι (apollumai)	622: to destroy, destroy utterly	from apo and same as olethros
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
with hunger!	λιμῶ (limō)	3042: hunger, famine	a prim. word

KJV Lexicon

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or

(figuratively) purpose (result, etc.); also in adverbial phrases

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.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ελθων verb - second aorist active participle - nominative singular masculine

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

ποσοι correlative or interrogative pronoun - nominative plural masculine

posos **pos'-os**: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

μισθιοι adjective - nominative plural masculine

misthios **mis'-thee-os**: a wage-earner -- hired servant.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

περισσεουσιν verb - present active indicative - third person

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

αρτων noun - genitive plural masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

εγω personal pronoun - first person nominative singular

ego **eg-o'**: I, me.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λιμω noun - dative singular masculine

limos **lee-mos'**: a scarcity of food -- dearth, famine, hunger.

απολλυμαι **verb - present middle indicative - first person singular**
apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 15:18 .

.	Greek	Strong's	Origin
I will get	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and go	πορεύσομαι (poreusomai)	4198: to go	from poros (a ford, passage)
to my father,	πατέρα (patera)	3962: a father	a prim. word
and will say		3004: to say	a prim. verb
to him, "Father,	πάτερ (pater)	3962: a father	a prim. word
I have sinned	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
heaven,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
and in your sight;	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)

KJV Lexicon

αναστας **verb - second aorist active participle - nominative singular masculine**
anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise,

lift up, raise up (again), rise (again), stand up(-right).

πορεύσομαι verb - future middle deponent indicative - first person singular

poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

πατέρα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερω verb - future active indicative - first person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πατερ noun - vocative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημαρτον verb - second aorist active indicative - first person singular

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενωπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 15:19 .

.	Greek	Strong's	Origin
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
to be called	κληθῆναι (klēthēnai)	2564: to call	a prim. word
your son;	υἱός (uios)	5207: a son	a prim. word
make	ποιήσον (poiēson)	4160: to make, do	a prim. word
me as one	ἐνα (ena)	1520: one	a primary number
of your hired men."	μισθίων (mistiōn)	3407: a hired servant	from misthos

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΥΚΕΤΙ adverb

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

ΕΙΜΙ verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ΑΞΙΟΣ adjective - nominative singular masculine

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

ΚΛΗΘΗΝΑΙ verb - aorist passive middle or passive deponent

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

ΥΙΟΣ noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ΣΟΥ personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ΠΟΙΗΣΩΝ verb - aorist active middle - second person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ΜΕ personal pronoun - first person accusative singular

me meh: me -- I, me, my.

ΩΣ adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ΕΝΑ adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΤΩΝ definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΜΙΣΘΙΩΝ adjective - genitive plural masculine

misthios mis'-thee-os: a wage-earner -- hired servant.

ΣΟΥ personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 15:20 .

.	Greek	Strong's	Origin
"So	καὶ (kai)	2532: and, even, also	a prim. conjunction
he got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to his father.	πατέρα (patera)	3962: a father	a prim. word
But while he was still	ἔτι (eti)	2089: still, yet	a prim. adverb
a long way	μακρὰν (makran)	3112: a long way, far	fem. acc. sing. of makros
off,	ἀπέχοντος (apechontos)	568: to hold back, keep off, to be away, be distant	from apo and echó
his father	πατὴρ (patēr)	3962: a father	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
him and felt compassion	ἐσπλαγχνίσθη (esplanchnisthē)	4697: to be moved in the inward parts, i.e. to feel compassion	from splagchnon
[for him], and ran	δραμὼν (dramōn)	5143: to run	a prim. verb
and embraced	ἐπέπεσεν (epepesen)	1968: to fall upon	from epi and piptó
him and kissed	κατεφίλησεν (katephilēsen)	2705: to kiss fervently	from kata and phileó
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

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα **noun - accusative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μακραν **adverb**

makran **mak-ran'**: at a distance -- (a-)far (off), good (great) way off.

απεχοντος **verb - present active participle - genitive singular masculine**

apecho **ap-ekh'-o**: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

εἶδεν **verb - second aorist active indicative - third person singular**
eido i'-do: to see; by implication, (in the perfect tense only) to know

αὐτον **personal pronoun - accusative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**
pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αὐτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσπλαγχνισθη **verb - aorist passive deponent indicative - third person singular**
splagchnizomai splangkh-nid'-zom-ahee: to have the bowels yearn, i.e. (figuratively) feel sympathy, to pity -- have (be moved with) compassion.

καί **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δραμωv **verb - second aorist active participle - nominative singular masculine**
trecho trekh'-o: to run or walk hastily -- have course, run.

επιπτεσεν **verb - second aorist active indicative - third person singular**
epipipto ep-ee-pip'-to: to embrace (with affection) or seize (with more or less violence; literally or figuratively) -- fall into (on, upon) lie on, press upon.

επι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τραχηλον **noun - accusative singular masculine**
trachelos trakh'-ay-los: the throat (neck), i.e. (figuratively) life -- neck.

αυτου **personal pronoun - genitive 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

κατεφιλησεν **verb - aorist active indicative - third person singular**

kataphileo kat-af-ee-leh'-o: to kiss earnestly -- kiss.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 15:21 .

.	Greek	Strong's	Origin
"And the son	υἱός (uios)	5207: a son	a prim. word
said		3004: to say	a prim. verb
to him, 'Father,	πάτερ (pater)	3962: a father	a prim. word
I have sinned	ἥμαρτον (ēmarton)	264: to miss the mark, do wrong, sin	from an early root hamart-
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
heaven	οὐρανόν (ouranon)	3772: heaven	a prim. word
and in your sight;	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
I am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
no longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti

worthy	ἄξιος (axios)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
to be called	κληθῆναι (klēthēnai)	2564: to call	a prim. word
your son.'	υἱός (uios)	5207: a son	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

πατερ **noun - vocative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημαρτον **verb - second aorist active indicative - first person singular**

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

ειμι **verb - present indicative - first person singular**

eimi **i-mee'**: a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

αξιος **adjective - nominative singular masculine**

axios **ax'-ee-os**: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

κληθηναι **verb - aorist passive middle or passive deponent**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 15:22 .

■			
.	Greek	Strong's	Origin

"But the father	πατήρ (patēr)	3962: a father	a prim. word
said		3004: to say	a prim. verb
to his slaves,	δούλους (doulous)	1401: a slave	of uncertain derivation
'Quickly	ταχύ (tachy)	5035: quickly	neut. of tachus
bring	ἐξενέγκατε (exenenkate)	1627: to carry out, bring forth	from ek and pheró
out the best	πρώτην (prōtēn)	4413: first, chief	contr. superl. of pro
robe	στολήν (stolēn)	4749: equipment, apparel	from stelló
and put	ἐνδύσατε (endusate)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
it on him, and put	δότε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a ring	δακτύλιον (daktulion)	1146: a ring	from daktulos
on his hand	χεῖρα (cheira)	5495: the hand	a prim. word
and sandals	ὑποδήματα (upodēmata)	5266: a sole bound under (the foot), a sandal	from hupodeó
on his feet;	πόδας (podas)	4228: a foot	a prim. word

KJV Lexicon

ΕΙΠΤΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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.

δουλους noun - accusative plural masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξενεγκατε verb - aorist active middle - second person

ekphero ek-fer'-o: to bear out -- bear, bring forth, carry forth (out).

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στολην noun - accusative singular feminine

stole stol-ay': equipment, i.e. (specially), a stole or long-fitting gown (as a mark of dignity) -- long clothing (garment), (long) robe.

την definite article - accusative singular feminine

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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενδύσατε verb - aorist active middle - second person

enduo en-doo'-o: to invest with clothing -- array, clothe (with), endue, have (put) on.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοτε verb - second aorist active middle - second person

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δακτυλιον noun - accusative singular masculine

daktulios dak-too'-lee-os: a finger-ring -- ring.

εις 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.

χειρα noun - accusative singular feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποδηματα noun - accusative plural neuter

hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.

εις 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.

ποδας **noun - accusative plural masculine**
 pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

Luke 15:23 .

.	Greek	Strong's	Origin
and bring	φέρετε (pherete)	5342: to bear, carry, bring forth	a prim. word
the fattened	σιτευτόν (siteuton)	4618b: well-fed, i.e. fattened	from a derivation of sitos
calf,	μόσχον (moschon)	3448: a young shoot, a calf	a prim. word
kill	θύσατε (thusate)	2380: to offer, sacrifice	a prim. verb
it, and let us eat		2068: to eat	akin to edó (to eat)
and celebrate;	εὐφρανθῶμεν (euphranthōmen)	2165: to cheer, make merry	from eu and phrén

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενεγκαντες **verb - aorist 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.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μοσχον **adjective - accusative singular masculine**

moschos mos'-khos: a young bullock -- calf.

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.
σιτευτοῦ adjective - accusative singular masculine siteutos sit-yoo-ros': grain-fed, i.e. fattened -- fattened.
θυσάτε verb - aorist active middle - second person thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)
καί conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
φαγοντες verb - second aorist active participle - nominative plural masculine phago fag'-o: to eat -- eat, meat.
ευφρανθωμεν verb - aorist passive subjunctive - first person euphraino yoo-frah'-ee-no: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

Luke 15:24 .

.	Greek	Strong's	Origin
for this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
son	υἱός (uios)	5207: a son	a prim. word
of mine		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
was dead	νεκρός (nekros)	3498: dead	a prim. word, the same as nekus (a dead body)
and has come to life again;	ἀνέζησεν (anezēsen)	326: to live again	from ana and zaó
he was lost	ἀπολωλώς (apolōlōs)	622: to destroy, destroy utterly	from apo and same as olethros
and has been found.'	εὗρέθη (eurethē)	2147: to find	a prim. verb

And they began

757: to rule, to begin

a prim. verb

to celebrate.

εὐφραίνεσθαι 2165: to cheer, make merry from eu and phrén
(euphrainesthai)

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.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

νεκρος adjective - nominative singular masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεζησεν verb - aorist active indicative - third person singular

anazao an-ad-zah'-o: to recover life -- (be a-)live again, revive.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολλωλως verb - second perfect active participle - nominative singular masculine
apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ην verb - imperfect indicative - third person singular
en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρεθη verb - aorist passive indicative - third person singular
heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρξαντο verb - aorist middle deponent indicative - third person
archomai ar'-khom-ahce: to commence (in order of time) -- (rehearse from the) begin(-ning).

ευφραίνεσθαι verb - present passive middle or passive deponent
euphraino yoo-frah'-ee-no: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

Luke 15:25 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
his older	πρεσβύτερος (presbuteros)	4245: elder	a cptv. of presbus (an old man)
son	υἱός (uios)	5207: a son	a prim. word
was in the field,	ἀγρῷ (agrō)	68: a field, the country	a prim. word
and when	ὥς	5613: as, like as, even as,	adverb from hos,

	(ōs)	when, since, as long as	
he came	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
and approached	ἤγγισεν (ēngisen)	1448: to make near, refl. to come near	from eggus
the house,	οἰκία (oikia)	3614: a house, dwelling	from oikos
he heard	ἤκουσεν (ēkousen)	191: to hear, listen	from a prim. word mean. hearing
music	συμφωνίας (sumphōnias)	4858: symphony, i.e. music	from sumphónos
and dancing.	χορῶν (chorōn)	5525: a dance, chorus	a prim. word

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αυτου **personal pronoun - genitive 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.

πρεσβυτερος adjective - nominative singular 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.

εν preposition

en en: in, at, (up-)on, by, etc.

αγρω noun - dative singular masculine

agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ερχομενος verb - present middle or passive deponent participle - nominative singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ηγγισεν verb - aorist active indicative - third person singular

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

ηκουσεν verb - aorist active indicative - third person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

συμφωνιας noun - genitive singular feminine

sumphonia soom-fo-nee'-ah: unison of sound (symphony), i.e. a concert of instruments (harmonious note) -- music.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χορων noun - genitive plural masculine

choros **khor-os'**: a ring, i.e. round dance (choir -- dancing.

Luke 15:26 .

.	Greek	Strong's	Origin
"And he summoned	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
one	ἓνα (ena)	1520: one	a primary number
of the servants	παίδων (paidōn)	3816: a child, boy, youth	a prim. word
and [began] inquiring	ἐπυνθάνετο (epunthaneto)	4441: to inquire, by impl. to learn	from a prim. root puth-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
could be.			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσάμενος **verb - aorist middle deponent participle - nominative singular masculine**
proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδων **noun - genitive plural masculine**

pais **paheece**: child, maid(-en), (man) servant, son, young man.

επυνθανετο **verb - imperfect middle or passive deponent indicative - third person singular**

punthanomai **poon-than'-om-ahee**: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

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.

ειη **verb - present optative - third person singular**

eien **i'-ane**: might (could, would, or should) be -- mean, + perish, should be, was, were.

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.

Luke 15:27 .

.	Greek	Strong's	Origin
"And he said		3004: to say	a prim. verb
to him, 'Your brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
has come,	ἦκει (ēkei)	2240: to have come, be present	a prim. verb
and your father	πατήρ (patēr)	3962: a father	a prim. word
has killed	ἔθυσεν (ethusen)	2380: to offer, sacrifice	a prim. verb
the fattened	σιτευτόν (siteuton)	4618b: well-fed, i.e. fattened	from a derivation of sitos
calf	μόσχον (moschon)	3448: a young shoot, a calf	a prim. word

because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he has received him back	ἀπέλαβεν (apelaben)	618: to receive from, receive as one's due	from apo and lambanó
safe and sound.'	ὑγιαίνοντα (ugiainonta)	5198: to be sound, healthy	from hugiés

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος noun - nominative singular masculine

adelphos **ad-el-fos'**: a brother near or remote -- brother.

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ηκει verb - present 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

εθυσεν verb - aorist active indicative - third person singular

thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ noun - nominative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μωσχον adjective - accusative singular masculine

moschos mos'-khos: a young bullock -- calf.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σιτευτον adjective - accusative singular masculine

siteutos sit-yoo-ros': grain-fed, i.e. fattened -- fatted.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

υγιαινοντα verb - present active participle - accusative singular masculine

hugiaino hoog-ee-ah'-ee-no: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

απελαβεν verb - second aorist active indicative - third person singular

apolambano ap-ol-am-ban'-o: to receive (specially, in full, or as a host); also to take aside -- receive, take.

Luke 15:28 .

.	Greek	Strong's	Origin
"But he became angry	ὠργίσθη (ōrgisthē)	3710: to make angry	from orgé
and was not willing	ἤθελεν (ēthelen)	2309: to will, wish	a prim. verb
to go	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
in; and his father	πατὴρ (patēr)	3962: a father	a prim. word
came	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and [began] pleading	παρεκάλει (parekalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
with him.			

KJV Lexicon

ὠργισθη **verb - aorist passive indicative - third person singular**

orgizo or-gid'-zo: to provoke or enrage, i.e. (passively) become exasperated -- be angry (wroth).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηθελεν **verb - imperfect active indicative - third person singular**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πατηρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξελθων **verb - second aorist active participle - nominative singular masculine**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

παρεκαλει **verb - imperfect active indicative - third person singular**

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 15:29 .

.	Greek	Strong's	Origin
"But he answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to his father,	πατρὶ (patri)	3962: a father	a prim. word

'Look!	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
For so many	τοσαῦτα (tosauta)	5118: so great, so much, pl. so many	from tosos (so much) and houtos,
years	ἔτη (etē)	2094: a year	a prim. word
I have been serving	δουλεύω (douleuō)	1398: to be a slave, to serve	from doulos
you and I have never	οὐδέποτε (oudepote)	3763: never	from oude and pote
neglected	παρήλθον (parēlthon)	3928: to pass by, to come to	from para and erchomai
a command	ἐντολήν (entolēn)	1785: an injunction, order, command	from entellomai
of yours;		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
and [yet] you have never	οὐδέποτε (oudepote)	3763: never	from oude and pote
given	ἔδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
me a young goat,	ἔριφον (eriphon)	2056: a young goat	a prim. word
so		5118: so great, so much, pl. so many	from tosos (so much) and houtos,
that I might celebrate	εὐφρανθῶ (euphranthō)	2165: to cheer, make merry	from eu and phrén
with my friends;	φίλων (philōn)	5384: beloved, dear, friendly	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee:** to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo':** used as imperative lo!; -- behold, lo, see.

τοσαυτα **demonstrative pronoun - accusative plural neuter**

tosoutos **tos-oo'-tos:** so vast as this, i.e. such (in quantity, amount, number of space) -- as large, so great (long, many, much), these many.

ετη **noun - accusative plural neuter**

etos **et'-os:** a year -- year.

δουλευω **verb - present active indicative - first person singular**

douleuo **dool-yoo'-o:** to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

σοι **personal pronoun - second person dative singular**

soi **soy:** to thee -- thee, thine own, thou, thy.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουδεποτε **adverb**

oudepote **oo-dep'-ot-eh:** not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

εντολην **noun - accusative singular feminine**

entole **en-tol-ay':** injunction, i.e. an authoritative prescription -- commandment, precept.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

παρηλθον **verb - second aorist active indicative - first person singular**
parerchomai **par-er'-khom-ah-ee**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμοι **personal pronoun - first person dative singular**
emoi **em-oy'**: to me -- I, me, mine, my.

ουδεποτε **adverb**
oudepote **oo-dep'-ot-eh**: not even at any time, i.e. never at all -- neither at any time, never, nothing at any time.

εδωκας **verb - aorist active indicative - second person singular**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

εριφον **noun - accusative singular masculine**
eriphos **er'-if-os**: a kid or (genitive case) goat -- goat, kid.

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);

των **definite article - genitive plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλων **adjective - genitive plural masculine**
philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

ευφρανθω **verb - aorist passive subjunctive - first person singular**
euphraino **yoo-frah'-ee-no**: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

Luke 15:30 .

.	Greek	Strong's	Origin
but when	ὅτε (ote)	3753: when	from hos, and te
this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
son	υἱός (uios)	5207: a son	a prim. word
of yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
came,	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
who has devoured	καταφαγών (kataphagōn)	2719: to eat up	from kata and esthió
your wealth	βίον (bion)	979: life, living	a prim. word
with prostitutes,	πορνῶν (pornōn)	4204: a prostitute	probably from pernémi (to export for sale)
you killed	ἔθυσας (ethusas)	2380: to offer, sacrifice	a prim. verb
the fattened	σιτευτὸν (siteuton)	4618b: well-fed, i.e. fattened	from a derivation of sitos
calf	μόσχον (moschon)	3448: a young shoot, a calf	a prim. word
for him.'			

οτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταφαγων verb - second aorist active participle - nominative singular masculine

katethio kat-es-thee'-o: to eat down, i.e. devour -- devour.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιον noun - accusative singular masculine

bios bee'-os: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

πορνων noun - genitive plural feminine

porne por'-nay: a strumpet; figuratively, an idolater -- harlot, whore.

ηλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ah-ee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εθυσας verb - aorist active indicative - second person singular

thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

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

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.

μωσχον adjective - accusative singular masculine

moschos mos'-khos: a young bullock -- calf.

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.

σιτευτον adjective - accusative singular masculine

sitautos sit-yoo-ros': grain-fed, i.e. fattened -- fatted.

Luke 15:31 .

.	Greek	Strong's	Origin
"And he said		3004: to say	a prim. verb
to him, 'Son,	τέκνον (teknon)	5043: a child (of either sex)	from tikto
you have always	πάντοτε (pantote)	3842: at all times	from pas and tote
been		1510: I exist, I am	a prol. form of a prim. and defective verb
with me, and all	πάντα (panta)	3956: all, every	a prim. word
that is mine	ἐμὰ (ema)	1699: my	from the oblique cases of egó, first pers. poss. pronoun
is yours.	σά (sa)	4674: your	poss. pronoun from su

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

τεκνον **noun - vocative singular neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

παντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- alway(-s), ever(-more).

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

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

παντα **adjective - nominative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐμὰ **possessive pronoun - first person nominative plural neuter**
emos **em-os'**: my -- of me, mine (own), my.

σα **possessive pronoun - second person nominative plural neuter**
sos **sos**: thine -- thine (own), thy (friend).

ἐστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Luke 15:32 .

.	Greek	Strong's	Origin
But we had	ἔδει (edei)	1163: it is necessary	a form of deó
to celebrate	εὐφρανθῆναι (euphranthēnai)	2165: to cheer, make merry	from eu and phrén
and rejoice,	χαρῆναι (charēnai)	5463: to rejoice, be glad	a prim. verb
for this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of yours		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun
was dead	νεκρός (nekros)	3498: dead	a prim. word, the same as nekus (a dead body)
and [has begun] to live,	ἔζησεν (ezēsen)	2198: to live	from prim. roots zé- and zó-
and [was] lost	ἀπολωλώς (apolōlōs)	622: to destroy, destroy utterly	from apo and same as olethros
and has been found."	εὐρέθη (eurethē)	2147: to find	a prim. verb

KJV Lexicon

ευφρανθηναι **verb - aorist passive middle or passive deponent**

euphraino **yoo-frah'-ee-no**: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

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

χαρηναι **verb - second aorist passive deponent middle or passive deponent**

chairō **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος **noun - nominative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

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.

νεκρος **adjective - nominative singular masculine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανεζησεν verb - aorist active indicative - third person singular
anazao an-ad-zah'-o: to recover life -- (be a-)live again, revive.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολωλως verb - second perfect active participle - nominative singular masculine
apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρεθη verb - aorist passive indicative - third person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

Luke 16:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to the disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
"There was a rich	πλούσιος (plousios)	4145: wealthy	from ploutos
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)

who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
a manager,	οἰκονόμον (oikonomon)	3623: the manager of a household	from oikos and nemó (to manage)
and this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
[manager] was reported	διεβλήθη (dieblēthē)	1225: to bring charges (usually with hostile intent)	from dia and balló
to him as squandering	διασκορπίζων (diaskorpizōn)	1287: generally to separate, spec. to winnow, fig. to squander	from dia and skorpizó
his possessions.		5225: to begin, to be ready or at hand, to be	from hupo and archó

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

τους **definite article - accusative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**
mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τις **indefinite pronoun - nominative singular masculine**
tis **tis**: some or any person or object

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.

πλουσιος **adjective - nominative singular masculine**
plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

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.

ειχεν **verb - imperfect active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

οικονομον **noun - accusative singular masculine**
oikonomos **oy-kon-om'-os**: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

διεβληθη **verb - aorist passive indicative - third person singular**
diaballo **dee-ab-al'-lo**: (figuratively) to traduce -- accuse.

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

ως **adverb**
hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

διασκορπίζων verb - present active participle - nominative singular masculine
diaskorpizo **dee-as-kor-pid'-zo**: to dissipate, i.e. (genitive case) to rout or separate; specially, to winnow; figuratively, to squander -- disperse, scatter (abroad), strew, waste.

τα definite article - 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.

υπαρχοντα verb - present active participle - accusative 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.

αυτου personal pronoun - genitive singular masculine
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 16:2 .

.	Greek	Strong's	Origin
"And he called	φωνήσας (phōnēsas)	5455: to call out	from phóné
him and said		3004: to say	a prim. verb
to him, 'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
is this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I hear	ἀκούω (akouō)	191: to hear, listen	from a prim. word mean. hearing
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
you? Give	ἀπόδος (apodos)	591: to give up, give back, return, restore	from apo and didómi
an accounting	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
of your management,	οἰκονομίας (oikonomias)	3622: stewardship, administration	from oiknomeó

for you can	δύνη (dunē)	1410: to be able, to have power	a prim. verb
no	οὐ (ou)	3756: not, no	a prim. word
longer	ἔτι (eti)	2089: still, yet	a prim. adverb
be manager.'	οἰκονομεῖν (oikonomein)	3621: to be a steward, to manage	from oikonomos

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

φωνήσας verb - aorist active participle - nominative singular masculine

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

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

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τί interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

τοῦτο demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ακουω verb - present active indicative - first person singular

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

αποδος verb - second aorist active middle - second person singular

apodidomi ap-od-ee'd'-o-mee: to give away, i.e. up, over, back, etc. (in various applications)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικονομιας noun - genitive singular feminine

oikonomia oy-kon-om-ee'-ah: administration (of a household or estate); specially, a (religious) economy -- dispensation, stewardship.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

δυνηση verb - future middle deponent indicative - second person singular

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

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.

ΟΙΚΟΝΟΜΕΙΝ **verb - present active infinitive**

oikonomeo oy-kon-om-eh'-o: to manage (a house, i.e. an estate) -- be steward.

Luke 16:3 .

.	Greek	Strong's	Origin
"The manager	οἰκονόμος (oikonomos)	3623: the manager of a household	from oikos and nemó (to manage)
said		3004: to say	a prim. verb
to himself,	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I do,	ποιήσω (poiēsō)	4160: to make, do	a prim. word
since	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
my master	κύριος (kurios)	2962: lord, master	from kuros (authority)
is taking	ἀφαιρεῖται (aphaireitai)	851: to take from, take away	from apo and haireó
the management	οἰκονομίαν (oikonomian)	3622: stewardship, administration	from oikonomeó
away		851: to take from, take away	from apo and haireó
from me? I am not strong enough	ἰσχύω (ischuō)	2480: to be strong, have power	from ischus
to dig;	σκάπτειν (skaptein)	4626: to dig	from a prim. root skaph

I am ashamed	αἰσχύνομαι (aischunomai)	153: to dishonor, make ashamed	from aischos (shame, disgrace)
to beg.	ἐπαίτειν (epaitein)	1871: to beg	from epi and aiteó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en en: in, at, (up-)on, by, etc.

ΕΑΥΤΩ **reflexive pronoun - third person dative singular masculine**

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικονομος **noun - nominative singular masculine**

oikonomos oy-kon-om'-os: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιησω **verb - aorist active subjunctive - first person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μου **personal pronoun - first person genitive singular**
mou moo: of me -- I, me, mine (own), my.

αφαιρειται **verb - present middle indicative - third person singular**
aphaereo af-ahee-reh'-o: to remove -- cut (smite) off, take away.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικονομιαν **noun - accusative singular feminine**
oikonomia oy-kon-om-ee'-ah: administration (of a household or estate); specially, a (religious) economy -- dispensation, stewardship.

απ **preposition**
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εμου **personal pronoun - first person genitive singular**
emou em-oo': of me -- me, mine, my.

σκαπτειν **verb - present active infinitive**
skapto skap'-to: to dig -- dig.

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.

ισχυω **verb - present active indicative - first 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.

επαιτειν **verb - present active infinitive**
epaiteo ep-ahee-teh'-o: to ask for -- beg.

αισχυνομαι **verb - present middle or passive indicative - first person singular**
aischunomai ahee-skhoo'-nom-ahee: to feel shame (for oneself) -- be ashamed.

Luke 16:4 .

.	Greek	Strong's	Origin
I know	ἐγνων (egnōn)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
I shall do,	ποιήσω (poiēsō)	4160: to make, do	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when	ὅταν (otan)	3752: whenever	from hote and an
I am removed	μετασταθῶ (metastathō)	3179: to change, pervert	from meta and histémi
from the management	οἰκονομίας (oikonomias)	3622: stewardship, administration	from oiknomeó
people will welcome	δέξονται (dexōntai)	1209: to receive	a prim. verb
me into their homes.'	οἴκους (oikous)	3624: a house, a dwelling	a prim. word

KJV Lexicon

ἐγνων **verb - second aorist active indicative - first person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

ποιήσω **verb - future active indicative - first person singular**

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.

ὅταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

μετασταθω verb - aorist passive subjunctive - first person singular

methistemi meth-is'-tay-mee: to transfer, i.e. carry away, depose or (figuratively) exchange, seduce -- put out, remove, translate, turn away.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικονομίας noun - genitive singular feminine

oikonomia oy-kon-om-ee'-ah: administration (of a household or estate); specially, a (religious) economy -- dispensation, stewardship.

δέχονται verb - aorist middle deponent subjunctive - third person

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

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

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.

οἶκος noun - accusative plural 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.

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

Luke 16:5 .

.	Greek	Strong's	Origin
"And he summoned	προσκαλεσάμενος (proskalesamenos)	4341: to call to	from pros and kaleó
each	ἕκαστον (ekaston)	1538: each, every	a prim. word
one	ἓνα (ena)	1520: one	a primary number
of his master's	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
debtors,	χρεοφειλετῶν (chreopheiletōn)	5533: a debtor	probably a comp. of chreos (debt) and opheiletés
and he [began] saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to the first,	πρώτῳ (prōtō)	4413: first, chief	contr. superl. of pro
'How much	πόσον (poson)	4214: how much? how great?	interrog. adjective from a prim. root
do you owe	ὀφείλεις (opheileis)	3784: to owe	a prim. word
my master?'	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσκαλεσάμενος verb - aorist middle deponent participle - nominative singular masculine
proskaleomai pros-kal-eh'-om-ahee: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

ενα adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΕΚΑΣΤΟΝ adjective - accusative singular masculine

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

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.

ΧΡΕΩΦΕΙΛΕΤΩΝ noun - genitive plural masculine

chreopheiletes khreh-o-fi-let'-ace: a loan-ower, i.e. indebted person -- debtor.

ΤΟΥ definite article - genitive singular masculine

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.

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.

ΕΛΕΓΕΝ verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ΠΡΩΤΩ adjective - dative singular masculine

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

ΠΟΣΟΝ correlative or interrogative pronoun - accusative singular neuter

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

ΟΦΕΙΛΕΙΣ verb - present active indicative - second person singular

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

ΤΩ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΥΡΙΩ noun - dative singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

Luke 16:6 .

.	Greek	Strong's	Origin
"And he said,		3004: to say	a prim. verb
'A hundred	ἐκατὸν (ekaton)	1540: a hundred	a prim. word
measures	βάτους (batous)	943: a bath, an Isr. liquid measure	of Hebrew origin bath
of oil.'	ἐλαίου (elaiou)	1637: olive oil	from elaia
And he said		3004: to say	a prim. verb
to him, 'Take	δέξαι (dexai)	1209: to receive	a prim. verb
your bill,	γράμματα (grammata)	1121: that which is drawn or written, i.e. a letter	from graphó
and sit down	καθίσας (kathisas)	2523: to make to sit down, to sit down	another form of kathezomai
quickly	ταχέως (tacheōs)	5030: quickly, hastily	adverb from tachus
and write	γράψον (grapson)	1125: to write	a prim. verb
fifty.'	πεντήκοντα (pentēkonta)	4004: fifty	a cardinal number from pente and a modified form of deka

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εκατον **numeral (adjective)**

hekaton **hek-at-on'**: a hundred -- hundred.

βατους **noun - accusative plural masculine**

batos **bat'-os**: a bath, or measure for liquids -- measure.

ελαιου **noun - genitive singular neuter**

elaion **el'-ah-yon**: olive oil -- oil.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δεξαι **verb - aorist middle deponent imperative - second person singular**

dechomai **dekh'-om-ahee**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμμα **noun - accusative singular neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill,

learning, letter, scripture, writing, written.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισας verb - aorist active participle - nominative singular masculine

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

ταχεως adverb

tacheos takh-eh'-oce: briefly, i.e. (in time) speedily, or (in manner) rapidly -- hastily, quickly, shortly, soon, suddenly.

γραφον verb - aorist active middle - second person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

πεντηκοντα numeral (adjective)

pentekonta pen-tay'-kon-tah: fifty -- fifty.

Luke 16:7 .

.	Greek	Strong's	Origin
"Then	ἐπειτα (epeita)	1899: thereafter	from epi and eita
he said	λέγει (legei)	3004: to say	a prim. verb
to another,	ἐτέρῳ (eterō)	2087: other	of uncertain origin
'And how much	πόσον (poson)	4214: how much? how great?	interrog. adjective from a prim. root
do you owe?"	οφείλεις (opheileis)	3784: to owe	a prim. word
And he said,		3004: to say	a prim. verb
'A hundred	ἐκατὸν (ekaton)	1540: a hundred	a prim. word
measures	κόρους (korous)	2884: a cor (a Heb. measure equiv. to about 15 bushels)	of Hebrew origin kor

of wheat.'	σίτου (sitou)	4621: grain	a prim. word
He said		3004: to say	a prim. verb
to him, 'Take	δέξαι (dexai)	1209: to receive	a prim. verb
your bill,	γράμματα (grammata)	1121: that which is drawn or written, i.e. a letter	from graphó
and write	γράψον (grapson)	1125: to write	a prim. verb
eighty.'	ὀγδοήκοντα (ogdoēkonta)	3589: eighty	cardinal number from ogdoos and a modified form of deka

KJV Lexicon

ΕΠΕΙΤΑ **adverb**

epeita ep'-i-tah: thereafter -- after that(-ward), then.

ΕΤΕΡΩ **adjective - dative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΣΥ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

ΔΕ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΟΣΟΝ **correlative or interrogative pronoun - accusative singular neuter**

posos pos'-os: interrogative pronoun (of amount) how much (large, long or (plural) many) -- how great (long, many), what.

ΟΦΕΙΛΕΙΣ **verb - present active indicative - second person singular**

opheilo of-i'-lo: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εκατον numeral (adjective)

hekaton hek-at-on': a hundred -- hundred.

κορους noun - accusative plural masculine

koros kor'-os: a cor, i.e. a specific measure -- measure.

σιτου noun - genitive singular masculine

sitos see'-tos: grain, especially wheat -- corn, wheat.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δεξαι verb - aorist middle deponent imperative - second person singular

dechomai dekh'-om-ahēe: to receive (in various applications, literally or figuratively) -- accept, receive, take.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμμα noun - accusative singular neuter

gramma gram'-mah: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γραφον verb - aorist active middle - second person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ογδοηκοντα numeral (adjective)

ogdoekonta og-do-ay'-kon-tah: ten times eight -- fourscore.

Luke 16:8 .

.	Greek	Strong's	Origin
"And his master	κύριος (kurios)	2962: lord, master	from kuros (authority)
praised	ἐπῆνεσεν (epēnesen)	1867: to praise	from epi and aineó
the unrighteous	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
manager	οἰκονόμον (oikonomon)	3623: the manager of a household	from oikos and nemó (to manage)
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he had acted	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
shrewdly;	φρονίμως (phronimōs)	5430: sensibly	adverb from phronimos
for the sons	υἱοὶ (uioi)	5207: a son	a prim. word
of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
age	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
are more shrewd	φρονιμώτεροι (phronimōteroi)	5429: practically wise, sensible	from phroneó

in relation	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
to their own	ἑαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
kind	γενεάν (genean)	1074: race, family, generation	from ginomai
than	ὑπὲρ (uper)	5228: over, beyond, fig. on behalf of, for the sake of, concerning	a prim. preposition
the sons	υἱοὺς (uious)	5207: a son	a prim. word
of light.	φῶτος (phōtos)	5457: light	cont. of phaos (light, daylight); from the same as phainó

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

ἐπῆνεσεν verb - aorist active indicative - third person singular

epainao ep-ahee-neh'-o: to applaud -- commend, laud, praise.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

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.

οικονομον **noun - accusative singular masculine**

oikonomos **oy-kon-om'-os**: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδικιας **noun - genitive singular feminine**

adikia **ad-ee-kee'-ah**: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

φρονιμως **adverb**

phronimos **fron-im'-oce**: prudently -- wisely.

εποίησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοι **noun - nominative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνος **noun - genitive singular masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

τουτου **demonstrative pronoun - genitive singular masculine**

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

φρονιμωτεροι **adjective - nominative plural masculine - comparative or contracted**

phronimos **fron'-ee-mos**: thoughtful, i.e. sagacious or discreet; in a bad sense conceited

(also in the comparative) -- wise(-r).

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.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιους noun - accusative plural masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτος noun - genitive singular neuter

phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεαν noun - accusative singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

Luke 16:9 .

.	Greek	Strong's	Origin
"And I say	λέγω (legō)	3004: to say	a prim. verb
to you, make	ποιήσατε (poiēsate)	4160: to make, do	a prim. word
friends	φίλους (philous)	5384: beloved, dear, friendly	a prim. word
for yourselves	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
by means	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of the wealth	μαμωνᾶ (mamōna)	3126: riches	of Aramaic origin
of unrighteousness,	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that when	ὅταν (otan)	3752: whenever	from hote and an
it fails,	ἐκλίπη (eklipē)	1587: to leave out, leave off, by impl. to cease	from ek and leipó
they will receive	δέξωνται (dexōntai)	1209: to receive	a prim. verb
you into the eternal	αἰωνίου (aiōnious)	166: agelong, eternal	from aión
dwellings.	σκηνάς (skēnas)	4633: a tent	a prim. word

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

λεγω **verb - present active indicative - first person singular**

lego **leg'-o'**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ποιησατε **verb - aorist active middle - second person**

poieo **poy-eh'-o'**: to make or do (in a very wide application, more or less direct)

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.

φιλους **adjective - accusative plural masculine**

philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαμωνα **aramaic transliterated word**

mammonas **mam-mo-nas'**: mammonas, i.e. avarice (deified) -- mammon.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδικιας **noun - genitive singular feminine**

adikia **ad-ee-kee'-ah**: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

εκλιπητε verb - second aorist active subjunctive - second person

ekleipo ek-li'-po: to omit, i.e. (by implication) cease (die) -- fail.

δεξωνται verb - aorist middle deponent subjunctive - third person

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνιους adjective - accusative plural feminine

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

σκηνας noun - accusative plural feminine

skene skay-nay': a tent or cloth hut -- habitation, tabernacle.

Luke 16:10 .

.	Greek	Strong's	Origin
"He who is faithful	πιστός (pistos)	4103: faithful, reliable	from peithó
in a very	ἐλαχίστῳ (elachistō)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
little thing	ἐλαχίστῳ (elachistō)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
is faithful	πιστός (pistos)	4103: faithful, reliable	from peithó

also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in much;	πολλῶ (pollō)	4183: much, many	a prim. word
and he who is unrighteous	ἄδικος (adikos)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
in a very little thing		1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
is unrighteous	ἄδικος (adikos)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in much.	πολλῶ (pollō)	4183: much, many	a prim. word

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ελαχιστω **adjective - dative singular neuter**

elachistos **el-akh'-is-tos**: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

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.

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.

πιστος adjective - nominative singular masculine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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

ο definite article - nominative singular masculine

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.

ελαχιστω adjective - dative singular neuter

elachistos el-akh'-is-tos: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

αδικος adjective - nominative singular masculine

adikos ad'-ee-kos: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

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.

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.

αδικος adjective - nominative singular masculine

adikos ad'-ee-kos: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 16:11 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have not been	ἐγένεσθε (egenesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
faithful	πιστοὶ (pistoī)	4103: faithful, reliable	from peithó
in the [use of] unrighteous	ἀδίκῳ (adikō)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
wealth,	μαμωνᾶ (mamōna)	3126: riches	of Aramaic origin
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
will entrust	πιστεύσει (pisteusei)	4100: to believe, entrust	from pistis
the TRUE	ἀληθινὸν (alēthinon)	228: true.	from aléthés
[riches] to you?			

KJV Lexicon

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀδίκῳ adjective - dative singular neuter

adikos ad'-ee-kos: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

μαμωνά aramaic transliterated word

mammonas mam-mo-nas': mammonas, i.e. avarice (deified) -- mammon.

πίστοι adjective - nominative plural feminine

pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

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.

ἐγενεσθε verb - second aorist middle deponent 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.)

τὸ definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀληθινόν adjective - accusative singular neuter

alethinos al-ay-thee-nos': truthful -- true.

τίς interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ὕμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

πίστευσει verb - future active indicative - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

Luke 16:12 .

.	Greek	Strong's	Origin
"And if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you have not been	ἐγένεσθε (egenesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
faithful	πιστοὶ (pistoì)	4103: faithful, reliable	from peithó
in [the use of] that which is another's,	ἀλλοτριῶ (allotriō)	245: belonging to another	from allos
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
will give	ὑμῖν (umin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you that which is your own?			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλοτριω adjective - dative singular masculine
allotrios al-lot'-ree-os: another's, i.e. not one's own; by extension foreign, not akin, hostile -
- alien, (an-)other (man's, men's), strange(-r).

πιστοι adjective - nominative plural feminine
pistos pis-tos': objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-
ly), sure, true.

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.

εγενεσθε verb - second aorist middle deponent indicative - second person
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into
being), used with great latitude (literal, figurative, intensive, etc.)

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

υμετερον possessive pronoun - second person accusative plural neuter
humeteros hoo-met'-er-os: yours, i.e. pertaining to you -- your (own).

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.

υμιν personal pronoun - second person dative plural
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

δωσει verb - future active indicative - third person singular
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication,
literally or figuratively; greatly modified by the connection)

Luke 16:13 .

.	Greek	Strong's	Origin
"No	Οὐδείς (oudeis)	3762: no one, none	from oude and heis
servant	οἰκέτης (oiketēs)	3610b: a house servant	from oikeó
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb

serve	δουλεύειν (douleuein)	1398: to be a slave, to serve	from doulos
two	δυσὶ (dusi)	1417: two	a primary number
masters;	κυρίοις (kuriois)	2962: lord, master	from kuros (authority)
for either	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
he will hate	μισήσει (misēsei)	3404: to hate	from misos (hatred)
the one	ἓνα (ena)	1520: one	a primary number
and love	ἀγαπήσει (agapēsei)	25: to love	of uncertain origin
the other,	ἕτερον (eteron)	2087: other	of uncertain origin
or else	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
he will be devoted	ἀνθέξεται (anthexetai)	472: to hold against, i.e. to hold firmly to	from anti and echó
to one	ένός (enos)	1520: one	a primary number
and despise	καταφρονήσει (kataphronēsei)	2706: to think little of	from kata and phroneó
the other.	ἑτέρου (eterou)	2087: other	of uncertain origin
You cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
serve	δουλεύειν (douleuein)	1398: to be a slave, to serve	from doulos
God	θεῶ (theō)	2316: God, a god	of uncertain origin
and wealth."	μαμωνᾱ	3126: riches	of Aramaic origin

(mamōna)

KJV Lexicon

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

οικετης **noun - nominative singular masculine**

oiketes **oy-ket'-ace**: a fellow resident, i.e. menial domestic -- (household) servant.

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.

δυσιν **adjective - dative plural masculine**

duo **doo'-o**: two -- both, twain, two.

κυριοις **noun - dative plural masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

δουλευειν **verb - present active infinitive**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

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.

γαρ **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.

ενα **adjective - accusative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

μισησει **verb - future active indicative - third person singular**

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετερον adjective - accusative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

αγαπησει verb - future active indicative - third person singular

agapao ag-ap-ah'-o: to love (in a social or moral sense) -- (be-)love(-ed).

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.

ενος adjective - genitive singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ανθεξεται verb - future middle deponent indicative - third person singular

antechomai an-tekh'-om-ahē: to hold oneself opposite to, i.e. (by implication) adhere to; by extension to care for -- hold fast, hold to, support.

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.

ετερου adjective - genitive singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

καταφρονησει verb - future active indicative - third person singular

kataphroneo kat-af-ron-eh'-o: to think against, i.e. disesteem -- despise.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

δυνασθε verb - present middle or passive deponent indicative - second person

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

θεω noun - dative singular masculine theos theh'-os : a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
δουλεύειν verb - present active infinitive douleuo dool-yoo'-o : to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μαμωνα aramaic transliterated word mammonas mam-mo-nas' : mammonas, i.e. avarice (deified) -- mammon.

Luke 16:14 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the Pharisees,	Φαρισαῖοι (pharisaioi)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
who were lovers of money,	φιλάργυροι (philarguroi)	5366: loving money	from philos and arguros
were listening	ἤκουον (ēkouon)	191: to hear, listen	from a prim. word mean. hearing
to all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and were scoffing	ἐξεμυκτήριζον (exemukterizon)	1592: to hold up the nose in derision of	from ek and muktérizó
at Him.			

KJV Lexicon

ηκουον **verb - imperfect active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φarisαιοι **noun - nominative plural masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

φιλαργυροι **adjective - nominative plural masculine**

philarguros **fil-ar'-goo-ros**: fond of silver (money), i.e. avaricious -- covetous.

υπαρχοντες **verb - present active participle - nominative plural masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεμυκτηριζον **verb - imperfect active indicative - third person**

ekmukterizo **ek-mook-ter-id'-zo**: to sneer outright at -- deride.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

Luke 16:15 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "You are those	οἱ (oi)	3588: the	the def. art.
who justify	δικαιοῦντες (dikaiountes)	1344: to show to be righteous, declare righteous	from dikaios
yourselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
but God	θεὸς (theos)	2316: God, a god	of uncertain origin
knows	γινώσκει (ginōskei)	1097: to come to know, recognize, perceive	from a prim. root gnó-
your hearts;	καρδίας (kardias)	2588: heart	a prim. word
for that which is highly esteemed	ὑψηλὸν (upsēlon)	5308: high, lofty	from hupsos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
men	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
is detestable	βδέλυγμα (bdelugma)	946: a detestable thing	from bdelussomai
in the sight	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)

of God.

ΘΕΟΥ
(theou)

2316: God, a god

of uncertain origin

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὕμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

ΕΣΤΕ **verb - present indicative - second person**

este **es-teh'**: ye are -- be, have been, belong.

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.

δικαιοῦντες **verb - present active participle - nominative plural masculine**

dikaioo **dik-ah-yo'-o**: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ἐαυτοῦς **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.

ἐνώπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

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.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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).

γινωσκει **verb - present active indicative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ανθρωποις **noun - dative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

υψηλον **adjective - nominative singular neuter**

hupselos **hoop-say-los'**: lofty (in place or character) -- high(-er, -ly) (esteemed).

βδελυγμα **noun - nominative singular neuter**

bdelugma **bdel'-oog-mah**: a detestation, i.e. (specially) idolatry -- abomination.

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 16:16 .

.	Greek	Strong's	Origin
"The Law	νόμος (nomos)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and the Prophets	προφῆται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
[were proclaimed] until	μέχρι (mechri)	3360: as far as, until	a prim. word
John;	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
since	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
that time	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
the gospel	εὐαγγελίζεται (euangelizetai)	2097: to announce good news	from eu and aggelos
of the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has been preached,		2097: to announce good news	from eu and aggelos
and everyone	πᾶς (pas)	3956: all, every	a prim. word

is forcing his way

βιάζεται
(biazetai)

971: to force

from bia

into it.

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηται **noun - nominative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

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).

ιωαννου **noun - genitive singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τοτε **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

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).

ευαγγελίζεται verb - present passive indicative - third person singular

euaggelizo yoo-ang-ghel-id'-zo: to announce good news (evangelize) especially the gospel -- declare, bring (declare, show) glad (good) tidings, preach (the gospel).

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

εις 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

βιάζεται verb - present middle indicative - third person singular

biazo bee-ad'-zo: to force, i.e. (reflexively) to crowd oneself (into), or (passively) to be seized -- press, suffer violence.

Luke 16:17 .

■			
.	Greek	Strong's	Origin

"But it is easier	εὐκοπώτερον (eukopōteron)	2123: with easier labor	cptv. of eukopos (easy); from eu and kopos
for heaven	οὐρανὸν (ouranon)	3772: heaven	a prim. word
and earth	γῆν (gēn)	1093: the earth, land	a prim. word
to pass away	παρελθεῖν (parelthein)	3928: to pass by, to come to	from para and erchomai
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for one	μίαν (mian)	1520: one	a primary number
stroke of a letter	κεραίαν (keraian)	2762: a little horn	from keras
of the Law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
to fail.	πεσεῖν (pesein)	4098: to fall	from a redupl. of the prim. root pet

KJV Lexicon

εὐκοπώτερον **adjective - nominative singular neuter - comparative or contracted**
eukopoterōs **yoo-kop-o'-ter-os**: better for toil, i.e. more facile -- easier.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανὸν **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

γῆν **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.

παρελθεῖν **verb - second aorist active middle or passive deponent**

parerchomai **par-er'-khom-ahēe**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

ἢ **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νόμου **noun - genitive singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

μὴν **adjective - accusative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

κεραίαν **noun - accusative singular feminine**

keraia **ker-ah'-yah**: something horn-like, i.e. (specially) the apex of a Hebrew letter (figuratively, the least particle) -- tittle.

πέσειν **verb - second aorist active middle or passive deponent**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

Luke 16:18 .

■			
.	Greek	Strong's	Origin

"Everyone	Πᾶς (pas)	3956: all, every	a prim. word
who divorces	ἀπολύων (apoluōn)	630: to set free, release	from apo and luó
his wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
and marries	γαμῶν (gamōn)	1060: to marry	from gamos
another	ἑτέραν (eteran)	2087: other	of uncertain origin
commits	μοιχεύει (moicheuei)	3431: to commit adultery	from moichos
adultery,	μοιχεύει (moicheuei)	3431: to commit adultery	from moichos
and he who marries	γαμῶν (gamōn)	1060: to marry	from gamos
one who is divorced	ἀπολελυμένην (apolelumenēn)	630: to set free, release	from apo and luó
from a husband	ἀνδρὸς (andros)	435: a man	a prim. word
commits adultery.		3431: to commit adultery	from moichos

KJV Lexicon

πας **adjective - nominative singular masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολυων verb - present active participle - nominative 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

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικα noun - accusative singular feminine
gune goo-nay': a woman; specially, a wife -- wife, woman.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαμων verb - present active participle - nominative singular masculine
gameo gam-eh'-o: to wed (of either sex) -- marry (a wife).

ετεραν adjective - accusative singular feminine
heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

μοιχευει verb - present active indicative - third person singular
moicheuo moy-khyoo'-o: to commit adultery -- commit adultery.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine
pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολελυμενην verb - perfect passive participle - accusative singular feminine
apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

απο preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ανδρος noun - genitive singular masculine
aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

γαμῶν **verb - present active participle - nominative singular masculine**
gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

μοιχεύει **verb - present active indicative - third person singular**
moicheuo **moy-khyoo'-o**: to commit adultery -- commit adultery.

Luke 16:19 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was a rich	πλούσιος (plousios)	4145: wealthy	from ploutos
man,	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
and he habitually dressed	ἐνεδιδύσκετο (enedidusketo)	1737: to put on, be clothed with	a prol. form of enduó
in purple	πορφύραν (porphuran)	4209: purple fish, purple dye, purple cloth	probably from a redupl. derivation of phuró (to mix dry with wet)
and fine linen,	βύσσον (busson)	1040: byssus (a species of flax), also (the) linen (made from it)	of Hebrew origin but
joyously living	εὐφραινόμενος (euphrainomenos)	2165: to cheer, make merry	from eu and phrén
in splendor	λαμπρῶς (lamprōs)	2988: splendidly	adverb from lampros
every	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
day.	ἡμέραν (ēmeran)	2250: day	a prim. word

KJV Lexicon

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

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.

πλουσιος **adjective - nominative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ενεδιδυσκετο **verb - imperfect middle indicative - third person singular**

endidusko **en-did-oos'-ko**: to invest (with a garment) -- clothe in, wear.

πορφυραν **noun - accusative singular feminine**

porphura **por-foo'-rah**: the purple mussel, i.e. (by implication) the red-blue color itself, and finally a garment dyed with it -- purple.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βυσσον **noun - accusative singular feminine**

bussos **boos'-sos**: white linen -- fine linen.

ευφραινομενος **verb - present passive participle - nominative singular masculine**

euphraino **yoo-frah'-ee-no**: to put (middle voice or passively, be) in a good frame of mind, i.e. rejoice -- fare, make glad, be (make) merry, rejoice.

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.

λαμπρως **adverb**

lampros lam-proce': brilliantly, i.e. figuratively, luxuriously -- sumptuously.

Luke 16:20 .

.	Greek	Strong's	Origin
"And a poor man	πτωχὸς (ptōchos)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
was laid	ἐβέβλητο (ebeblēto)	906: to throw, cast	a prim. word
at his gate,	πυλῶνα (pulōna)	4440: a porch, gateway	from pulé
covered with sores,	εἰλκωμένος (eilkōmenos)	1669: to wound, to ulcerate, pass. to suffer from sores	from helkos

KJV Lexicon

πτωχος **adjective - nominative singular masculine**

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

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.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

λαζαρος **noun - nominative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

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.

εβεβλητο **verb - pluperfect passive indicative - third person singular**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

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.

πυλωνα **noun - accusative singular masculine**

pulon **poo-lone'**: a gate-way, door-way of a building or city; by implication, a portal or vestibule -- gate, porch.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηλκωμενος **verb - perfect passive participle - nominative singular masculine**

helkoo **hel-ko'-o**: to cause to ulcerate, i.e. (passively) be ulcerous -- full of sores.

Luke 16:21 .

.	Greek	Strong's	Origin
and longing	ἐπιθυμῶν (epithumōn)	1937: desire, lust after	from epi and thumos
to be fed	χορτασθῆναι (chortasthēnai)	5526: to feed, fatten, fill, satisfy	from chortos
with the [crumbs] which were falling	πιπτόντων (piptontōn)	4098: to fall	from a redupl. of the prim. root pet
from the rich man's	πλουσίου (plousiou)	4145: wealthy	from ploutos

table;	τραπέζης (trapezēs)	5132: a table, dining table	from modified forms of tessares and pezos
besides,	ἀλλὰ (alla)	235: otherwise, on the other hand, but	adversative particle from allos
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
the dogs	κύνες (kunes)	2965: a dog	a prim. word
were coming	ἐρχόμενοι (erchomenoi)	2064: to come, go	a prim. verb
and licking		1952b: to lick over	from epi and leichó (to lick up)
his sores.	ἔλκη (elkē)	1668: a wound, a sore, an ulcer	probably from a prim. root

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

ἐπιθυμῶν **verb - present active participle - nominative singular masculine**

epithumeo ep-ee-thoo-meh'-o: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

χορτασθῆναι **verb - aorist passive middle or passive deponent**

chortazo khor-tad'-zo: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

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.

ψιχιων noun - genitive plural neuter
psichion psikh-ee'-on: a little bit or morsel -- crumb.

των definite article - genitive plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιπτοντων verb - present active participle - genitive plural neuter
pipto pip'-to, : to fall -- fail, fall (down), light on.

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.

τραπεζης noun - genitive singular feminine
trapeza trap'-ed-zah: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλουσιου adjective - genitive singular masculine
plousios plo'-see-os: wealthy; figuratively, abounding with -- rich.

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

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυνες noun - nominative plural masculine
kuon koo'-ohn: a dog (hound) -- dog.

ερχομενοι verb - present middle or passive deponent participle - nominative plural masculine
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

απελειχον **verb - imperfect active indicative - third person**
apoleicho **ap-ol-i'-kho**: to lick clean -- lick.

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.

ελκη **noun - accusative plural neuter**
helkos **hel'-kos**: an ulcer (as if drawn together) -- sore.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 16:22 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the poor man	πτωχὸν (ptōchon)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
died	ἀποθανεῖν (apothanein)	599: to die	from apo and thnéskó
and was carried away	ἀπενεχθῆναι (apenechthēnai)	667: to carry off, bear away	from apo and pheró
by the angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
to Abraham's	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
bosom;	κόλπον (kolpon)	2859: the bosom	a prim. word
and the rich man	πλούσιος (plousios)	4145: wealthy	from ploutos
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnéskó

and was buried.

ἐτάφη
(etaphē)

2290: to bury

from a prim. root

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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).

ΤΟΝ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΤΩΧΟΝ **adjective - accusative singular masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΑΠΠΕΝΕΧΘΗΝΑΙ **verb - aorist passive middle or passive deponent**

appohero **ap-of-er'-o**: to bear off (literally or relatively) -- bring, carry (away).

ΑΥΤΟΝ **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

αγγελων noun - genitive plural masculine aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.
εις 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.
κολπον noun - accusative singular masculine kolpos kol'-pos: the bosom; by analogy, a bay -- bosom, creek.
αβρααμ proper noun Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.
απεθανεν verb - second aorist active indicative - third person singular apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).
δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ο definite article - nominative singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πλουσιος adjective - nominative singular masculine plousios ploos'-see-os: wealthy; figuratively, abounding with -- rich.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
εταφη verb - second aorist passive indicative - third person singular thapto thap'-to: to celebrate funeral rites, i.e. inter -- bury.

Luke 16:23 .

.	Greek	Strong's	Origin
"In Hades	ᾅδης	86: Hades, the abode of	perhaps from alpha (as a neg.

	(adē)	departed spirits	prefix) and eidon (3708)
he lifted	ἐπάρας (eparas)	1869: to lift up	from epi and airó
up his eyes,	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root
being	ὑπάρχων (uparchōn)	5225: to begin, to be ready or at hand, to be	from hupo and archó
in torment,	βασάνοις (basanois)	931: a touchstone (a dark stone used in testing metals), hence examination by torture, torture	of Oriental origin
and saw	ὁρᾷ (ora)	3708: to see, perceive, attend to	a prim. verb
Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
far	μακρόθεν (makrothen)	3113: from afar, afar	from makros
away	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
and Lazarus	Λάζαρον (lazaron)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
in his bosom.	κόλποις (kolpois)	2859: the bosom	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

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.

αδη **noun - dative singular masculine**

haides **hah'-dace**: unseen, i.e. Hades or the place (state) of departed souls -- grave, hell.

επαρας **verb - aorist active participle - nominative singular masculine**

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπαρχων **verb - present active participle - nominative singular masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

βασανους **noun - dative plural feminine**

basanos **bas'-an-os**: a touch-stone, i.e. (by analogy) torture -- torment.

ορα **verb - present active indicative - third person singular**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μακροθεν **adverb**

makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαζαρον noun - accusative singular masculine

Lazaros lad'-zar-os: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

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.

κολποις noun - dative plural masculine

kolpos kol'-pos: the bosom; by analogy, a bay -- bosom, creek.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 16:24 .

.	Greek	Strong's	Origin
"And he cried	φωνήσας (phōnēsas)	5455: to call out	from phóné
out and said,		3004: to say	a prim. verb
Father	πάτερ (pater)	3962: a father	a prim. word
Abraham,	Αβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on me, and send	πέμψον (pempson)	3992: to send	a prim. word
Lazarus	Λάζαρον (lazaron)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
so	ἵνα	2443: in order that, that, so	a prim. conjunction denoting

	(ina)	that	purpose, definition or result
that he may dip	βάψη (bapsē)	911: to dip	from a prim. root baph-
the tip	ἄκρον (akron)	206: highest, extreme	from akros; from the same as akantha
of his finger	δακτύλου (daktulou)	1147: a finger	of uncertain origin
in water	ὔδατος (udatos)	5204: water	a prim. word
and cool	καταψύξη (katapsuxē)	2711: to cool	from kata and psuchó
off my tongue,	γλῶσσαν (glōssan)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
for I am in agony	ὀδυνῶμαι (odunōmai)	3600: to cause or suffer pain	from oduné
in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
flame.'	φλογὶ (phlogi)	5395: a flame	from phlegó (to burn)

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

αὐτος 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

φωνήσας verb - aorist active participle - nominative singular masculine

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΠΑΤΕΡ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ΑΒΡΑΑΜ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

ΕΛΕΗΣΟΝ **verb - aorist active middle - second person singular**

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

ΜΕ **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΕΜΨΟΝ **verb - aorist active middle - second person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ΛΑΖΑΡΟΝ **noun - accusative singular masculine**

Lazaros **lad'-zar-os**: Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

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.

ΒΑΨΗ **verb - aorist active subjunctive - third person singular**

bapto **bap'-to**: to whelm, i.e. cover wholly with a fluid; in the New Testament only in a qualified or special sense, i.e. (literally) to moisten (a part of one's person), or (by implication) to stain (as with dye) -- dip.

ΤΟ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΚΡΟΝ **noun - accusative singular neuter**

akron **ak'-ron**: the extremity -- one end... other, tip, top, uttermost 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.

δακτυλου **noun - genitive singular masculine**
daktulos **dak'-too-los**: a finger -- finger.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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

καταψυξη **verb - aorist active subjunctive - third person singular**
katapsucho **kat-ap-soo'-kho**: to cool down (off), i.e. refresh -- cool.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσσαν **noun - accusative singular feminine**
glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οδυνωμαι **verb - present passive indicative - first person singular**
odunao **od-oo-nah'-o**: to grieve -- sorrow, torment.

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.

φλογι **noun - dative singular feminine**
phlox **flox**: a blaze -- flame(-ing).

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.

Luke 16:25 .

.	Greek	Strong's	Origin
"But Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
said,		3004: to say	a prim. verb
'Child,	τέκνον (teknon)	5043: a child (of either sex)	from tiktó
remember		3403: to remind, remember	from a prim. verb
that during	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
your life	ζωῇ (zōē)	2222: life	from zaó
you received	ἀπέλαβες (apelabes)	618: to receive from, receive as one's due	from apo and lambanó
your good things,	ἀγαθά (agatha)	18: good	of uncertain origin
and likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
Lazarus	Λάζαρος (lazaros)	2976: Lazarus, the name of two Isr.	contr. of Heb. Elazar
bad things;	κακά (kaka)	2556: bad, evil	a prim. word
but now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
he is being comforted	παρακαλεῖται (parakaleitai)	3870: to call to or for, to exhort, to encourage	from para and kaleó
here,	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
and you are in agony.	ὀδυναῖσαι (odunasai)	3600: to cause or suffer pain	from oduné

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

ΤΕΚΝΟΝ **noun - vocative singular neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

μνησθητι **verb - aorist passive imperative - second 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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απελαβες **verb - second aorist active indicative - second person singular**

apolambano **ap-ol-am-ban'-o**: to receive (specially, in full, or as a host); also to take aside -- receive, take.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαθα **adjective - accusative plural neuter**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωη **noun - dative singular feminine**

zoe **dzo-ay':** life -- life(-time).

σου **personal pronoun - second person genitive singular**

sou **soo:** of thee, thy -- home, thee, thine (own), thou, thy.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαζαρος **noun - nominative singular masculine**

Lazaros **lad'-zar-os:** Lazarus (i.e. Elazar), the name of two Israelites (one imaginary) -- Lazarus.

ομοιως **adverb**

homoios **hom-oy'-oce:** similarly -- likewise, so.

τα **definite article - accusative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακα **adjective - accusative plural neuter**

kakos **kak-os':** worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

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).

ωδε **adverb**

hode **ho'-deh:** in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

παρακαλειται **verb - present passive indicative - third person singular**

parakaleo **par-ak-al-eh'-o:** to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

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).

οδυνασαι verb - present passive indicative - second person singular - irregular form
odunao od-oo-nah'-o: to grieve -- sorrow, torment.

Luke 16:26 .

.	Greek	Strong's	Origin
And besides	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
all	παῖσιν (pasin)	3956: all, every	a prim. word
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
between	μεταξὺ (metaxu)	3342: between, after	from meta and xun (see sun)
us and you there is a great	μέγα (mega)	3173: great	a prim. word
chasm	χάσμα (chasma)	5490: a chasm, wide space	from chaskó (to yawn)
fixed,	ἐστήρικται (estēriktai)	4741: to make fast, establish	akin to stérigx (support, prop)
so	ὥπως (opōs)	3704: as, how, that	from hos, and pós
that those	οἱ (oi)	3588: the	the def. art.
who wish	θέλοντες (thelontes)	2309: to will, wish	a prim. verb
to come over	διαβῆναι (diabēnai)	1224: to step across	from dia and the same as basis
from here	ἐνθεν (enthen)	1759b: from here	from en
to you will not be able,	δύνωνται (dunōntai)	1410: to be able, to have power	a prim. verb

and [that] none	μηδὲ (mēde)	3366: but not, and not	from mé and de
may cross over	διαπερῶσιν (diaperōsin)	1276: to cross over	from dia and a derivation of peran
from there	ἐκεῖθεν (ekeithen)	1564: from there	from ekei
to us.'			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

πᾶσιν adjective - dative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

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.

μεταξὺ adverb

metaxu met-ax-oo': betwixt (of place or person); (of time) as adjective, intervening, or (by implication) adjoining -- between, mean while, next.

ἡμῶν personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὑμῶν personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

χασμα **noun - accusative singular neuter**

chasma **khas'-mah**: a chasm or vacancy (impassable interval) -- gulf.

μεγα **adjective - accusative singular neuter**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εστηρικται **verb - perfect passive indicative - third person singular**

sterizo **stay-rid'-zo**: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

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.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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

διαβηναι **verb - second aorist active middle or passive deponent**

diabaino **dee-ab-ah'-ee-no**: to cross -- come over, pass (through).

ενθεν **adverb**

enthade **en-thad'-eh**: within, i.e. (of place) here, hither -- (t-)here, hither.

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).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυνωνται **verb - present middle or passive deponent subjunctive - third person**

dunamai **doo'-nam-ah-ee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

μηδε **conjunction**

mede **may-deh'**: but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκειθεν **adverb**

ekeithen **ek-i'-then**: thence -- from that place, (from) thence, there.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

διαπερωσιν **verb - present active subjunctive - third person**

diaperao **dee-ap-er-ah'-o**: to cross entirely -- go over, pass (over), sail over.

Luke 16:27 .

.	Greek	Strong's	Origin
"And he said,		3004: to say	a prim. verb
"Then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I beg	ἐρωτῶ (erōtō)	2065: to ask, question	akin to eromai (to ask)
you, father,	πάτερ (pater)	3962: a father	a prim. word
that you send	πέμψης (pempēsēs)	3992: to send	a prim. word
him to my father's	πατρός (patros)	3962: a father	a prim. word
house--	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΡΩΤΩ **verb - present active indicative - first person singular**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

ΠΑΤΕΡ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ΠΕΜΨΗΣ **verb - aorist active subjunctive - second person singular**

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ΑΥΤΟΝ **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ΕΙΣ **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟΝ **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΙΚΟΝ **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ΤΟΥ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πατρις noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

μου personal pronoun - first person genitive singular

mou moo': of me -- I, me, mine (own), my.

Luke 16:28 .

.	Greek	Strong's	Origin
for I have	ἔχω (echō)	2192: to have, hold	a prim. verb
five	πέντε (pente)	4002: five	a prim. cardinal number
brothers--	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
in order	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that he may warn	διαμαρτύρηται (diamarturētai)	1263: to affirm solemnly	from dia and marturomai
them, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they will not also	καὶ (kai)	2532: and, even, also	a prim. conjunction
come	ἔλθωσιν (elthōsin)	2064: to come, go	a prim. verb
to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
place	τόπον (topon)	5117: a place	a prim. word
of torment.'	βασάνου (basanou)	931: a touchstone (a dark stone used in testing metals), hence examination by torture, torture	of Oriental origin

KJV Lexicon

εχω **verb - present active indicative - first person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πεντε **numeral (adjective)**

pente **pen'-teh**: five -- five.

αδελφους **noun - accusative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

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.

διαμαρτυρηται **verb - present middle or passive deponent subjunctive - third person singular**

diamarturomai **dee-am-ar-too'-rom-ahee**: to attest or protest earnestly, or (by implication) hortatively -- charge, testify (unto), witness.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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

ελθωσιν **verb - second aorist active subjunctive - third person**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπον noun - accusative singular masculine

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

τουτον demonstrative pronoun - accusative singular masculine

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασανου noun - genitive singular feminine

basanos **bas'-an-os**: a touch-stone, i.e. (by analogy) torture -- torment.

Luke 16:29 .

.	Greek	Strong's	Origin
"But Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
said,	λέγει (legei)	3004: to say	a prim. verb
"They have	ἔχουσιν (echousin)	2192: to have, hold	a prim. verb
Moses	Μωϋσέα (mōusea)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and the Prophets;	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
let them hear	ἀκουσάτωσαν (akousatōsan)	191: to hear, listen	from a prim. word mean. hearing

them.'

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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

αβρααμ **proper noun**

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

εχουσιν **verb - present active indicative - third person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μωσεια **noun - accusative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

προφητας **noun - accusative plural masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ακουσάτωσαν **verb - aorist active middle - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 16:30 .

.	Greek	Strong's	Origin
"But he said,		3004: to say	a prim. verb
'No,	οὐχὶ (ouchi)	3780: not, not at all	intens. of ou,
father	πάτερ (pater)	3962: a father	a prim. word
Abraham,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
but if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
goes	πορευθῆ (poreuthē)	4198: to go	from poros (a ford, passage)
to them from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
they will repent!"	μετανοήσουσιν (metanoēsousin)	3340: to change one's mind or purpose	from meta and noeó

KJV Lexicon

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουχι particle - nominative

ouchi **oo-khee'**: not indeed -- nay, not.

πατερ noun - vocative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αβρααμ proper noun

Abraam **ab-rah-am'**: Abraham, the Hebrew patriarch -- Abraham.

αλλ conjunction

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis **tis**: some or any person or object

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 masculine

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

πορευθη verb - aorist passive deponent subjunctive - third person singular

poreuomai **por-yoo'-om-ah-ee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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

μετανοησουσιν verb - future active indicative - third person

metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

Luke 16:31 .

.	Greek	Strong's	Origin
"But he said		3004: to say	a prim. verb
to him, 'If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they do not listen	ἀκούουσιν (akouousin)	191: to hear, listen	from a prim. word mean. hearing
to Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
and the Prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
they will not be persuaded	πεισθήσονται (peisthēsontai)	3982: to persuade, to have confidence	a prim. verb
even	οὐδ' (oud)	3761: and not, neither	from ou, and de
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
rises	ἀναστῆ (anastē)	450: to raise up, to rise	from ana and histēmi
from the dead."	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μωσεως **noun - genitive singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

ακουουσιν **verb - present active indicative - third person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρῶν adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

ἀναστή verb - second aorist active subjunctive - third person singular

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πεισθησονται verb - future passive indicative - third 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)

Luke 17:1 .

.	Greek	Strong's	Origin
He said		3004: to say	a prim. verb
to His disciples,	μαθητὰς (mathētas)	3101: a disciple	from manthanó
"It is inevitable	ἀνένδεκτον (anendekton)	418: impossible	from alpha (as a neg. prefix) and endechomai
that stumbling blocks	σκάνδαλα (skandala)	4625: a stick for bait (of a trap), generally a snare, a stumbling block, an offense	of uncertain origin
come,	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
but woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to him 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
they come!	ἔρχεται (erchetai)	2064: to come, go	a prim. verb

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ανενδεκτον **adjective - nominative singular neuter**

anendektos **an-en'-dek-tos**: unadmitted, i.e. (by implication) not supposable -- impossible.

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ελθειν **verb - second aorist active middle or passive deponent**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκανδαλα **noun - accusative plural neuter**

skandalon **skan'-dal-on**: a trap-stick (bent sapling), i.e. snare (figuratively, cause of displeasure or sin) -- occasion to fall (of stumbling), offence, thing that offends, stumblingblock.

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ου **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Luke 17:2 .

.	Greek	Strong's	Origin
"It would be better	λυσίτελεῖ (lusitelei)	3081: to be advantageous, profitable	from luó (in the sense of paying expenses, etc.) and telos
for him if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
a millstone	λίθος (lithos)	3037: a stone	a prim. word
were hung	περίκειται (perikeitai)	4029: to lie around	from peri and keimai
around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
his neck	τράχηλον (trachēlon)	5137: the neck	probably from trachus
and he were thrown	ἐρριπται (erriptai)	4496: to throw, cast, spec. to throw off, toss	a prim. verb

into the sea,	θάλασσαν (thalassan)	2281: the sea	of uncertain origin
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
that he would cause	σκανδαλίση (skandalisē)	4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon
one	ἓνα (ena)	1520: one	a primary number
of these		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
little ones	μικρῶν (mikrōn)	3398: small, little	a prim. word
to stumble.		4624: to put a snare (in the way), hence to cause to stumble, to give offense	from skandalon

KJV Lexicon

ΛΥΣΙΤΕΛΕΙ **verb - present active indicative - third person singular**

lusitelei **loo-sit-el-i'**: impersonally, it answers the purpose, i.e. is advantageous -- it is better.

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

ΕΙ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΜΥΛΟΣ **noun - nominative singular masculine**

mulos **moo'-los**: a mill, i.e. (by implication), a grinder (millstone) -- millstone.

ΟΝΙΚΟΣ **adjective - nominative singular masculine**

onikos **on-ik-os'**: belonging to a ass, i.e. large (so as to be turned by a ass) -- millstone.

ΠΕΡΙΚΕΙΤΑΙ **verb - present middle or passive deponent indicative - third person singular**

perikeimai per-ik'-i-mahee: to lie all around, i.e. inclose, encircle, hamper -- be bound (compassed) with, hang about.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τραχηλον noun - accusative singular masculine

trachelos trakh'-ay-los: the throat (neck), i.e. (figuratively) life -- neck.

αυτου personal pronoun - genitive 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

ερριπται verb - perfect passive indicative - third person singular

rhipto hrip'-to: to fling; by qualification, to deposit (as if a load); by extension, to disperse -- cast (down, out), scatter abroad, throw.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασσαν noun - accusative singular feminine

thalassa thal'-as-sah: the sea (genitive case or specially) -- sea.

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.

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.

σκανδαλιση verb - aorist active subjunctive - third person singular

skandalizo skan-dal-id'-zo: to entrap, i.e. trip up (figuratively, stumble (transitively) or entice to sin, apostasy or displeasure) -- (make to) offend.

ενα adjective - accusative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μικρων adjective - genitive plural masculine

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

Luke 17:3 .

.	Greek	Strong's	Origin
"Be on your guard!	προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
If	Ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
your brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
sins,	ἀμαρτη (amartē)	264: to miss the mark, do wrong, sin	from an early root hamart-
rebuke	ἐπιτίμησον (epitimēson)	2008: to honor, to mete out due measure, hence to censure	from epi and timaó
him; and if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
he repents,	μετανοήση (metanoēsē)	3340: to change one's mind or purpose	from meta and noeó
forgive	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
him.			

KJV Lexicon

προσεχετε **verb - present active imperative - second person**

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

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.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αμαρτη **verb - second aorist active subjunctive - third person singular**

hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

αδελφος **noun - nominative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

επιτιμησον **verb - aorist active middle - second person singular**

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰ conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μετανοῶ verb - aorist active subjunctive - third person singular

metanoeo met-an-o-eh'-o: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

ἀφίημι verb - second aorist active middle - second person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

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

Luke 17:4 .

.	Greek	Strong's	Origin
"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 sins	ἁμαρτήσῃ (amartēsē)	264: to miss the mark, do wrong, sin	from an early root hamart-
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
you seven	ἐπτάκις (eptakis)	2034: seven times	adverb from hepta
times	ἐπτάκις (eptakis)	2034: seven times	adverb from hepta

a day,	ἡμέρας (ēmeras)	2250: day	a prim. word
and returns	ἐπιστρέψῃ (epistrepsē)	1994: to turn, to return	from epi and strephó
to you seven times,		2034: seven times	adverb from hepta
saying,	λέγων (legōn)	3004: to say	a prim. verb
'I repent,'	μετανόω (metanoō)	3340: to change one's mind or purpose	from meta and noeó
forgive	ἀφήσεις (aphēseis)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
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

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).

επτακις adverb

heptakis hep-tak-is': seven times -- seven times.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας noun - genitive singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αμαρτη **verb - second aorist active subjunctive - third person singular**
hamartano **ham-ar-tan'-o**: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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

επτακις **adverb**
heptakis **hep-tak-is'**: seven times -- seven times.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερας **noun - genitive singular feminine**
hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

επιστρεψη **verb - aorist active subjunctive - third person singular**
epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

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.

μετανωω **verb - present active indicative - first person singular**
metanoeo **met-an-o-eh'-o**: to think differently or afterwards, i.e. reconsider (morally, feel compunction) -- repent.

αφησεις **verb - future active indicative - second person singular**
aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

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

Luke 17:5 .

.	Greek	Strong's	Origin
The apostles	ἀπόστολοι (apostoloi)	652: a messenger, one sent on a mission, an apostle	from apostelló
said	εἶπαν (eipan)	3004: to say	a prim. verb
to the Lord,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
"Increase	πρόσθες (prosthes)	4369: to put to, add	from pros and tithémi
our faith!"	πίστιν (pistin)	4102: faith, faithfulness	from peithó

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

ἀποστολοι noun - nominative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

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.

κυρίῳ noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

προσθεις **verb - second aorist active middle - second person singular**

prostithemi **pros-tith'-ay-mee**: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

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.

Luke 17:6 .

.	Greek	Strong's	Origin
And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said,	ἐλεγετε (elegete)	3004: to say	a prim. verb
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you had	ἔχετε (echete)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a mustard	σινάπεως (sinapeōs)	4615: mustard (a plant)	of Eg. origin
seed,	κόκκον (kokkon)	2848: a grain	a prim. word
you would say		3004: to say	a prim. verb
to this	ταύτη (tautē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

mulberry tree,	συκαμίνω (sukaminō)	4807: the mulberry tree, the sycamine	of Hebrew origin shiqmah
'Be uprooted	ἐκρίζωθητι (ekrizōthēti)	1610: to uproot	from ek and rhizoó
and be planted	φυτεύθητι (phuteuthēti)	5452: to plant	from phuton (a plant)
in the sea;	θαλάσση (thalassē)	2281: the sea	of uncertain origin
and it would obey you.	ὑπήκουσεν (upēkousen)	5219: to listen, attend to	from hupo and akouó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

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.

ει **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ΕΧΕΤΕ **verb - present active indicative - second person**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΤΙΣΤΙΝ **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.

ως adverb

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

κοκκον noun - accusative singular masculine

kokkos **kok'-kos**: a kernel of seed -- corn, grain.

σινάπεως noun - genitive singular neuter

sinapi **sin'-ap-ee**: mustard (the plant) -- mustard.

ἐλεγετε verb - imperfect active indicative - second person

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αν particle

an **an**: denoting a supposition, wish, possibility or uncertainty

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.

συκαμινω adjective - dative singular masculine

sukaminos **soo-kam'-ee-nos**: a sycamore-fig tree -- sycamine tree.

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.

ἐκριζωθητι verb - aorist passive imperative - second person singular

ekrizoo **ek-rid-zo'-o**: to uproot -- pluck up by the root, root up.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φυτευθητι verb - aorist passive imperative - second person singular

phuteuo **foot-yoo'-o**: to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θαλασση noun - dative singular feminine

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Luke 17:7 .

.	Greek	Strong's	Origin
"Which	Τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
of you, having	ἔχων (echōn)	2192: to have, hold	a prim. verb
a slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
plowing	ἀροτριῶντα (arotriōnta)	722: to plow	from arotron
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
tending sheep,	ποιμαίνοντα (poimainonta)	4165: to act as a shepherd	from poimén
will say		3004: to say	a prim. verb
to him when he has come	εἰσελθόντι (eiselthonti)	1525: to go in (to), enter	from eis and erchomai
in from the field,	ἀγροῦ (agrou)	68: a field, the country	a prim. word
'Come	παρελθὼν	3928: to pass by, to come to	from para and erchomai

	(parelthōn)		
immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
and sit down	ἀνάπεσε (anapese)	377: to fall back	from ana and piptó
to eat'?			

KJV Lexicon

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

δουλον noun - accusative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εχων verb - present active participle - nominative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αροτριωντα verb - present active participle - accusative singular masculine

arotrio ar-ot-ree-o'-o: to plow -- plough.

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.

ποιμαινοντα verb - present active participle - accusative singular masculine

poimaino **poy-mah'-ee-no**: to tend as a shepherd of (figuratively, supervisor) -- feed (cattle), rule.

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.

εισελθοντι **verb - second aorist active participle - dative singular masculine**

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγρου **noun - genitive singular masculine**

agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

ερει **verb - future active indicative - third person singular**

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

ευθεως **adverb**

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

παρελθων **verb - second aorist active participle - nominative singular masculine**

parerchomai par-er'-khom-ahee: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

αναπεσε **verb - second aorist active middle - second person singular**

anapipto an-ap-ip'-to: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

Luke 17:8 .

.	Greek	Strong's	Origin
"But will he not say		3004: to say	a prim. verb
to him, 'Prepare	ἐτοίμασον (etoimason)	2090: to prepare	from hetoimos

something	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
for me to eat,	δειπνήσω (deipnēsō)	1172: to eat, dine	from deipnon
and [properly] clothe	περιζώσάμενος (perizōsamenos)	4024: to gird	from peri and zōnnumi
yourself and serve	διακόνει (diakonei)	1247: to serve, minister	from diakonos
me while	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
I eat		1172: to eat, dine	from deipnon
and drink;	πίω (piō)	4095: to drink	a prim. word
and afterward	μετὰ (meta)	3326: with, among, after	a prim. preposition
you may eat		2068: to eat	akin to edó (to eat)
and drink'?	πίεσαι (piesai)	4095: to drink	a prim. word

KJV Lexicon

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

επει **verb - future active indicative - third person singular**

ereo **er-eh'-o**: to utter, i.e. speak or say -- call, say, speak (of), tell.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐτοιμάσων **verb - aorist active middle - second person singular**

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

τί **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δεῖπνησω **verb - aorist active subjunctive - first person singular**

deipneo dipe-neh'-o: to dine, i.e. take the principle (or evening) meal -- sup (-er).

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περιζωσαμενος **verb - aorist middle passive - nominative singular masculine**

perizonnumi per-id-zone'-noo-mee: to gird all around, i.e. (middle voice or passive) to fasten on one's belt -- gird (about, self).

διακονεῖ **verb - present active imperative - second person singular**

diakoneo dee-ak-on-eh'-o: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

ἕως **conjunction**

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

φάγω **verb - second aorist active subjunctive - first person singular**

phago fag'-o: to eat -- eat, meat.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πίω **verb - second aorist active subjunctive - first person singular**

pino pee'-no: to imbibe -- drink.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετά **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.

φαγεσαι verb - future middle deponent indicative - second person singular

phago fag'-o: to eat -- eat, meat.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πιεσαι verb - future middle deponent indicative - second person singular

pino pee'-no: to imbibe -- drink.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

Luke 17:9 .

.	Greek	Strong's	Origin
"He does not thank	χάριν (charin)	5485: grace, kindness	a prim. word
the slave	δούλω (doulō)	1401: a slave	of uncertain derivation
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
he did	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
the things which were commanded, does he?	διαταχθέντα (diatachthenta)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó

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.

χαρις **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

εχει **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλω **noun - dative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

εκεινω **demonstrative pronoun - dative singular masculine**

ekinos **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.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εποιησεν **verb - aorist active indicative - third person singular**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

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.

διαταχθεντα **verb - aorist passive participle - accusative plural neuter**

diatasso **dee-at-as'-so**: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

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.

δοκω **verb - present active indicative - first person singular - contracted form**

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.

Luke 17:10 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
when	ὅταν (otan)	3752: whenever	from hote and an
you do	ποιήσητε (poiēsēte)	4160: to make, do	a prim. word
all the things	πάντα (panta)	3956: all, every	a prim. word
which are commanded	διαταχθέντα (diatachthenta)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
you, say,	λέγετε (legete)	3004: to say	a prim. verb
"We are unworthy	ἄχρηστοι (achreioi)	888: useless	from alpha (as a neg. prefix) and chreios (useful)
slaves;	δοῦλοι (douloi)	1401: a slave	of uncertain derivation
we have done	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
[only] that which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we ought	ὀφείλομεν (ōpheilomen)	3784: to owe	a prim. word
to have done."	πεποιήκαμεν (pepoiēkamen)	4160: to make, do	a prim. word

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὕμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ὅταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ποιήσητε **verb - aorist active subjunctive - second person**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

διαταχθέντα **verb - aorist passive participle - accusative plural neuter**

diatasso dee-at-as'-so: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

ὕμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

λέγετε **verb - present active imperative - second person**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δούλοι **noun - nominative plural masculine**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

αχρειοι **adjective - nominative plural masculine**

achreios **akh-ri'-os**: useless, i.e. (euphemistically) unmeritorious -- unprofitable.

εσμεν **verb - present indicative - first person**

esmen **es-men'**: we are -- are, be, have our being, have hope, + (the gospel) was (preached unto) us.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οφειλομεν **verb - present active indicative - first person**

opheilo **of-i'-lo**: to owe (pecuniarily); figuratively, to be under obligation (ought, must, should); morally, to fail in duty

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)

πεποιηκαμεν **verb - perfect active indicative - first person**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

Luke 17:11 .

.	Greek	Strong's	Origin
While	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He was on the way	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
to Jerusalem,	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
He was passing	διήρχετο (diērcheto)	1330: to go through, go about, to spread	from dia and erchomai
between	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Samaria	Σαμαρείας (samareias)	4540: Samaria, the name of both a city and a region in Pal.	of Hebrew origin Shomron

and Galilee.

Γαλιλαίας
(galilaias)

1056: Galilee, the northern
region of Pal., also the name
of a sea (same as NG5085)

of Hebrew origin galil

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.)

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.

πορεύεσθαι **verb - present middle or passive deponent infinitive**

poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

αυτον **personal pronoun - accusative 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

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

διηρχετο **verb - imperfect middle or passive deponent indicative - third person singular**
dierchomai dee-er'-khom-ah-ee: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

μεσου **adjective - genitive singular neuter**

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

σαμαρειας **noun - genitive singular feminine**

Samareia sam-ar'-i-ah: Samaria (i.e. Shomeron), a city and region of Palestine -- Samaria.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαλιλαιας **noun - genitive singular feminine**

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

Luke 17:12 .

.	Greek	Strong's	Origin
As He entered	εἰσερχομένου (eiserchomenou)	1525: to go in (to), enter	from eis and erchomai
a village,	κώμην (kōmēn)	2968: a village	a prim. word
ten	δέκα (deka)	1176: ten	a primary number
leprous	λεπροὶ (leproi)	3015: scaly, leprous	from lepis
men	ἄνδρες (andres)	435: a man	a prim. word
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

stood	ἀνέστησαν (anestēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
at a distance	πόρρωθεν (porrōthen)	4207: from afar	adverb from porró with adverb suff. of source
met	ἀπήντησαν (apēntēsan)	528: to meet	from apo and antaó (to come opposite to, meet face to face)
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

εισερχομενου verb - present middle or passive deponent participle - genitive singular masculine
eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

αυτου personal pronoun - genitive 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

τινα indefinite pronoun - accusative singular feminine

tis tis: some or any person or object

κωμην noun - accusative singular feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

απηντησαν verb - aorist active indicative - third person

apantao ap-an-tah'-o: to meet away, i.e. encounter -- meet.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δεκα numeral (adjective) deka dek'-ah: ten -- (eight-)een, ten.
λεπροι adjective - nominative plural masculine lepros lep-ros': scaly, i.e. leprous (a leper) -- leper.
ανδρες noun - nominative plural masculine aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.
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.
εστησαν verb - second aorist active indicative - third person histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications
πορρωθεν adverb porrhothen por'-rho-then: from far, or (by implication) at a distance, i.e. distantly -- afar off.

Luke 17:13 .

.	Greek	Strong's	Origin
and they raised	ἤραν (ēran)	142: to raise, take up, lift	a prim. verb
their voices,	φωνήν (phōnēn)	5456: a voice, sound	probably from phēmi
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Master,	ἐπιστάτα (epistata)	1988b: a chief, commander	from ephistēmi
have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on us!"			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

ηραν **verb - aorist active indicative - third person**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

φωνην **noun - accusative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

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.

ιησου **noun - vocative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

επιστατα **noun - vocative singular masculine**

epistates **ep-is-tat'-ace**: an appointee over, i.e. commander (teacher) -- master.

ελεησον **verb - aorist active middle - second person singular**

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

Luke 17:14 .

.	Greek	Strong's	Origin
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When He saw

3708: to see, perceive, attend a prim. verb

them, He said		to	
		3004: to say	a prim. verb
to them, "Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and show	ἐπιδείξατε (epideixate)	1925: to show, to prove	from epi and deiknumi
yourselves	ἐαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
to the priests."	ἱερεῦσιν (iereusin)	2409: a priest	from hieros
And as they were going,	ὑπάγειν (upagein)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
they were cleansed.	ἐκαθαρίσθησαν (ekatharisthēsan)	2511: to cleanse	from katharos

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

ἰδὼν verb - second aorist active participle - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πορευθέντες verb - aorist passive deponent participle - nominative plural masculine

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to

remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ΕΠΙΔΕΙΞΑΤΕ **verb - aorist active middle - second person**

epideiknumi **ep-ee-dike'-noo-mee**: to exhibit (physically or mentally) -- shew.

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.

ΤΟΙΣ **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΕΡΕΥΣΙΝ **noun - dative plural masculine**

hiereus **hee-er-yooce'**: a priest -- (high) priest.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΓΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahce**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

ΥΠΑΓΕΙΝ **verb - present active infinitive**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

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

ΕΚΑΘΑΡΙΣΘΗΣΑΝ **verb - aorist passive indicative - third person**

katharizo **kath-ar-id'-zo**: to cleanse -- (make) clean(-se), purge, purify.

Luke 17:15 .

.	Greek	Strong's	Origin
Now	δὲ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
one	εἷς (eis)	1520: one	a primary number
of them, when he saw		3708: to see, perceive, attend to	a prim. verb
that he had been healed,	ιάθη (iathē)	2390: to heal	a prim. verb
turned back,	ὑπέστρεψεν (upestrepsen)	5290: to turn back, return	from hupo and strephó
glorifying	δοξάζων (doxazōn)	1392: to render or esteem glorious (in a wide application)	from doxa
God	θεόν (theon)	2316: God, a god	of uncertain origin
with a loud	μεγάλης (megalēs)	3173: great	a prim. word
voice,	φωνῆς (phōnēs)	5456: a voice, sound	probably from phēmi

KJV Lexicon

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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)

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

ιδων **verb - second aorist active participle - nominative singular masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι conjunction

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιαθη **verb - aorist passive indicative - third person singular**
iaomai **ee-ah'-om-ahee**: to cure -- heal, make whole.

υπεστρεψεν **verb - aorist active indicative - third person singular**
hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

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.

μεγαλης **adjective - genitive 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.

δοξαζων **verb - present active participle - nominative singular masculine**
doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον **definite article - accusative singular masculine**
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).

Luke 17:16 .

.	Greek	Strong's	Origin
and he fell	ἔπεσεν (epesen)	4098: to fall	from a redupl. of the prim. root pet
on his face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)

at His feet,	πόδας (podas)	4228: a foot	a prim. word
giving thanks	εὐχαριστῶν (eucharistōn)	2168: to be thankful	from eucharistos
to Him. And he was a Samaritan.	Σαμαρίτης (samaritēs)	4541: a Samaritan, an inhab. of the region of Samaria	from Samareia

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΤΕΣΕΝ verb - second aorist active indicative - third person singular

pipto pip'-to, : to fall -- fail, fall (down), light on.

ΕΠΙ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

προσωπον noun - accusative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

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

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας noun - accusative plural masculine

pous pooce: a foot (figuratively or literally) -- foot(-stool).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ευχαριστων verb - present active participle - nominative singular masculine
eucharistéo yoo-khar-is-teh'-o: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

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

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

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.

σαμαρειτης noun - nominative singular masculine
Samareites sam-ar-i'-tace: a Samarite, i.e. inhabitant of Samaria -- Samaritan.

Luke 17:17 .

.	Greek	Strong's	Origin
Then		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
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"Were there not ten	δέκα (deka)	1176: ten	a primary number
cleansed?	ἐκαθαρίσθησαν (ekatharisthēsan)	2511: to cleanse	from katharos
But the nine--	ἐννέα (ennea)	1767: nine	a primary number

where	ποῦ (που)	4226: where?	interrog. adverb from the same as posos
are they?			

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουχι **particle - interrogative**

ouchi oo-khee': not indeed -- nay, not.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δεκα **numeral (adjective)**

deka dek'-ah: ten -- (eight-)een, ten.

εκαθαρισθησαν **verb - aorist passive indicative - third person**

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εννεα numeral (adjective)

ennea en-neh'-ah: nine -- nine.

που particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

Luke 17:18 .

.	Greek	Strong's	Origin
"Was no	οὐχ (ouch)	3756: not, no	a prim. word
one found	εὗρέθησαν (eurethēsan)	2147: to find	a prim. verb
who returned	ὑποστρέψαντες (upostrepsantes)	5290: to turn back, return	from hupo and strephó
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
glory	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó
to God,	θεῷ (theō)	2316: God, a god	of uncertain origin
except		1508: if not	from ei and mé
this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
foreigner?"	ἀλλογενής (allogenēs)	241: of another race	from allos and genos

KJV Lexicon

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.

ευρεθησαν verb - aorist passive indicative - third person

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

υποστρεψαντες verb - aorist active participle - nominative plural masculine

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

δουναι verb - second aorist active middle or passive deponent

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δοξαν noun - accusative singular feminine

doxa **dox'-ah**: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλλογενης adjective - nominative singular masculine

allogenes **al-log-en-ace'**: foreign, i.e. not a Jew -- stranger.

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.

Luke 17:19 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to him, "Stand	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and go;	πορεύου (poreuou)	4198: to go	from poros (a ford, passage)
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
has made you well."	σέσωκεν (sesōken)	4982: to save	from sós (safe, well)

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ἀναστὰς verb - second aorist active participle - nominative singular masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

πορεύου verb - present middle or passive deponent imperative - second person singular

poreuomai por-yoo'-om-ahce: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

σέσωκεν **verb - perfect active indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

Luke 17:20 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
having been questioned	Ἐπερωτηθεὶς (eperōtētheis)	1905: to inquire of	from epi and erōtaó
by the Pharisees	Φαρισαίων (pharisaïōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
as to when	πότε (pote)	4219: when?	interrog. adverb from the same as pote
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
was coming,	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
He answered	ἀπεκρίθη (apekrithē)	611: to answer	from apo and krinó

them and said,		3004: to say	a prim. verb
"The kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is not coming	ἔρχεται (erchetai)	2064: to come, go	a prim. verb
with signs to be observed;	παρατηρήσεως (paratērēseōs)	3907: observation	from paratéreó

KJV Lexicon

επερωτηθεις **verb - aorist passive participle - nominative singular masculine**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

φarisaiων **noun - genitive plural masculine**

Pharisaioi **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

ποτε **particle - interrogative**

pote **pot'-eh**: interrogative adverb, at what time -- + how long, when.

έρχεται **verb - present middle or passive deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

απεκριθη **verb - aorist middle deponent indicative - third person singular**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

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του definite article - genitive singular masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
θεου noun - genitive singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
μετα preposition meta met-ah': denoting accompaniment; amid (local or causal);
παρατηρησεως noun - genitive singular feminine parateresis par-at-ay'-ray-sis: inspection, i.e. ocular evidence -- obervation.

Luke 17:21 .

.	Greek	Strong's	Origin
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
will they say,		3004: to say	a prim. verb
'Look,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
here	ἔωδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
[it is]!' or,	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
"There	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
[it is]!' For behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is in your midst."	ἐντός (entos)	1787: within, among	from en

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.

επουσιν **verb - future active indicative - third person**

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.

ωδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ιδου **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

εκει **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ιδου **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

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.

βασιλεια **noun - nominative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εντος adverb

entos en-tos': inside (adverb or noun) -- within.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 17:22 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to the disciples,	μαθητάς (mathētas)	3101: a disciple	from manthanó
"The days	ἡμέραι (ēmerai)	2250: day	a prim. word
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
when	ὅτε (ote)	3753: when	from hos, and te
you will long	ἐπιθυμήσετε (epithumēsete)	1937: desire, lust after	from epi and thumos
to see		3708: to see, perceive, attend to	a prim. verb
one	μίαν (mian)	1520: one	a primary number
of the days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word

of Man,	ἄνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
and you will not see		3708: to see, perceive, attend to	a prim. verb
it.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ελευσονται **verb - future middle deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ημεραι **noun - nominative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

επιθυμησετε **verb - future active indicative - second 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).

μιαν **adjective - accusative singular feminine**
heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερων **noun - genitive plural feminine**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου **noun - genitive singular masculine**
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ιδειν **verb - second aorist active middle or passive deponent**
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

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.

οψεσθε **verb - future middle deponent indicative - second person**
optanomai op-tan'-om-ahee: appear, look, see, shew self.

Luke 17:23 .

.			
.	Greek	Strong's	Origin
"They will say		3004: to say	a prim. verb

to you, 'Look	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
there!	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
Look	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
here!'	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
Do not go away,	ἀπέλθῃτε (apelthēte)	565: to go away, go after	from apo and erchomai
and do not run after	διώξῃτε (diōxēte)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
[them].			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰπουσιν **verb - future active indicative - third person**

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ἰδοὺ **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

ᾧδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ἢ **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ιδου verb - second aorist active middle - second person singular

ιδου id-oo': used as imperative lo!; -- behold, lo, see.

ΕΚΕΙ adverb

ekai ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

απελθητε verb - second aorist active subjunctive - second person

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

μηδε conjunction

mede may-deh': but not, not even; in a continued negation, nor -- neither, nor (yet), (no) not (once, so much as).

διωξητε verb - aorist active subjunctive - second person

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

Luke 17:24 .

.	Greek	Strong's	Origin
"For just like	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
the lightning,	ἀστραπή (astrapē)	796: lightning, brightness	from astraptó
when it flashes	ἀστράπτουσα (astraptousa)	797: to lighten, flash forth	of uncertain origin
out of one part of the sky,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
shines	λάμπει (lampei)	2989: to shine	a prim. verb
to the other part of the sky,	οὐρανὸν (ouranon)	3772: heaven	a prim. word
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

will the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
be in His day.		2250: day	a prim. word

KJV Lexicon

ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀστραπή **noun - nominative singular feminine**

astrape **as-trap-ay'**: lightning; by analogy, glare -- lightning, bright shining.

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀστραπτουσα **verb - present active participle - nominative singular feminine**

astrapto **as-trap'-to**: to flash as lightning -- lighten, shine.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὑπὲρ **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

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.

εις 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.

υπ preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

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.

λαμπει verb - present active indicative - third person singular

lampo lam'-po: to beam, i.e. radiate brilliancy -- give light, shine.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

εσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 17:25 .

.	Greek	Strong's	Origin
"But first		4413: first, chief	contr. superl. of pro
He must	δεῖ (dei)	1163: it is necessary	a form of deó
suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
many things	πολλά (polla)	4183: much, many	a prim. word
and be rejected	ἀποδοκιμασθῆναι (apodokimasthēnai)	593: to reject	from apo and dokimazó
by this	ταύτης (tautēs)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
generation.	γενεᾶς (geneas)	1074: race, family, generation	from ginomai

KJV Lexicon

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πολλα **adjective - accusative plural neuter**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

παθειν **verb - second aorist active middle or passive deponent**

pascho **pas'-kho**: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποδοκιμασθηναι **verb - aorist passive middle or passive deponent**

apodokimazo **ap-od-ok-ee-mad'-zo**: to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεας **noun - genitive singular feminine**

genea **ghen-eh-ah'**: a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

ταυτης **demonstrative pronoun - genitive singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Luke 17:26 .

.	Greek	Strong's	Origin
"And just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as it happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of Noah,	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noah
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it will be also	καὶ (kai)	2532: and, even, also	a prim. conjunction
in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of the Son	υἱοῦ (uiou)	5207: a son	a prim. word
of Man:	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθώς **adverb**

kathos kath-ocē': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

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.)

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.

ΝΩΕ proper noun
Noe no'-eh: Noe, (i.e. Noach), a patriarch -- Noe.

ΟΥΤΩΣ adverb
houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ΕΣΤΑΙ verb - future indicative - third person singular
esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ΚΑΙ conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝ preposition
en en: in, at, (up-)on, by, etc.

ΤΑΙΣ definite article - dative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΗΜΕΡΑΙΣ noun - dative plural feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ΤΟΥ definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΙΟΥ noun - genitive singular masculine
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρώπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Luke 17:27 .

.	Greek	Strong's	Origin
they were eating,	ἔσθιον (ēsthion)	2068: to eat	akin to edó (to eat)
they were drinking,	ἐπινον (epinon)	4095: to drink	a prim. word
they were marrying,	ἐγάμουν (egamoun)	1060: to marry	from gamos
they were being given in marriage,	ἐγαμίζοντο (egamizonto)	1061a: to give in marriage	from gamos
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the day	ἡμέρας (ēmeras)	2250: day	a prim. word
that Noah	Νῶε (nōe)	3575: Noah, a patriarch	of Hebrew origin Noah
entered	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
the ark,	κιβωτὸν (kibōton)	2787: a wooden box	of uncertain origin
and the flood	κατακλυσμὸς (kataklusmos)	2627: a flood	from katakluzó
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
and destroyed	ἀπώλεσεν (apōlesen)	622: to destroy, destroy utterly	from apo and same as olethros
them all.	πάντας	3956: all, every	a prim. word

(pantas)

KJV Lexicon

ησθιον **verb - imperfect active indicative - third person**

esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

επινον **verb - imperfect active indicative - third person**

pino **pee'-no**: to imbibe -- drink.

εγαμουν **verb - imperfect active indicative - third person**

gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

εξεγαμιζοντο **verb - imperfect passive indicative - third person**

ekgamizo **ek-gam-id'-zo**: to marry off a daughter -- give in marriage.

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.

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.

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

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).

νωε **proper noun**

Noe **no'-eh**: Noe, (i.e. Noach), a patriarch -- Noe.

εις **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.

κιβωτον **noun - accusative singular feminine**
kibotos **kib-o-tos'**: a box, i.e. the sacred ark and that of Noah -- ark.

και conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλθεν **verb - second aorist active indicative - third person singular**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατακλυσμος **noun - nominative singular masculine**
kataklusmos **kat-ak-looce-mos'**: an inundation -- flood.

και conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απωλεσεν **verb - aorist active indicative - third person singular**
apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

απαντας **adjective - accusative plural masculine**
hapas **hap'-as**: absolutely all or (singular) every one -- all (things), every (one), whole.

Luke 17:28 .

.	Greek	Strong's	Origin
"It was the same	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
as happened	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
in the days	ἡμέραις (ēmerais)	2250: day	a prim. word
of Lot:	Λώτ (lōt)	3091: Lot, a patriarch	of Hebrew origin Lot
they were eating,	ἔσθιον (ēsthion)	2068: to eat	akin to edó (to eat)

they were drinking,	ἐπινον (epinon)	4095: to drink	a prim. word
they were buying,	ἡγόραζον (ēgorazon)	59: to buy in the marketplace, purchase	from agora
they were selling,	ἐπώλουν (epōloun)	4453: to exchange or barter, to sell	a prim. word
they were planting,	ἐφύτευον (ephuteuon)	5452: to plant	from phuton (a plant)
they were building;	ὠκοδόμουν (ōkodomoun)	3618: to build a house	from oikodomos

KJV Lexicon

ὁμοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

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)

ἐΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἡμέραις **noun - dative plural feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

λωτ **proper noun**
Lot **lote**: Lot, a patriarch -- Lot.

ησθιον **verb - imperfect active indicative - third person**
esthio **es-thee'-o**: to eat (usually literal) -- devour, eat, live.

επινον **verb - imperfect active indicative - third person**
pino **pee'-no**: to imbibe -- drink.

ηγοραζον **verb - imperfect active indicative - third person**
agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

επωλουν **verb - imperfect active indicative - third person**
poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

εφυτευον **verb - imperfect active indicative - third person**
phuteuo **foot-yoo'-o**: to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

ωκοδομουν **verb - imperfect active indicative - third person**
oikodomeo **oy-kod-om-eh'-o**: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

Luke 17:29 .

.	Greek	Strong's	Origin
but on the day	ἡμέρα (ēmera)	2250: day	a prim. word
that Lot	Λώτ (lōt)	3091: Lot, a patriarch	of Hebrew origin Lot
went	ἐξῆλθεν (exēlthen)	1831: to go or come out of	from ek and erchomai
out from Sodom	Σοδόμων (sodomōn)	4670: Sodom, an unidentified city in the Jordan Valley	of Hebrew origin Sedom
it rained	ἔβρεξεν (ebrexen)	1026: to send rain, to rain	a prim. word
fire	πῦρ (pur)	4442: fire	a prim. word
and brimstone	θεῖον (theion)	2303: brimstone	of uncertain origin

from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
and destroyed	ἀπώλεσεν (apōlesen)	622: to destroy, destroy utterly	from apo and same as olethros
them all.	πάντας (pantas)	3956: all, every	a prim. word

KJV Lexicon

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εξηλθεν **verb - second aorist active indicative - third person singular**

exerchomai **ex-er'-khom-ahē**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

λωτ **proper noun**

Lot **lote**: Lot, a patriarch -- Lot.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

σοδομων **noun - genitive plural neuter**

Sodoma **sod'-om-ah**: Sodoma (i.e. Sodom), a place in Palestine -- Sodom.

εβρεξεν **verb - aorist active indicative - third person singular**

brecho **brekh'-o**: to moisten (especially by a shower) -- (send) rain, wash.

πυρ **noun - accusative 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

θειον noun - accusative singular neuter

theion thi'-on: sulphur -- brimstone.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολωσεν verb - aorist active indicative - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

απαντας adjective - accusative plural masculine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

Luke 17:30 .

.	Greek	Strong's	Origin
"It will be just	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the same	αὐτὰ (auta)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
on the day	ἡμέρα (ēmera)	2250: day	a prim. word
that the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is revealed.	ἀποκαλύπτεται (apokaluptetai)	601: to uncover, reveal	from apo and kaluptó

KJV Lexicon

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow-tah'**: in the same way -- even thus, (manner) like, so.

εσται **verb - future indicative - third person singular**

esomai **es'-om-ah-ee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

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.

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αποκαλυπτεται **verb - present passive indicative - third person singular**

apokalupto **ap-ok-al-oo'-to**: to take off the cover, i.e. disclose -- reveal.

Luke 17:31 .

.	Greek	Strong's	Origin
"On that day,	ἡμέρα (ēmera)	2250: day	a prim. word
the one who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is on the housetop	δώματος (dōmatos)	1430: a house, a housetop	from demó (to build)
and whose	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
goods	σκεύη (skeuē)	4632: a vessel, implement, pl. goods	a prim. word
are in the house	οἰκία (oikia)	3614: a house, dwelling	from oikos
must not go down	καταβάτω (katabatō)	2597: to go down	from kata and the same as basis
to take	ἄραι (arai)	142: to raise, take up, lift	a prim. verb
them out; and likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoios
the one who		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
is in the field	ἀγρῷ (agrō)	68: a field, the country	a prim. word
must not turn	ἐπιστρεψάτω (epistrepsatō)	1994: to turn, to return	from epi and strephó
back.	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen

KJV Lexicon

εν preposition

en **en**: in, at, (up-)on, by, etc.

ἐκεῖνη demonstrative pronoun - dative singular feminine

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

τῇ definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἡμέρα noun - dative singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ὅς relative pronoun - nominative singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἔσται verb - future indicative - third person singular

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ἐπὶ preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοῦ definite article - genitive singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωματος noun - genitive singular neuter

doma **do'-mah**: an edifice, i.e. (specially) a roof -- housetop.

καὶ 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.

σκευὴ noun - nominative 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.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικια noun - dative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καταβατω verb - second aorist active middle - third person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

αιραι verb - aorist active middle or passive deponent

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

αυτα personal pronoun - accusative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγρω noun - dative singular masculine

agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

ὁμοίως **adverb**
homoios **hom-oy'-oce**: similarly -- likewise, so.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἐπιστρέψατω **verb - aorist active middle - third person singular**
epistrepho **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

εἰς **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τῶν **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὀπίσσω **adverb**
opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

Luke 17:32 .

.	Greek	Strong's	Origin
"Remember	μνημονεύετε (mnēmoneuete)	3421: to call to mind, to make mention of	from mnémón (mindful)
Lot's	Λώτ (lōt)	3091: Lot, a patriarch	of Hebrew origin Lot
wife.	γυναῖκος (gunaikos)	1135: a woman	a prim. word

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.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικος **noun - genitive singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

λωτ **proper noun**

Lot **lote**: Lot, a patriarch -- Lot.

Luke 17:33 .

.	Greek	Strong's	Origin
"Whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
seeks	ζητήση (zētēsē)	2212: to seek	of uncertain origin
to keep	περιποιήσασθαι (peripoiēsasthai)	4046: to preserve, get possession of	from peri and poieó
his life	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
will lose	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
it, and whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
loses	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
[his life] will preserve	ζωογονήσει (zōogonēsei)	2225: to preserve alive	from the same as zóon and ginomai
it.			

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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).

ζητηση **verb - aorist active subjunctive - third person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχην **noun - accusative singular feminine**

psuche **psoo-khay'**: breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σωσαι **verb - aorist active middle or passive deponent**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

απολεσει **verb - future active indicative - third person singular**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

αυτην **personal pronoun - accusative singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εαν conditional
ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

απολεση verb - aorist active subjunctive - third person singular
apollumi ap-oi'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

αυτην personal pronoun - accusative singular feminine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζωογονησει verb - future active indicative - third person singular
zoogoneo dzo-og-on-eh'-o: to engender alive, i.e. (by analogy) to rescue (passively, be saved) from death -- live, preserve.

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

Luke 17:34 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you, on that night	νυκτι (nukti)	3571: night, by night	a prim. word
there will be two	δύο (duo)	1417: two	a primary number
in one	μιάς (mias)	1520: one	a primary number
bed;	κλίνης (klinēs)	2825b: a couch	from klinó
one	εἰς (eis)	1520: one	a primary number
will be taken	παραλημφθήσεται (paralēmphthēsetai)	3880: to receive from	from para and lambanó
and the other	ἕτερος (eteros)	2087: other	of uncertain origin

will be left.

ἀφεθήσεται
(aphethēsetai)

863: to send away, leave
alone, permit

from apo and hiēmi (to send)

KJV Lexicon

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ταυτη **demonstrative pronoun - dative singular feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυκτι **noun - dative singular feminine**

nux noox: night -- (mid-)night.

εσονται **verb - future indicative - third person**

esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

δύο **numeral (adjective)**

duo doo'-o: two -- both, twain, two.

ἐπι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

κλινης **noun - genitive singular feminine**

kline klee'-nay: a couch (for sleep, sickness, sitting or eating) -- bed, table.

μιας **adjective - genitive singular feminine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εις **adjective - nominative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παράληφθῃσεται **verb - future passive indicative - third person singular**

paralambano par-al-am-ban'-o: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

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.

ετερος adjective - nominative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ἀφεισθῇσεται **verb - future passive indicative - third person singular**

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Luke 17:35 .

.	Greek	Strong's	Origin
"There will be two	δύο (duo)	1417: two	a primary number
women grinding	ἀλήθουσai (alēthousai)	229: to grind	from the same as aleuron
at the same	αὐτό (auto)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
place; one	μία (mia)	1520: one	a primary number
will be taken	παράλημφθήσεται (paralēmphthēsetai)	3880: to receive from	from para and lambanó
and the other	έτέρα (etera)	2087: other	of uncertain origin

will be left.

ἀφεθήσεται
(aphethēsetai)

863: to send away, leave
alone, permit

from apo and hiēmi (to send)

KJV Lexicon

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

εσονται **verb - future indicative - third person**

esomai **es'-om-ahēe**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

αληθουσαι **verb - present active participle - nominative plural feminine**

aletho **al-ay'-tho**: to grind -- grind.

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.

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

μια **adjective - nominative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

παραληφθησεται **verb - future passive indicative - third person singular**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

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.

ἕτερος **adjective - nominative singular feminine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

αφεθῆσεται **verb - future passive indicative - third person singular**

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Luke 17:36 .

This verse was added by scribes. Early manuscripts of Luke do not contain Luke 17:36. This verse is not in the original New Testament.

■			
.	Greek	Strong's	Origin
["Two men		1417: two	a primary number
will be in the field;		68: a field, the country	a prim. word
one		1520: one	a primary number
will be taken		3880: to receive from	from para and lambanó
and the other		2087: other	of uncertain origin
will be left.]"		863: to send away, leave alone, permit	from apo and híemi (to send)

KJV Lexicon

Luke 17:37 .

.	Greek	Strong's	Origin
And answering	ἀποκριθέντες (apokrithentes)	611: to answer	from apo and krinó
they said	λέγουσιν (legousin)	3004: to say	a prim. verb
to Him, "Where,	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
Lord?"	κύριε (kurie)	2962: lord, master	from kuros (authority)
And He said		3004: to say	a prim. verb
to them, "Where	ὅπου (opou)	3699: where	from hos, and pou
the body	σῶμα (sōma)	4983: a body	of uncertain origin
[is], there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the vultures	ἀετοὶ (aetoi)	105: an eagle	a prim. word
will be gathered."	ἐπισυναχθήσονται (episunachthēsontai)	1996: to gather together	from epi and sunagó

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

αποκριθεντες **verb - aorist passive deponent participle - nominative plural masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

λεγουσιν **verb - present active indicative - third person**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

που **particle - interrogative**

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οπου **adverb**

hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

εκει **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

συναχθησονται **verb - future passive indicative - third person**

sunago **soon-ag'-o**: to lead together, i.e. collect or convene; specially, to entertain

(hospitably)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αετοι **noun - nominative plural masculine**

aetos **ah-et-os'**: an eagle (from its wind-like flight) -- eagle.

Luke 18:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He was telling	ἔλεγεν (elegen)	3004: to say	a prim. verb
them a parable	παραβολὴν (parabolēn)	3850b: a placing beside, a comparison	from paraboló
to show that at all times	πάντοτε (pantote)	3842: at all times	from pas and tote
they ought	δεῖν (dein)	1163: it is necessary	a form of deó
to pray	προσεύχεσθαι (proseuchesthai)	4336: to pray	from pros and euchomai
and not to lose heart,		1457b: to lose heart	from en and kakos

KJV Lexicon

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραβολην **noun - accusative singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δειν **verb - present impersonal active infinitive**

dei **die**: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.

παντοτε **adverb**

pantote **pan'-tot-eh**: every when, i.e. at all times -- always(-s), ever(-more).

προσευχεσθαι **verb - present middle or passive deponent infinitive**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

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.

εκκακειν **verb - present active infinitive**

ekkakeo **ek-kak-eh'-o**: to be (bad or) weak, i.e. (by implication) to fail (in heart) -- faint, be weary.

Luke 18:2 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"In a certain	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
city	πόλει (polei)	4172: a city	a prim. word
there		1510: I exist, I am	a prol. form of a prim. and defective verb
was a judge	κριτής (kritēs)	2923: a judge	from krinó
who did not fear	φοβούμενος (phoboumenos)	5399: to put to flight, to terrify, frighten	from phobos
God	θεόν (theon)	2316: God, a god	of uncertain origin
and did not respect	ἐντρεπόμενος (entrepomenos)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
man.	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

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.

κριτής **noun - nominative singular masculine**

krites kree-tace': a judge (genitive case or specially) -- judge.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τις **indefinite pronoun - dative singular feminine**

tis **tis**: some or any person or object

πολις **noun - dative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

το **definite article - accusative singular masculine**

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 - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φοβουμενος **verb - present middle or 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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εντρεπομενος **verb - present passive participle - nominative singular masculine**

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.

Luke 18:3 .

.	Greek	Strong's	Origin
"There was a widow	χήρα	5503: a widow	of uncertain derivation

	(chēra)		
in that city,	πόλει (polei)	4172: a city	a prim. word
and she kept coming	ἤρχετο (ērcheto)	2064: to come, go	a prim. verb
to him, saying,	λέγουσα (legousa)	3004: to say	a prim. verb
Give me legal protection	ἐκδίκησον (ekdikēson)	1556: to vindicate, to avenge	from ekdikos
from my opponent.'	ἀντιδίκου (antidikou)	476: an opponent, adversary	from anti and diké

KJV Lexicon

χήρα **noun - nominative singular feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολει **noun - dative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

εκεινη **demonstrative pronoun - dative singular feminine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηρχετο verb - imperfect middle or passive deponent indicative - third person singular

erchomai er'-khom-ahce: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγουσα verb - present active participle - nominative singular feminine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εκδικησον verb - aorist active middle - second person singular

ekdikeo ek-dik-eh'-o: to vindicate, retaliate, punish -- a (re-)venge.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιδικου noun - genitive singular masculine

antidikos an-tid'-ee-kos: an opponent (in a lawsuit); specially, Satan (as the arch-enemy) -- adversary.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

Luke 18:4 .

.	Greek	Strong's	Origin
"For a while	χρόνον (chronon)	5550: time	a prim. word
he was unwilling;	οὐκ	3756: not, no	a prim. word

	(ouk)		
but afterward	μετὰ (meta)	3326: with, among, after	a prim. preposition
he said		3004: to say	a prim. verb
to himself,	ἐαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
'Even	καὶ (kai)	2532: and, even, also	a prim. conjunction
though	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
I do not fear	φοβοῦμαι (phoboumai)	5399: to put to flight, to terrify, frighten	from phobos
God	θεὸν (theon)	2316: God, a god	of uncertain origin
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
respect	ἐντρέπομαι (entrepomai)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
man,	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ηθελησεν **verb - aorist active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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.

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.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

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

τον **definite article - accusative singular masculine**

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).

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.

φοβουμαι verb - present middle or passive deponent indicative - first person singular

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανθρωπον noun - accusative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

εντρεπομαι verb - present passive indicative - first person singular

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.

Luke 18:5 .

.	Greek	Strong's	Origin
yet	γε (ge)	1065: emphasizes the word to which it is joined	a prim. encl. part.
because	διά (dia)	1223: through, on account of, because of	a prim. preposition
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
widow	χήραν (chēran)	5503: a widow	of uncertain derivation
bothers	παρέχειν (parechein)	3930: to furnish, to present	from para and echó
me, I will give her legal protection,	ἐκδικήσω (ekdikēsō)	1556: to vindicate, to avenge	from ekdikos
otherwise	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

by continually	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
coming	ἐρχομένη (erchomenē)	2064: to come, go	a prim. verb
she will wear	ὕπωπιάζει (upōpiazē)	5299: to strike under the eye	from hupōpion (the part of the face under the eyes)
me out."			

KJV Lexicon

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

γε **particle**

ge **gheh**: and besides, doubtless, at least, yet.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρεχειν **verb - present active infinitive**

parecho **par-ekh'-o**: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

κοπον **noun - accusative singular masculine**

kopos **kop'-os**: a cut, i.e. (by analogy) toil (as reducing the strength), literally or figuratively; by implication, pains -- labour, trouble, weariness.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χηραν **noun - accusative singular feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

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.

εκδικησω **verb - future active indicative - first person singular**
ekdikeo **ek-dik-eh'-o**: to vindicate, retaliate, punish -- a (re-)venge.

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

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.

εις **preposition**
eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τελος **noun - accusative singular neuter**
telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

ερχομενη **verb - present middle or passive deponent participle - nominative singular feminine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

υποπιαζη **verb - present active subjunctive - third person singular**
hupopiazō **hoop-o-pee-ad'-zo**: to hit under the eye (buffet or disable an antagonist as a pugilist), i.e. (figuratively) to tease or annoy (into compliance), subdue (one's passions) -- keep under, weary.

με **personal pronoun - first person accusative singular**
me **meh**: me -- I, me, my.

Luke 18:6 .

.	Greek	Strong's	Origin
And the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
said,	λέγει (legei)	3004: to say	a prim. verb

"Hear	ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
the unrighteous	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
judge	κριτής (kritēs)	2923: a judge	from krinó
said;		3004: to say	a prim. verb

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

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.

ακουσατε **verb - aorist active middle - second person**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κριτης noun - nominative singular masculine

krites kree-tace': a judge (genitive case or specially) -- judge.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδικιας noun - genitive singular feminine

adikia ad-ee-kee'-ah: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

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.

Luke 18:7 .

.	Greek	Strong's	Origin
now,	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
will not God	θεὸς (theos)	2316: God, a god	of uncertain origin
bring about	ποιήσῃ (poiēsē)	4160: to make, do	a prim. word
justice	ἐκδίκησιν (ekdikēsin)	1557: vengeance, vindication	from ekdikeó
for His elect	ἐκλεκτῶν (eklektōn)	1588: select, by impl. favorite	from eklegó
who cry	βοώντων (boōntōn)	994: to call out	from boé
to Him day	ἡμέρας (ēmeras)	2250: day	a prim. word
and night,	νυκτός (nuktos)	3571: night, by night	a prim. word

and will He delay long	μακροθυμεῖ (makrothumei)	3114: to persevere, to be patient	from makros and thumos
over	ἐπ' (ep)	1909: on, upon	a prim. preposition
them?			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

θεος noun - nominative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ποιηση verb - aorist active subjunctive - third person singular

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκδικησιν noun - accusative singular feminine

ekdikesis **ek-dik'-ay-sis**: vindication, retribution -- (a-, re-)venge(-ance), punishment.

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.

ΕΚΛΕΚΤΩΝ **adjective - genitive plural masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

βοωντων **verb - present active participle - genitive plural masculine**

boao **bo-ah'-o**: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

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

ημερας **noun - genitive singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

νυκτος **noun - genitive singular feminine**

nux **noox**: night -- (mid-)night.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μακροθυμων **verb - present 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.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Luke 18:8 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you that He will bring about	ποιήσει (poiēsei)	4160: to make, do	a prim. word
justice	ἐκδίκησιν (ekdikēsin)	1557: vengeance, vindication	from ekdikeó
for them quickly.	τάχει (tachei)	5034: speed	from tachus
However,	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
when the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
comes,	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
will He find	εὕρήσει (eurēsei)	2147: to find	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
on the earth?"	γῆς (gēs)	1093: the earth, land	a prim. word

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ποιησει **verb - future active indicative - third person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκδικησιν **noun - accusative singular feminine**

ekdikesis ek-dik'-ay-sis: vindication, retribution -- (a-, re-)venge(-ance), punishment.

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.

ταχει **noun - dative singular neuter**

tachos takh'-os: a brief space (of time) -- quickly, shortly, speedily.

πλην **adverb**

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος **noun - nominative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ελθων **verb - second aorist active participle - nominative singular masculine**
erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light,
next, pass, resort, be set.

αρα **particle - interrogative**
ara **ar'-ah**: denoting an interrogation to which a negative answer is presumed -- therefore.

ευρησει **verb - future active indicative - third person singular**
heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

Luke 18:9 .

.	Greek	Strong's	Origin
And He also	καὶ (kai)	2532: and, even, also	a prim. conjunction
told		3004: to say	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
to some people	τινας	5100: a certain one,	a prim. enclitic indef. pronoun

	(tinas)	someone, anyone	
who trusted	πεποιθότας (pepoithotas)	3982: to persuade, to have confidence	a prim. verb
in themselves	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that they were righteous,	δίκαιοι (dikaioi)	1342: correct, righteous, by impl. innocent	from diké
and viewed	ἐξουθενούντας (exouthenountas)	1848: to despise, treat with contempt	from exoudeneó
others	λοιποὺς (loipous)	3062: the rest, the remaining	from leipó
with contempt:		1848: to despise, treat with contempt	from exoudeneó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τινας **indefinite pronoun - accusative plural masculine**

tis **tis**: some or any person or object

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΠΟΙΘΟΤΑΣ **verb - second perfect active participle - accusative plural masculine**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely

(by inward certainty)

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.

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.

οτι conjunction

hoti hot'-ee': demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εισιν verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

δικαιοι adjective - nominative plural masculine

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξουθενουντας verb - present active participle - accusative plural masculine

exoutheneo ex-oo-then-eh'-o: contemptible, despise, least esteemed, set at nought.

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.

λοιπους adjective - accusative plural masculine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολην noun - accusative singular feminine

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ταυτην demonstrative pronoun - accusative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Luke 18:10 .

.	Greek	Strong's	Origin
"Two	δύο (duo)	1417: two	a primary number
men	ἄνθρωποι (anthrōpoi)	444: a man, human, mankind	probably from anér and óps (eye, face)
went	ἀνέβησαν (anebēsan)	305: to go up, ascend	from ana and the same as basis
up into the temple		2413: sacred, a sacred thing, a temple	a prim. word
to pray,	προσεύξασθαι (proseuxasthai)	4336: to pray	from pros and euchomai
one	εἷς (eis)	1520: one	a primary number
a Pharisee	Φαρισαῖος (pharisaios)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
and the other	ἕτερος (eteros)	2087: other	of uncertain origin
a tax collector.	τελώνης (telōnēs)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai

KJV Lexicon

ἄνθρωποι **noun - nominative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

ἀνέβησαν **verb - second aorist active indicative - third person**

anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερον noun - accusative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

προσευξασθαι verb - aorist middle deponent middle or passive deponent

proseuchomai pros-yoo'-khom-ah-ee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

φarisaios noun - nominative singular masculine

Pharisaios far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετερος adjective - nominative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

τελωνης noun - nominative singular masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

Luke 18:11 .

.	Greek	Strong's	Origin
"The Pharisee	Φαρισαίος	5330: a Pharisee, member of	of Hebrew origin, cf. parash

	(pharisaaios)	a Jewish religious sect	
stood	σταθείς (statheis)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and was praying	προσηύχετο (prosēucheto)	4336: to pray	from pros and euchomai
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to himself:	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
'God,	θεὸς (theos)	2316: God, a god	of uncertain origin
I thank	εὐχαριστῶ (eucharistō)	2168: to be thankful	from eucharistos
You that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not like	ὥσπερ (ōsper)	5618: just as, even as	from hós and per
other people:	λοιποὶ (loipoi)	3062: the rest, the remaining	from leipó
swindlers,	ἄρπαγες (arpages)	727: rapacious	from harpazó
unjust,	ἄδικοι (adikoi)	94: unjust, unrighteous	from alpha (as a neg. prefix) and diké
adulterers,	μοιχοί (moichoi)	3432: an adulterer	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

tax collector.

τελώνης
(telōnēs)

5057: a farmer of taxes, i.e. a from telos and óneomai
tax collector

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.

φarisaios **noun - nominative singular masculine**

Pharisaios **far-is-ah'-yos**: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

σταθεις **verb - aorist passive participle - nominative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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.

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.

προσηυχето **verb - imperfect middle or passive deponent indicative - third person singular**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ο **definite article - nominative singular masculine**

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).

ευχαριστω **verb - present active indicative - first person singular**

eucharisteo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

σοι **personal pronoun - second person dative singular**
soi soy: to thee -- thee, thine own, thou, thy.

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκ **particle - nominative**
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ειμι **verb - present indicative - first person singular**
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ωσπερ **adverb**
hosper hoce'-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.

λοιποι **adjective - nominative plural masculine**
loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

των **definite article - genitive plural masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπων **noun - genitive plural masculine**
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αρπαγες **adjective - nominative plural masculine**
harpax har'-pax: rapacious -- extortion, ravening.

αδικοι **adjective - nominative plural masculine**
adikos ad'-ee-kos: unjust; by extension wicked; by implication, treacherous; specially, heathen -- unjust, unrighteous.

μοιχοι **noun - nominative plural masculine**
moichos moy-khos': a (male) paramour; figuratively, apostate -- adulterer.

η **particle**
e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos:** the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελωνης **noun - nominative singular masculine**

telones **tel-o'-nace:** a tax-farmer, i.e. collector of public revenue -- publican.

Luke 18:12 .

.	Greek	Strong's	Origin
I fast	νηστεύω (nēsteuō)	3522: to fast	from nēstis
twice	δις (dis)	1364: twice	from duo
a week;	σαββάτου (sabbatou)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
I pay tithes	ἀποδεκατεύω (apodekateuō)	586a: to pay a tenth of	from apodekatoó
of all	πάντα (panta)	3956: all, every	a prim. word
that I get.'	κτῶμαι (ktōmai)	2932: to acquire	a prim. verb

KJV Lexicon

νηστευω **verb - present active indicative - first person singular**

nesteuo **nace-tyoo'-o:** to abstain from food (religiously) -- fast.

dis dece: twice -- again, twice.
του definite article - genitive singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
σαββατου noun - genitive singular neuter sabbaton sab'-bat-on: sabbath (day), week.
αποδεκατω verb - present active indicative - first person singular apodekatoo ap-od-ek-at-o'-o: to tithe (as debtor or creditor) -- (give, pay, take) tithe.
παντα adjective - accusative plural neuter pas pas: apparently a primary word; all, any, every, the whole
οσα correlative pronoun - accusative plural neuter hosos hos'-os: as (much, great, long, etc.) as
κτωμαι verb - present middle or passive deponent indicative - first person singular - contracted form ktaomai ktah'-om-ahee: to get, i.e. acquire (by any means; own) -- obtain, possess, provide, purchase.

Luke 18:13 .

.	Greek	Strong's	Origin
"But the tax collector,	τελώνης (telōnēs)	5057: a farmer of taxes, i.e. a tax collector	from telos and óneomai
standing	ἐστῶς (estōs)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
some distance away,	μακρόθεν (makrothen)	3113: from afar, afar	from makros
was even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
unwilling	οὐκ (ouk)	3756: not, no	a prim. word
to lift	ἐπαῖραι (eparai)	1869: to lift up	from epi and airó
up his eyes	ὀφθαλμούς (ophthalmous)	3788: the eye	from a prim. root op- and an uncertain root

to heaven,	οὐρανόν (ouranon)	3772: heaven	a prim. word
but was beating	ἔτυπτεν (etupten)	5180: to strike, smite, beat	a prim. verb
his breast,	στῆθος (stēthos)	4738: the breast	a prim. word
saying,	λέγων (legōn)	3004: to say	a prim. verb
'God,	θεός (theos)	2316: God, a god	of uncertain origin
be merciful	ἰλάσθητι (ilasthēti)	2433: to be propitious, make propitiation for	from the same as hileós
to me, the sinner!"	ἁμαρτωλῷ (amartōlō)	268: sinful	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

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελωνης noun - nominative singular masculine

telones tel-o'-nace: a tax-farmer, i.e. collector of public revenue -- publican.

μακροθεν adverb

makrothen mak-roth'-en: from a distance or afar -- afar off, from far.

εστως verb - perfect active participle - nominative singular masculine

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

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.

ηθελεν **verb - imperfect active indicative - third person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

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.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφθαλμους **noun - accusative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον **noun - accusative singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

επαραι **verb - aorist active middle or passive deponent**

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ετυπτεν **verb - imperfect active indicative - third person singular**

tupto **toop'-to**: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

εις **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.

στηθος **noun - accusative singular neuter**

stethos **stay'-thos**: the (entire external) bosom, i.e. chest -- breast.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ο **definite article - nominative singular masculine**

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).

ιλασθητι **verb - aorist passive imperative - second person singular**

hilaskomai **hil-as'-kom-ahee**: to conciliate, i.e. (transitively) to atone for (sin), or (intransitively) be propitious -- be merciful, make reconciliation for.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

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.

αμαρτωλω **adjective - dative singular masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

Luke 18:14 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you, this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
went	κατέβη (katebē)	2597: to go down	from kata and the same as basis
to his house	οἶκον (oikon)	3624: a house, a dwelling	a prim. word

justified	δεδικαιωμένος (dedikaiōmenos)	1344: to show to be righteous, declare righteous	from dikaios
rather than	παρ' (par)	3844: from beside, by the side of, by, beside	a prim. preposition
the other;	ἐκεῖνον (ekeinon)	1565: that one (or neut. that thing), often intensified by the art. preceding	from ekei
for everyone	πᾶς (pas)	3956: all, every	a prim. word
who exalts	ὑψῶν (upsōn)	5312: to lift or raise up, to exalt, uplift	from hupsos
himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
will be humbled,	ταπεινωθήσεται (tapeinōthēsetai)	5013: to make low, fig. to humble	from tapeinos
but he who humbles	ταπεινῶν (tapeinōn)	5013: to make low, fig. to humble	from tapeinos
himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
will be exalted."	ὑψωθήσεται (upsōthēsetai)	5312: to lift or raise up, to exalt, uplift	from hupsos

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

κατεβη **verb - second aorist active indicative - third person singular**

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

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.

ΔΕΔΙΚΑΙΩΜΕΝΟΣ verb - perfect passive participle - nominative singular masculine

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ΕΙΣ preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ΤΟΝ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΟΙΚΟΝ noun - accusative singular masculine

oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

ΑΥΤΟΥ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

ΓΑΡ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΕΚΕΙΝΟΣ demonstrative pronoun - nominative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΠΑΣ adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

Ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΥΨΩΝ verb - present active participle - nominative singular masculine

hupsoo hoop-so'-o: to elevate -- exalt, lift up.

ΕΑΥΤΟΥ **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.

ΤΑΠΕΙΝΩΘΗΣΕΤΑΙ **verb - future passive indicative - third person singular**
tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΤΑΠΕΙΝΩΝ **verb - present active participle - nominative singular masculine**
tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

ΕΑΥΤΟΥ **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.

ΥΨΩΘΗΣΕΤΑΙ **verb - future passive indicative - third person singular**
hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

Luke 18:15 .

.	Greek	Strong's	Origin
And they were bringing	Προσέφερον (prosepheron)	4374: to bring to, i.e. to offer	from pros and pheró
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
their babies	βρέφη (brephē)	1025: an unborn or a newborn child	a prim. word
to Him so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that He would touch		681: to fasten to, lay hold of	from a prim. root haph-
them, but when the disciples	μαθηταὶ (mathētai)	3101: a disciple	from manthanó

saw		3708: to see, perceive, attend	a prim. verb
		to	
it, they [began] rebuking	ἐπετίμων (epetimōn)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
them.			

KJV Lexicon

προσσεφeron **verb - imperfect active indicative - third person**

prosphero **pros-fer'-o**: to bear towards, i.e. lead to, tender (especially to God), treat -- bring (to, unto), deal with, do, offer (unto, up), present unto, put to.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

βρεφη **noun - accusative plural neuter**

brephos **bref'-os**: an infant (properly, unborn) literally or figuratively -- babe, (young) child, infant.

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.

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

<p>αππηται verb - present middle subjunctive - third person singular haptomai hap'-tom-ahēe: to attach oneself to, i.e. to touch (in many implied relations) -- touch.</p>
<p>ιδοντες verb - second aorist active participle - nominative plural masculine eido i'-do: to see; by implication, (in the perfect tense only) to know</p>
<p>δε conjunction de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).</p>
<p>οι definite article - nominative plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>μαθηται noun - nominative plural masculine mathetes math-ay-tes': a learner, i.e. pupil -- disciple.</p>
<p>επετιμησαν verb - aorist active indicative - third person epitimaō ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.</p>
<p>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</p>

Luke 18:16 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
called	προσεκαλέσατο (prosekalesato)	4341: to call to	from pros and kaleó
for them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Permit	ἄφετε (aphete)	863: to send away, leave alone, permit	from apo and hiémi (to send)
the children	παιδία (paidia)	3813: a young child	dim. of pais
to come	ἔρχεσθαι (erchesthai)	2064: to come, go	a prim. verb

to Me, and do not hinder	κωλύετε (kōluete)	2967: to hinder	probably from the same as kolazó
them, for the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
belongs		1510: I exist, I am	a prol. form of a prim. and defective verb
to such as these.	τοιούτων (toioutōn)	5108: such as this, such	from toios (such, such-like) and houtos,

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προσκαλεσασμενος **verb - aorist middle deponent participle - nominative singular masculine**
proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

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

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.

αφετε **verb - second aorist active middle - second person**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, to go); to send forth, in various

applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παιδια noun - accusative plural neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

ερχεσθαι verb - present middle or passive deponent infinitive

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

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.

κωλυετε verb - present active imperative - second person

koluo ko-loo'-o: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

αυτα personal pronoun - accusative plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοιουτων demonstrative pronoun - genitive plural neuter

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

ΕΣΤΙΝ **verb - present indicative - third person singular**
esti es-tee': he (she or it) is; also (with neuter plural) they are

η **definite article - nominative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια **noun - nominative singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 18:17 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say	λέγω (legō)	3004: to say	a prim. verb
to you, whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
does not receive	δέξεται (dexētai)	1209: to receive	a prim. verb
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
a child	παιδίον (paidion)	3813: a young child	dim. of pais

will not enter

εἰσέλθῃ
(eiselthē)

1525: to go in (to), enter

from eis and erchomai

it [at all]."

KJV Lexicon

ἀμὴν **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ὑμῖν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ὅς **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐάν **conditional**

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μή **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δεχεται **verb - aorist middle deponent subjunctive - third person singular**

dechomai dekh'-om-ahee: to receive (in various applications, literally or figuratively) -- accept, receive, take.

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.

βασιλειαν **noun - accusative singular feminine**

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

παιδιον noun - nominative singular neuter

paidion pahee-dee'-on: a childling (of either sex), i.e. (properly), an infant, or (by extension) a half-grown boy or girl; figuratively, an immature Christian -- (little, young) child, damsel.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εισελθη verb - second aorist active subjunctive - third person singular

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 18:18 .

.	Greek	Strong's	Origin
A ruler	ἄρχων (archōn)	758: ruler, chief	pres. part. of archó
questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaó
Him, saying,	λέγων	3004: to say	a prim. verb

	(legōn)		
"Good	ἀγαθέ (agathe)	18: good	of uncertain origin
Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I do	ποιήσας (poiēsas)	4160: to make, do	a prim. word
to inherit	κληρονομήσω (klēronomēsō)	2816: to inherit	from kléronomos
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aión
life?"	ζωήν (zōēn)	2222: life	from zaó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτησεν verb - aorist active indicative - third person singular

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αρχων noun - nominative singular masculine

archon ar'-khone: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

λεγων **verb - present active participle - nominative singular masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδασκαλε **noun - vocative singular masculine**
didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

αγαθε **adjective - vocative singular masculine**
agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

τι **interrogative pronoun - accusative singular neuter**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιησας **verb - aorist active participle - nominative singular masculine**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ζωην **noun - accusative singular feminine**
zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**
aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

κληρονομησω **verb - future active indicative - first person singular**
kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

kleronomeo **klay-ron-om-eh'-o**: to be an heir to -- be heir, (obtain by) inherit(-ance).

verb - aorist active subjunctive - first person singular

Luke 18:19 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγεις (legeis)	3004: to say	a prim. verb
to him, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

do you call		3004: to say	a prim. verb
Me good?	ἀγαθόν (agathon)	18: good	of uncertain origin
No one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
is good	ἀγαθός (agathos)	18: good	of uncertain origin
except		1508: if not	from ei and mé
God	θεός (theos)	2316: God, a god	of uncertain origin
alone.	εἷς (eis)	1520: one	a primary number

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

Ιησοῦς **noun - nominative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

λεγεις verb - present active indicative - second person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αγαθον adjective - accusative singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αγαθος adjective - nominative singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 18:20 .

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.	Greek	Strong's	Origin
"You know		3609a: to have seen or perceived, hence to know	perf. of eidon

the commandments,	ἐντολὰς (entolas)	1785: an injunction, order, command	from entellomai
DO NOT COMMIT ADULTERY,	μοιχεύσης (moicheusēs)	3431: to commit adultery	from moichos
DO NOT MURDER,	φονεύσης (phoneusēs)	5407: to kill, murder	from phoneus
DO NOT STEAL,	κλέψης (klepsēs)	2813: to steal	a prim. verb
DO NOT BEAR FALSE WITNESS,	ψευδομαρτυρήσης (pseudomarturēsēs)	5576: to bear false witness, give false testimony	from pseudomartus
HONOR	τίμα (tima)	5091: to fix the value, to price	from timé
YOUR FATHER	πατέρα (patera)	3962: a father	a prim. word
AND MOTHER."	μητέρα (mētera)	3384: mother	a prim. word

KJV Lexicon

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εντολας **noun - accusative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

οιδας **verb - perfect active indicative - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μοιχευσης **verb - aorist active subjunctive - second person singular**

μοιχευο **moy-khyoo'-o**: to commit adultery -- commit adultery.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φονευσης verb - aorist active subjunctive - second person singular

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κλεψης verb - aorist active subjunctive - second person singular

klepto **klep'-to**: to filch -- steal.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ψευδομαρτυρησης verb - aorist active subjunctive - second person singular

pseudomartureo **psyoo-dom-ar-too-reh'-o**: to be an untrue testifier, i.e. offer falsehood in evidence -- be a false witness.

τιμα verb - present active imperative - second person singular

timao **tim-ah'-o**: to prize, i.e. fix a valuation upon; by implication, to revere -- honour, value.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατερα noun - accusative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

σου personal pronoun - second person genitive singular

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μητερα noun - accusative singular feminine

meter **may'-tare**: a mother (literally or figuratively, immediate or remote) -- mother.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 18:21 .

.	Greek	Strong's	Origin
And he said,		3004: to say	a prim. verb
"All	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I have kept	ἐφύλαξα (ephulaxa)	5442: to guard, watch	from a root phulak-
from [my] youth."	νεότητος (neotētos)	3503: youth	from neos,

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah:** these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

παντα **adjective - accusative plural neuter**

pas **pas:** apparently a primary word; all, any, every, the whole

εφυλαξαμην verb - aorist middle indicative - first person singular
phulasso foo-las'-so: to watch, i.e. be on guard (literally of figuratively); by implication, to preserve, obey, avoid -- beware, keep (self), observe, save.

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)

νεοτητος noun - genitive singular feminine
neotes neh-ot'-ace: newness, i.e. youthfulness -- youth.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

Luke 18:22 .

.	Greek	Strong's	Origin
When Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
[this], He said		3004: to say	a prim. verb
to him, "One thing	ἐν (en)	1520: one	a primary number
you still	ἔτι (eti)	2089: still, yet	a prim. adverb
lack;	λείπει (leipei)	3007: to leave, leave behind	a prim. verb
sell	πώλησον (pōlēson)	4453: to exchange or barter, to sell	a prim. word
all	πάντα (panta)	3956: all, every	a prim. word
that you possess	ἔχεις (echeis)	2192: to have, hold	a prim. verb
and distribute	διάδος (diados)	1239: to hand over, distribute	from dia and didómi

it to the poor,	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
and you shall have	ἐξεις (exeis)	2192: to have, hold	a prim. verb
treasure	θησαυρὸν (thēsauron)	2344: treasure	from the same as tithémi and a prim. root aur-
in heaven;	οὐρανοῖς (ouranois)	3772: heaven	a prim. word
and come,	δεῦρο (deuro)	1204: until now, come here!	of uncertain origin
follow	ἀκολουθεῖ (akolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Me."			

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

επο ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

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.

ΕΝ adjective - accusative singular neuter

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΣΟΙ personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

ΛΕΙΠΕΙ verb - present active indicative - third person singular

leipo li'-po: to leave, i.e. (intransitively or passively) to fail or be absent -- be destitute (wanting), lack.

ΠΑΝΤΑ adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

ΟΣΑ correlative pronoun - accusative plural neuter

hosos hos'-os: as (much, great, long, etc.) as

ΕΧΕΙΣ verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΠΩΛΗΣΟΝ verb - aorist active middle - second person singular

poleo po-leh'-o: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΔΙΑΔΟΣ verb - second aorist active middle - second person singular

diadidomai dee-ad-id'-o-mee: to give throughout a crowd, i.e. deal out; also to deliver over (as to a successor) -- (make) distribute(-ion), divide, give.

ΠΤΩΧΟΙΣ adjective - dative plural masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξεῖς **verb - future active indicative - second person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

θησαυρον **noun - accusative singular masculine**
thesauros **thay-sow-ros'**: a deposit, i.e. wealth -- treasure.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

ουρανῷ **noun - dative singular masculine**
ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεῦρο **verb - adverbial imperative imperative - second person singular**
deuro **dyoo'-ro**: here; used also imperative hither!; and of time, hitherto -- come (hither), hither(-to).

ακολουθεῖ **verb - present active middle - second person singular**
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μοι **personal pronoun - first person dative singular**
moi **moy**: to me -- I, me, mine, my.

Luke 18:23 .

.	Greek	Strong's	Origin
But when he had heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
he became	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
very sad,	περίλυπος (perilupos)	4036: very sad	from peri and lupé
for he was extremely	σφόδρα (sphodra)	4970: very much	adverb from sphodros (excessive, violent)

rich.

πλούσιος
(plousios)

4145: wealthy

from ploutos

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).

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

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.

περιλυπος **adjective - nominative singular masculine**

perilupos **per-il'-oo-pos**: grieved all around, i.e. intensely sad -- exceeding (very) sorry(-owful).

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.)

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πλουσιος **adjective - nominative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

σφοδρα **adverb**

sphodra **sfo-d'-rah**: vehemently, i.e. in a high degree, much -- exceeding(-ly), greatly, sore, very.

Luke 18:24 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
looked		3708: to see, perceive, attend to	a prim. verb
at him and said,		3004: to say	a prim. verb
"How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
hard	δυσκόλως (duskolōs)	1423: with difficulty	adverb from duskolos
it is for those	ὅ (o)	3588: the	the def. art.
who are wealthy	χρήματα (chrēmata)	5536: a thing that one uses or needs	from chraomai
to enter	εἰσπορεύονται (eisporeuontai)	1531: lit. or fig. to enter	from eis and poreuomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God!	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ἰδὼν **verb - second aorist active participle - nominative singular masculine**
eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

περιλυπον **adjective - accusative singular masculine**

perilupos **per-il'-oo-pos**: grieved all around, i.e. intensely sad -- exceeding (very) sorry(-owful).

γενομενον **verb - second aorist middle deponent participle - accusative 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.)

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.

πως **adverb**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

δυσκολως **adverb**

duskolos **doos-kol'-oce**: impracticably -- hardly.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρηματα **noun - accusative plural neuter**

chrema **khray'-mah**: something useful or needed, i.e. wealth, price -- money, riches.

εχοντες **verb - present active participle - nominative plural masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

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.

βασίλειαν noun - accusative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 18:25 .

.	Greek	Strong's	Origin
"For it is easier	εὐκοπώτερον (eukopōteron)	2123: with easier labor	cptv. of eukopos (easy); from eu and kopos
for a camel	κάμηλον (kamēlon)	2574: camel	of Hebrew origin gamal
to go	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the eye		5144a: a hole	from tetrainó (to pierce)
of a needle		956a: a needle	akin to belos
than	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
for a rich man	πλούσιον	4145: wealthy	from ploutos

	(plousion)		
to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

ΕΥΚΟΠΩΤΕΡΟΝ **adjective - nominative singular neuter - comparative or contracted**
eukopoterós **yoo-kop-o'-ter-os**: better for toil, i.e. more facile -- easier.

γάρ **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

καμηλον **noun - accusative singular masculine**

kamelos **kam'-ay-los**: a camel -- camel.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τρυμαλίας **noun - genitive singular feminine**

trumalia **troo-mal-ee-ah'**: an orifice, i.e. needle's eye -- eye.

ραφιδος **noun - genitive singular feminine**

rhapsis **hraf-ece'**: a needle -- needle.

ΕΙΣΕΛΘΕΙΝ **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).

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

πλουσιον **adjective - accusative singular masculine**
plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

εις **preposition**
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εισελθειν **verb - second aorist active middle or passive deponent**
eiserchomai ice-er'-khom-ah-ee: to enter -- arise, come (in, into), enter in(-to), go in (through).

Luke 18:26 .

.	Greek	Strong's	Origin
They who heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
it said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
be saved?"	σωθῆναι (sōthēnai)	4982: to save	from sós (safe, well)

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τις **interrogative pronoun - nominative singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σωθηναι **verb - aorist passive middle or passive deponent**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

Luke 18:27 .

.	Greek	Strong's	Origin
But He said,		3004: to say	a prim. verb

"The things that are impossible	ἀδύνατα (adunata)	102: unable, powerless	from alpha (as a neg. prefix) and dunatos
with people	ἀνθρώποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)
are possible	δυνατὰ (dunata)	1415: strong, mighty, powerful	from dunamai
with God."	θεῶ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

αδυνατα adjective - nominative plural neuter

adunatos **ad-oo'-nat-os**: unable, i.e. weak; passively, impossible -- could not do, impossible, impotent, not possible, weak.

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

ανθρωποις noun - dative plural masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

δυνατα adjective - nominative plural neuter

dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty

(man), possible, power, strong.

ΕΣΤΙ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

παρά **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

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).

Luke 18:28 .

.	Greek	Strong's	Origin
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,		3004: to say	a prim. verb
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we have left	ἀφέντες (aphentes)	863: to send away, leave alone, permit	from apo and hiémi (to send)
our own	ἴδια (idia)	2398: one's own, distinct	a prim. word
[homes] and followed	ἠκολουθήσαμεν (ēkolouthēsamen)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
You."			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ημεις **personal pronoun - first person nominative plural**

hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

αφηκαμεν **verb - aorist active indicative - first person singular**

aphiemi **af-ee'-ay-mee**: an intensive form of eimi, (to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκολουθησαμεν **verb - aorist active indicative - first person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

σοι **personal pronoun - second person dative singular**

soi **soy**: to thee -- thee, thine own, thou, thy.

Luke 18:29 .

.	Greek	Strong's	Origin
And He said	λέγω (legō)	3004: to say	a prim. verb

to them, "Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, there is no one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
has left	ἀφῆκεν (aphēken)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
brothers	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
parents	γονεῖς (goneis)	1118: a parent	from ginomai
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
children,	τέκνα (tekna)	5043: a child (of either sex)	from tikto
for the sake	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin
of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
of God,	θεοῦ	2316: God, a god	of uncertain origin

(theou)

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αμην **hebrew transliterated word**

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αφηκεν verb - aorist active indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

οικιαν noun - accusative singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

γονεις noun - accusative plural masculine

goneus gon-yooce': a parent -- parent.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αδελφους noun - accusative plural masculine

adephos ad-el-fos': a brother near or remote -- brother.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

γυναικα noun - accusative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

ενεκεν adverb

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας noun - genitive singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, +

reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 18:30 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will not receive		2983: to take, receive	from a prim. root lab-
many times as much	πολλαπλασίονα (pollaplasiona)	4179: many times more	from polus and perhaps a cptv. of the same
at this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
time	καιρῷ (kairō)	2540: time, season	a prim. word
and in the age	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration
to come,	ἐρχομένῳ (erchomenō)	2064: to come, go	a prim. verb
eternal	αἰώνιον (aiōnion)	166: agelong, eternal	from aiōn
life."	ζωὴν (zōēn)	2222: life	from zaó

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

απολαβη **verb - second aorist active subjunctive - third person singular**

apolambano **ap-ol-am-ban'-o**: to receive (specially, in full, or as a host); also to take aside -- receive, take.

πολλαπλασιονα **adjective - accusative plural neuter**

pollaplasion **pol-lap-las-ee'-ohn**: manifold, i.e. (neuter as noun) very much more -- manifold more.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρω **noun - dative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

τουτω **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνι **noun - dative singular masculine**

aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενω **verb - present middle or passive deponent participle - dative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ζωην **noun - accusative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

αιωνιον **adjective - accusative singular feminine**

aionios **ahee-o'-nee-os**: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

Luke 18:31 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
He took	Παραλαβὼν (paralabōn)	3880: to receive from	from para and lambanó
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
aside		3880: to receive from	from para and lambanó
and said		3004: to say	a prim. verb
to them, "Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
we are going	ἀναβαίνομεν (anabainomen)	305: to go up, ascend	from ana and the same as basis
up to Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and all things	πάντα	3956: all, every	a prim. word

	(panta)		
which are written	γεγραμμένα (gegrammena)	1125: to write	a prim. verb
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
the prophets	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
about the Son	υἱῷ (uiō)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
will be accomplished.	τελεσθήσεται (telesthēsetai)	5055: to bring to an end, complete, fulfill	from telos

KJV Lexicon

παραλαβὼν **verb - second aorist active participle - nominative singular masculine**

paralambano **par-al-am-ban'-o**: to receive near, i.e. associate with oneself (in any familiar or intimate act or relation); by analogy, to assume an office; figuratively, to learn -- receive, take (unto, with).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

δωδεκά **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πρὸς **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

ιδου verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

αναβαινομεν verb - present active indicative - first person
anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα noun - accusative singular feminine
Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τελεσθησεται verb - future passive indicative - third person singular
teleo tel-eh'-o: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

παντα adjective - nominative plural neuter
pas pas: apparently a primary word; all, any, every, the whole

τα definite article - nominative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγραμμενα verb - perfect passive participle - nominative plural neuter
grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

δια preposition
dia dee-ah': through (in very wide applications, local, causal, or occasional)

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.

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.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Luke 18:32 .

.	Greek	Strong's	Origin
"For He will be handed	παραδοθήσεται (paradothēsetai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
over to the Gentiles,	ἔθνεσιν (ethnesin)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and will be mocked	ἐμπαυχθήσεται (empaichthēsetai)	1702: to mock at	from en and paizó
and mistreated	ὕβρισθήσεται (ubristhēsetai)	5195: to run riot, to outrage, insult	from hubris
and spit	ἐμπτυσθήσεται (emptusthēsetai)	1716: to spit upon	from en and ptuó
upon,			

KJV Lexicon

παραδοθησεται **verb - future passive indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τοῖς **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐθνέσιν **noun - dative plural neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐμπαίχθησεται **verb - future passive indicative - third person singular**

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υβρισθῇσεται **verb - future passive indicative - third person singular**

hubrizo **hoo-brid'-zo**: to exercise violence, i.e. abuse -- use despitefully, reproach, entreat shamefully (spitefully).

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐμπτυσθῇσεται **verb - future passive indicative - third person singular**

emptuo **emp-too'-o**: to spit at or on -- spit (upon).

Luke 18:33 .

.	Greek	Strong's	Origin
and after they have scourged	μαστιγώσαντες (mastigōsantes)	3146: to scourge	from mastix
Him, they will kill	ἀποκτενοῦσιν (apoktenousin)	615: to kill	from apo and kteinó (to kill)
Him; and the third	τρίτῃ	5154: third	ord. num. from treis

	(tritē)		
day	ἡμέρα (ēmera)	2250: day	a prim. word
He will rise again."	ἀναστήσεται (anastēsetai)	450: to raise up, to rise	from ana and histēmi

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαστιγώσαντες verb - aorist active participle - nominative plural masculine

mastigoo mas-tig-o'-o: to flog -- scourge.

αποκτενουςιν verb - future active indicative - third person

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - dative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτη adjective - dative singular feminine

tritōs tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time,

thirdly -- third(-ly).

αναστησεται **verb - future middle indicative - third person singular**

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

Luke 18:34 .

.	Greek	Strong's	Origin
But the disciples understood	συνῆκαν (sunēkan)	4920: to set together, fig. to understand	from sun and hiēmi (to send)
none	οὐδὲν (ouden)	3762: no one, none	from oude and heis
of these things, and [the meaning of] this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
statement	ῥῆμα (rēma)	4487: a word, by impl. a matter	from a modified form of ereó
was hidden	κεκρυμμένον (kekrummenon)	2928: to hide	a prim. verb
from them, and they did not comprehend	ἐγίνωσκον (eginōskon)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the things that were said.	λεγόμενα (legomena)	3004: to say	a prim. verb

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

οὐδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

τούτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

συνηκαν verb - aorist active indicative - third person

suniami soon-ee'-ay-mee: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ην verb - imperfect indicative - third person singular

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρημα noun - nominative singular neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

τούτο demonstrative pronoun - nominative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

κεκρυμμενον verb - perfect passive participle - nominative singular neuter

krupito kroop'-to: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

απὸ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γινωσκον verb - imperfect 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)

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.

λεγομενα verb - present passive participle - accusative plural neuter

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Luke 18:35 .

.	Greek	Strong's	Origin
As Jesus was approaching	ἐγγίζειν (engizein)	1448: to make near, refl. to come near	from eggus
Jericho,	Ἰεριχῶ (ierichō)	2410a: Jericho, a city of Pal.	of Hebrew origin Yericho
a blind man	τυφλός (tuphlos)	5185: blind	of uncertain origin
was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
by the road	ὁδὸν (odon)	3598: a way, road	a prim. word
begging.	ἐπαιτῶν (epaitōn)	1871: to beg	from epi and aiteó

KJV Lexicon

γενετο 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.)

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εγγιζειν verb - present active infinitive

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

αυτον personal pronoun - accusative 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

ιεριχω proper noun

Hiericho hee-er-ee-kho': Jericho, a place in Palestine -- Jericho.

τυφος adjective - nominative singular masculine

tuphlos toof-los': opaque (as if smoky), i.e. (by analogy) blind (physically or mentally) -- blind.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

εκαθητο verb - imperfect middle or passive deponent indicative - third person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

παρα preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον noun - accusative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

προσαιπων verb - present active participle - nominative singular masculine

prosaiteo **pros-ahee-teh'-o**: to ask repeatedly (importune), i.e. solicit -- beg.

Luke 18:36 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
hearing	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
a crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
going	διαπορευομένου (diaporeuomenou)	1279: to pass across, journey through	from dia and poreuomai
by, he [began] to inquire	ἐπυνθάνετο (epunthaneto)	4441: to inquire, by impl. to learn	from a prim. root puth-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
was.			

KJV Lexicon

ακουσας **verb - aorist active participle - nominative singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οχλου **noun - genitive singular masculine**

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

διαπορευομενου verb - present middle or passive deponent participle - genitive singular masculine diaporeuomai dee-ap-or-yoo'-om-ahee: to travel through -- go through, journey in, pass by.

επυνθανετο verb - imperfect middle or passive deponent indicative - third person singular punthanomai poon-than'-om-ahee: to question, i.e. ascertain by inquiry -- ask, demand, enquire, understand.

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.

ειη verb - present optative - third person singular eien i'-ane: might (could, would, or should) be -- mean, + perish, should be, was, were.

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).

Luke 18:37 .

.	Greek	Strong's	Origin
They told	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
him that Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
of Nazareth	Ναζωραῖος (nazōraios)	3480: a Nazarene, an inhab. of Nazareth	probably from Nazara
was passing	παρέρχεται (parerchetai)	3928: to pass by, to come to	from para and erchomai
by.			

KJV Lexicon

απηγγειλαν **verb - aorist active indicative - third person**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιος **noun - nominative singular masculine**

Nazoraios **nad-zo-rah'-yos**: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

παρερχεται **verb - present middle or passive deponent indicative - third person singular**

parerchomai **par-er'-khom-ahēe**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

Luke 18:38 .

.	Greek	Strong's	Origin
And he called	ἐβόησεν (eboēsen)	994: to call out	from boē
out, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

Son	υἱέ (uie)	5207: a son	a prim. word
of David,		1160b: David, king of Isr.	of Hebrew origin David
have mercy on me!"	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβοησεν verb - aorist active indicative - third person singular

boao bo-ah'-o: to halloo, i.e. shout (for help or in a tumultuous way) -- cry.

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.

ιησου noun - vocative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

υιε noun - vocative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

δαυιδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

ελεησον verb - aorist active middle - second person singular

eleeo el-eh-eh'-o: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

Luke 18:39 .

.	Greek	Strong's	Origin
Those	οἱ (oi)	3588: the	the def. art.
who led the way	προάγοντες (proagontes)	4254: to lead forth, to go before	from pro and agó
were sternly telling	ἐπετίμων (epetimōn)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
him to be quiet;	σιγήσῃ (sigēsē)	4601: to keep silent, to keep secret	from sigé
but he kept crying		2905: to cry out	from kraugé
out all	πολλῶ (pollō)	4183: much, many	a prim. word
the more,	μᾶλλον (mallon)	3123: more	cptv. of the same as malista
"Son	υἱὲ (uie)	5207: a son	a prim. word
of David,		1160b: David, king of Isr.	of Hebrew origin David
have mercy	ἐλέησον (eleēson)	1653: to have pity or mercy on, to show mercy	from eleos
on me!"			

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.

προαγοντες verb - present active participle - nominative plural masculine

proago pro-ag'-o: to lead forward (magisterially); intransitively, to precede (in place or time (participle, previous) -- bring (forth, out), go before.

επιτιμων verb - imperfect active indicative - third person

epitimao ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

σιωπηση verb - aorist active subjunctive - third person singular

siopao see-o-pah'-o: silence, i.e. a hush; dumb, (hold) peace.

αυτος personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πολλω adjective - dative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

μαλλον adverb

mallon mal'-lon: (adverbially) more (in a greater degree) or rather -- better, far, (the) more (and more), (so) much (the more), rather.

εκραζεν verb - imperfect active indicative - third person singular

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

υιε noun - vocative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

δαυιδ **proper noun**

Dabid **dab-eed'**: Dabid (i.e. David), the Israelite king -- David.

ελεησον **verb - aorist active middle - second person singular**

eleeo **el-eh-eh'-o**: to compassionate (by word or deed, specially, by divine grace) -- have compassion (pity on), have (obtain, receive, shew) mercy (on).

με **personal pronoun - first person accusative singular**

me **meh**: me -- I, me, my.

Luke 18:40 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
stopped	σταθεῖς (statheis)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
and commanded	ἐκέλευσεν (ekeleusen)	2753: to command	from kelomai (to urge on)
that he be brought	ἀχθῆναι (achthēnai)	71: to lead, bring, carry	a prim. verb
to Him; and when he came near,	ἐγγίσαντος (engisantos)	1448: to make near, refl. to come near	from eggus
He questioned	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erótaó
him,			

KJV Lexicon

σταθεις **verb - aorist passive participle - nominative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εκελευσεν **verb - aorist active indicative - third person singular**

keleuo **kel-yoo'-o**: hail; to incite by word, i.e. order -- bid, (at, give) command(-ment).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αχθηναι **verb - aorist passive middle or passive deponent**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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

εγγισαντος **verb - aorist active participle - genitive singular masculine**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επηρωτησεν **verb - aorist active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 18:41 .

.	Greek	Strong's	Origin
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you want	θέλεις (theleis)	2309: to will, wish	a prim. verb
Me to do	ποιήσω (poiēsō)	4160: to make, do	a prim. word
for you?" And he said,		3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
[I want] to regain my sight!"	ἀναβλέψω (anablepsō)	308: to look up, recover sight	from ana and blepó

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.

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.

σοι **personal pronoun - second person dative singular**

soi soy: to thee -- thee, thine own, thou, thy.

θελεις **verb - present active indicative - second person singular**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ποιησω **verb - aorist active subjunctive - first person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΚΥΡΙΕ **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

αναβλεψω **verb - aorist active subjunctive - first person singular**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

Luke 18:42 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Receive your sight;	ἀνάβλεψον (anablepson)	308: to look up, recover sight	from ana and blepó
your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
has made you well."	σέσωκεν (sesōken)	4982: to save	from sós (safe, well)

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

αναβλεπον **verb - aorist active middle - second person singular**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

σεσωκεν **verb - perfect active indicative - third person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

Luke 18:43 .

.	Greek	Strong's	Origin
Immediately	παράχρημα (parachrēma)	3916: instantly	from para and chrēma
he regained his sight	ἀνέβλεψεν (aneblepsen)	308: to look up, recover sight	from ana and blepó
and [began] following	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him, glorifying	δοξάζων (doxazōn)	1392: to render or esteem glorious (in a wide application)	from doxa
God;	θεὸν (theon)	2316: God, a god	of uncertain origin
and when all	πᾶς (pas)	3956: all, every	a prim. word
the people	λαὸς (laos)	2992: the people	a prim. word
saw		3708: to see, perceive, attend to	a prim. verb
it, they gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
praise	αἶνον (ainon)	136: praise (noun)	of uncertain origin
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παράχρημα **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

ανεβλεπεν verb - aorist active indicative - third person singular
anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

και conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηκολουθει verb - imperfect active indicative - third person singular
akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

αυτω personal pronoun - dative singular masculine
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δοξαζων verb - present active participle - nominative singular masculine
doxazo **dox-ad'-zo**: to render (or esteem) glorious (in a wide application) -- (make) glorify(-ious), full of (have) glory, honour, magnify.

τον definite article - accusative singular masculine
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine
pas **pas**: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος noun - nominative singular masculine
laos **lah-os'**: a people -- people.

ιδων verb - second aorist active participle - nominative singular masculine
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

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)

αἶνον **noun - accusative singular masculine**

ainos **ah'-ee-nos**: a story, praise (of God) -- praise.

τῷ **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεῷ **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 19:1 .

.	Greek	Strong's	Origin
He entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
Jericho	Ἰεριχὼ (ierichō)	2410a: Jericho, a city of Pal.	of Hebrew origin Yericho
and was passing through.	διήρχετο (diērcheto)	1330: to go through, go about, to spread	from dia and erchomai

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

εἰσελθων **verb - second aorist active participle - nominative singular masculine**

eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

διήρχετο **verb - imperfect middle or passive deponent indicative - third person singular**

dierchomai **dee-er'-khom-ah-ee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιεριχω **proper noun**

Hiericho **hee-er-ee-kho'**: Jericho, a place in Palestine -- Jericho.

Luke 19:2 .

.	Greek	Strong's	Origin
And there was a man	ἀνὴρ (anēr)	435: a man	a prim. word
called	καλούμενος (kaloumenos)	2564: to call	a prim. word
by the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of Zaccheus;	Ζακχαῖος (zakchaios)	2195: Zaccheus, a tax collector	of Hebrew origin Zakkay
he was a chief tax collector	ἀρχιτελώνης (architelōnēs)	754: a chief tax collector	from archō and telónēs
and he was rich.	πλούσιος (plousios)	4145: wealthy	from ploutos

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοὺ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ανὴρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

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)).

ζακχαιος **noun - nominative singular masculine**

Zakchaios **dzak-chah'-ee-yos**: Zacchaeus, an Israelite -- Zacchaeus.

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

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.

αρχιτελωνης **noun - nominative singular masculine**

architelones **ar-khee-tel-o'-nace**: a principle tax-gatherer -- chief among the publicans.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

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.

πλουσιος **adjective - nominative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

Luke 19:3 .

.			
.	Greek	Strong's	Origin
Zaccheus was trying	ἐζήτει (ezētei)	2212: to seek	of uncertain origin
to see		3708: to see, perceive, attend	a prim. verb

		to	
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was, and was unable	οὐκ (ouk)	3756: not, no	a prim. word
because	ἀπὸ (apo)	575: from, away from	a preposition and a prim. particle
of the crowd,	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
for he was small	μικρὸς (mikros)	3398: small, little	a prim. word
in stature.	ἡλικία (ēlikia)	2244: maturity, i.e. age	from héliz (of the same age, mature)

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

ζητεῖ verb - imperfect active indicative - third person singular

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ἰδεῖν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦν noun - accusative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ηδυνατο verb - imperfect middle or passive deponent indicative - third person singular - attic

dunamai doo'-nam-ahce: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλου noun - genitive singular masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

ηλικια noun - dative singular feminine

helikia hay-lik-ee'-ah: maturity (in years or size) -- age, stature.

μικρος adjective - nominative singular masculine

mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.

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.

Luke 19:4 .

.	Greek	Strong's	Origin
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
he ran	προδραμών (prodramōn)	4390: to run forward, i.e. run in advance	from pro and trechó
on ahead	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
and climbed	ἀνέβη (anebē)	305: to go up, ascend	from ana and the same as basis
up into a sycamore tree	συκομορέαν (sukomorean)	4809: the fig-mulberry tree, sycamore fig	from sukon and moron (the black mulberry)
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
to see		3708: to see, perceive, attend to	a prim. verb
Him, for He was about	ἤμελλεν (ēmellen)	3195: to be about to	a prim. verb
to pass through	διέρχεσθαι (dierchesthai)	1330: to go through, go about, to spread	from dia and erchomai
that way.			

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

προδραμων **verb - second aorist active participle - nominative singular masculine**
protrecho **prot-rekh'-o**: to run forward, i.e. outstrip, precede -- outrun, run before.

εμπροσθεν **adverb**
emprosthen **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

ανεβη **verb - second aorist active indicative - third person singular**
anabaino **an-ab-ah'-ee-no**: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

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.

συκομωραιαν **noun - accusative singular feminine**
sukomoraia **soo-kom-o-rah'-yah**: the sycamore-fig tree -- sycamore tree.

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ιδη **verb - second aorist active subjunctive - third person singular**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

[δι] **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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.

εμελλεν **verb - imperfect active indicative - third person singular**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

διερχεσθαι **verb - present middle or passive deponent infinitive**
dierchomai **dee-er'-khom-ah-ee**: to traverse (literally) -- come, depart, go (about, abroad, everywhere, over, through, throughout), pass (by, over, through, throughout), pierce through, travel, walk through.

Luke 19:5 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to the place,	τόπον (topon)	5117: a place	a prim. word
He looked	ἀναβλέψας (anablepsas)	308: to look up, recover sight	from ana and blepó
up and said		3004: to say	a prim. verb
to him, "Zaccheus,	Ζακχαῖε (zakchaie)	2195: Zaccheus, a tax collector	of Hebrew origin Zakkay
hurry	σπεύσας (speusas)	4692: to hasten, urge on	a prim. word
and come down,	κατάβηθι (katabēthi)	2597: to go down	from kata and the same as basis
for today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
I must	δεῖ (dei)	1163: it is necessary	a form of deó
stay	μεῖναι (meinai)	3306: to stay, abide, remain	a prim. verb
at your house."	οἴκῳ (oikō)	3624: a house, a dwelling	a prim. word

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως adverb

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

ηλθεν verb - second aorist active indicative - third person singular

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

τοπον noun - accusative singular masculine

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

αναβλεψας verb - aorist active participle - nominative singular masculine

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειδεν verb - second aorist active indicative - third person singular

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζακχαιε noun - vocative singular masculine

Zakchaios dzak-chah'-ee-yos: Zacchaeus, an Israelite -- Zacchaeus.

σπευσας verb - aorist active participle - nominative singular masculine

spseudo spyoo'-do : to speed (study), i.e. urge on (diligently or earnestly); by implication, to await eagerly -- (make, with) haste unto.

καταβηθι verb - second aorist active middle - second person singular

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

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.

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.

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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

δει verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

μειναι **verb - aorist active middle or passive deponent**
meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

Luke 19:6 .

.	Greek	Strong's	Origin
And he hurried	σπεύσας (speusas)	4692: to hasten, urge on	a prim. word
and came down	κατέβη (katebē)	2597: to go down	from kata and the same as basis
and received	ὑπεδέξατο (upedexato)	5264: to receive under one's roof, to receive as a guest	from hupo and dechomai
Him gladly.	χαίρων (chairōn)	5463: to rejoice, be glad	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

σπευσας **verb - aorist active participle - nominative singular masculine**

spseudo spyoo'-do : to speed (study), i.e. urge on (diligently or earnestly); by implication, to await eagerly -- (make, with) haste unto.

κατεβη **verb - second aorist active indicative - third person singular**

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπεδεξατο **verb - aorist middle deponent indicative - third person singular**
hupodechomai **hoop-od-ekh'-om-ahee**: to admit under one's roof, i.e. entertain hospitably -- receive.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χαίρων **verb - present active participle - nominative singular masculine**
chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

Luke 19:7 .

.	Greek	Strong's	Origin
When they saw		3708: to see, perceive, attend to	a prim. verb
it, they all	πάντες (pantes)	3956: all, every	a prim. word
[began] to grumble,	διεγόγγυζον (diegonguzon)	1234: to murmur among themselves	from dia and gogguzó
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"He has gone	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
to be the guest	καταλῦσαι (katalusai)	2647: to destroy, overthrow	from kata and luó
of a man	ἀνδρὶ (andri)	435: a man	a prim. word
who is a sinner."	ἁμαρτωλῷ (amartōlō)	268: sinful	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

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

διεγογγυζον **verb - imperfect active indicative - third person**

diagogguzo **dee-ag-ong-good'-zo**: to complain throughout a crowd -- murmur.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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

αμαρτωλω **adjective - dative singular masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ανδρι **noun - dative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

καταλυσαι **verb - aorist active middle or passive deponent**

kataluo **kat-al-oo'-o**: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

Luke 19:8 .

.	Greek	Strong's	Origin
Zaccheus	Ζακχαῖος (zakchaïos)	2195: Zaccheus, a tax collector	of Hebrew origin Zakkay
stopped	σταθεῖς	2476: to make to stand, to	from a redupl. of the prim. root

	(statheis)	stand	sta-
and said		3004: to say	a prim. verb
to the Lord,	κύριον (kurion)	2962: lord, master	from kuros (authority)
"Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
half	ἡμίσια (ēmisia)	2255: half	prol. form of hémi- (a prefix mean. half)
of my possessions		5225: to begin, to be ready or at hand, to be	from hupo and archó
I will give	δίδωμι (didōmi)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to the poor,	πτωχοῖς (ptōchois)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
and if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
I have defrauded	ἐσυκοφάντησα (esukophantēsa)	4811: to accuse falsely	from sukon and phainó
anyone	τινός (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of anything,	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
I will give back	ἀποδίδωμι (apodidōmi)	591: to give up, give back, return, restore	from apo and didōmi
four times as much."	τετραπλοῦν (tetraploun)	5073: fourfold	from tessares and perhaps ploos

KJV Lexicon

σταθεις **verb - aorist passive participle - nominative singular masculine**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζακχαιος **noun - nominative singular masculine**

Zakchaios **dzak-chah'-ee-yos**: Zacchaeus, an Israelite -- Zacchaeus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

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.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημιση **adjective - accusative plural neuter**

hemisu **hay'-mee-soo**: (as noun) half -- half.

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.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

δίδωμι **verb - present active indicative - first person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχοῖς **adjective - dative plural masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

καί **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰ **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τινός **indefinite pronoun - genitive singular masculine**

tis **tis**: some or any person or object

τι **indefinite pronoun - accusative singular neuter**

tis **tis**: some or any person or object

εσυκοφαντήσα **verb - aorist active indicative - first person singular**

sukophanteo **soo-kof-an-teh'-o**: to be a fig-informer (reporter of the law forbidding the exportation of figs from Greece), sycophant, i.e. (genitive and by extension) to defraud (exact unlawfully, extort)

αποδίδωμι **verb - present active indicative - first person singular**

apodidomi **ap-od-eed'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

τετραπλουν **adjective - accusative singular neuter**

tetraploos **tet-rap-lo'-os**: quadruple -- fourfold.

Luke 19:9 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb

to him, "Today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
salvation	σωτηρία (sōtēria)	4991: deliverance, salvation	from sōtér
has come	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
to this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
house,	οἶκῳ (oikō)	3624: a house, a dwelling	a prim. word
because	καθότι (kathoti)	2530: according as, because	from kata, hos, and tis
he, too,	καὶ (kai)	2532: and, even, also	a prim. conjunction
is a son	υἱὸς (uios)	5207: a son	a prim. word
of Abraham.	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

σωτηρια noun - nominative singular feminine

soteria so-tay-ree'-ah: rescue or safety (physically or morally) -- deliver, health, salvation, save, saving.

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.

τουτω demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

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.)

καθοτι adverb

kathoti kath-ot'-ee: according to which certain thing, i.e. as far (or inasmuch) as -- (according, forasmuch) as, because (that).

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

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.

αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Luke 19:10 .

.	Greek	Strong's	Origin
"For the Son	υἱός (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
has come	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
to seek	ζητῆσαι (zētēsai)	2212: to seek	of uncertain origin
and to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
that which was lost."	ἀπολλός (apolōlos)	622: to destroy, destroy utterly	from apo and same as olethros

KJV Lexicon

ηλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ζητησαι verb - aorist active middle or passive deponent

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωσαι verb - aorist active middle or passive deponent

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολωλος verb - second perfect active participle - accusative singular neuter

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 19:11 .

.	Greek	Strong's	Origin
While they were listening	Ἀκουόντων (akouontōn)	191: to hear, listen	from a prim. word mean. hearing
to these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

Jesus went	προσθεῖς (prostheis)	4369: to put to, add	from pros and tithémi
on to tell		3004: to say	a prim. verb
a parable,	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraboló
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
He was near	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin
Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and they supposed	δοκεῖν (dokein)	1380: to have an opinion, to seem	from dokos (opinion)
that the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
was going	μέλλει (mellei)	3195: to be about to	a prim. verb
to appear	ἀναφαίνεσθαι (anaphainesthai)	398: to bring to light, make to appear	from ana and phainó
immediately.	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma

KJV Lexicon

ακουοντων **verb - present 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.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

ταῦτα demonstrative pronoun - accusative plural neuter

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

προσθεις verb - second aorist active participle - nominative singular masculine

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.

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.

παραβολην noun - accusative singular feminine

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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.

εγγυς adverb

eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

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

ειναι verb - present infinitive

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ιερουσαλημ proper noun

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοκειν verb - present active infinitive

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.

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

παραχρημα adverb

parachrema par-akh-ray'-mah: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

μελλει verb - present active indicative - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αναφαινεσθαι verb - present passive middle or passive deponent

anaphaino an-af-ah'-ee-no: to show, i.e. (reflexively) appear, or (passively) to have pointed out -- (should) appear, discover.;

Luke 19:12 .

.	Greek	Strong's	Origin
So	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
He said,		3004: to say	a prim. verb

"A nobleman	εὐγενής (eugenēs)	2104b: of noble race	from eu and genos
went	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
to a distant	μακρὰν (makran)	3117: long, far distant	from a prim. root
country	χώραν (chōran)	5561: a space, place, land	a prim. word
to receive	λαβεῖν (labein)	2983: to take, receive	from a prim. root lab-
a kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
for himself,	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and [then] return.	ὑποστρέψαι (upostrepsai)	5290: to turn back, return	from hupo and strephó

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ανθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

ευγενής **adjective - nominative singular masculine**

eugenes yoog-en'-ace: well born, i.e. (literally) high in rank, or (figuratively) generous --

more noble, nobleman.

επορευθη **verb - aorist passive deponent indicative - third person singular**

poreuomai **por-yoo'-om-ahēe**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χωραν **noun - accusative singular feminine**

chora **kho'-rah**: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

μακραν **adjective - accusative singular feminine**

makros **mak-ros'**: long (in place (distant) or time (neuter plural) -- far, long.

λαβειν **verb - second aorist active middle or passive deponent**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

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.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποστρεψαι **verb - aorist active middle or passive deponent**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

Luke 19:13 .

.	Greek	Strong's	Origin
"And he called	καλέσας (kalesas)	2564: to call	a prim. word
ten	δέκα (deka)	1176: ten	a primary number
of his slaves,	δούλους	1401: a slave	of uncertain derivation

	(doulous)		
and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them ten	δέκα (deka)	1176: ten	a primary number
minas	μνᾶς (mnas)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh
and said		3004: to say	a prim. verb
to them, 'Do business	πραγματεύσασθαι (pragmateusasthai)	4231: to busy oneself	from pragma
[with this] until	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
I come	ἔρχομαι (erchomai)	2064: to come, go	a prim. verb
[back].'			

KJV Lexicon

καλεσας **verb - aorist active 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)).

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δεκα **numeral (adjective)**

deka dek'-ah: ten -- (eight-)een, ten.

δουλους **noun - accusative plural masculine**

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ἐαυτου **reflexive pronoun - third person genitive singular masculine**
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ἔδωκεν **verb - aorist active indicative - third person singular**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αὐτοῖς **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δέκα **numeral (adjective)**
deka **dek'-ah**: ten -- (eight-)een, ten.

μνάς **noun - accusative plural feminine - comparative or contracted**
mna **mnah**: a mna (i.e. mina), a certain weight -- pound.

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἶπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αὐτοὺς **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

πραγματευσάσθε **verb - aorist middle deponent imperative - second person**
pragmateuomai **prag-mat-yoo'-om-ah-ee**: to busy oneself with, i.e. to trade -- occupy.

ἕως **conjunction**
heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ἐρχομαι **verb - present middle or passive deponent indicative - first person singular**
erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Luke 19:14 .

▪			
.	Greek	Strong's	Origin

"But his citizens	πολίται (politai)	4177: a citizen	from polis
hated	ἐμίσουν (emisoun)	3404: to hate	from misos (hatred)
him and sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
a delegation	προσβείαν (presbeian)	4242: age, seniority	from presbeuó
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"We do not want	θέλομεν (thelomen)	2309: to will, wish	a prim. verb
this man		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to reign	βασιλεῦσαι (basileusai)	936: to be king, reign	from basileus
over	ἐφ' (eph)	1909: on, upon	a prim. preposition
us.'			

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πολιται **noun - nominative plural 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

μισουν **verb - imperfect active indicative - third person**
miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

αυτον **personal pronoun - accusative 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

απεστειλαν **verb - aorist active indicative - third person**
apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

πρεσβειαν **noun - accusative singular feminine**
pesbeia **pres-bi'-ah**: seniority (eldership), i.e. (by implication) an embassy (concretely, ambassadors) -- ambassage, message.

οπισω **adverb**
opiso **op-is'-o**: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες **verb - present active participle - nominative plural masculine**
lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ου **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

θελομεν **verb - present active indicative - first person**
thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

τουτον **demonstrative pronoun - accusative singular masculine**
touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

βασιλευσαι **verb - aorist active middle or passive deponent**
basileuo **bas-il-yoo'-o**: to rule -- king, reign.

ἐφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ἡμας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

Luke 19:15 .

.	Greek	Strong's	Origin
"When	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
he returned,	ἐπανελθεῖν (epanelthein)	1880: to return	from epi and anerchomai
after receiving	λαβόντα (labonta)	2983: to take, receive	from a prim. root lab-
the kingdom,	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
he ordered		3004: to say	a prim. verb
that these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
slaves,	δούλους (doulous)	1401: a slave	of uncertain derivation
to whom	οἷς (ois)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he had given	δεδώκει (dedōkei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the money,	ἀργύριον (argurion)	694: silvery, by ext. a piece of silver	from arguros
be called	φωνηθῆναι	5455: to call out	from phóné

	(phōnēthēnai)		
to him so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he might know	γνοῖ (gnoi)	1097: to come to know, recognize, perceive	from a prim. root gnó-
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
business they had done.	διεπραγματεύσαντο (diepragmateusanto)	1281: to examine thoroughly, to gain by trading	from dia and pragmateuomai

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

ἐγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν preposition

en en: in, at, (up-)on, by, etc.

τῷ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπανελθῆναι verb - second aorist active middle or passive deponent

epanerchomai ep-an-er'-khom-ahee: to come up on, i.e. return -- come again, return.

αὐτόν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

λαμβάνειν verb - second aorist active participle - accusative singular masculine

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τήν definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

[και] **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

φωνηθηναι **verb - aorist passive middle or passive deponent**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

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

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.

δουλους **noun - accusative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

τουτους **demonstrative pronoun - accusative plural masculine**

toutous **too'-tooce** : these (persons, as objective of verb or preposition) -- such, them, these, this.

οις **relative pronoun - dative plural masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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)

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αργυριον **noun - accusative singular neuter**

argurion **ar-goo'-ree-on**: silvery, i.e. (by implication) cash; specially, a silverling (i.e.

drachma or shekel) -- money, (piece of) silver (piece).

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

γνω verb - second aorist active subjunctive - third person singular

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

διεπραγματεύσατο verb - aorist middle deponent indicative - third person singular

diapragmateuomai dee-ap-rag-mat-yoo'-om-ahee: to thoroughly occupy oneself, i.e. (transitively and by implication) to earn in business -- gain by trading.

Luke 19:16 .

.	Greek	Strong's	Origin
"The first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
appeared,	παρεγένετο (paregeneto)	3854: to be beside, to arrive	from para and ginomai
saying,	λέγων (legōn)	3004: to say	a prim. verb
Master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
your mina	μνᾶ (mna)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh
has made	προσηργάσατο (prosērgasato)	4333: to work besides, to gain besides	from pros and ergazomai

ten	δέκα (deka)	1176: ten	a primary number
minas	μνᾶς (mnas)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh
more.'		4333: to work besides, to gain besides	from pros and ergazomai

KJV Lexicon

παρεγενετο **verb - second aorist middle deponent indicative - third person singular**
paraginomai par-ag-in'-om-ahee: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

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.

πρωτος **adjective - nominative singular masculine**

protos pro'-tos: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

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.

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.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνα **noun - nominative singular feminine**

mna mnah: a mna (i.e. mina), a certain weight -- pound.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

προσειργασατο verb - aorist middle deponent indicative - third person singular
prosergazomai pros-er-gad'-zom-ahee: to work additionally, i.e. (by implication) acquire
besides -- gain.

δεκα numeral (adjective)
deka dek'-ah: ten -- (eight-)een, ten.

μνας noun - accusative plural feminine - comparative or contracted
mna mnah: a mna (i.e. mina), a certain weight -- pound.

Luke 19:17 .

.	Greek	Strong's	Origin
"And he said		3004: to say	a prim. verb
to him, 'Well		1065: emphasizes the word to which it is joined	a prim. encl. part.
done,	εὖγε (euge)	2095: well	adverb from eus (good)
good	ἀγαθὲ (agathe)	18: good	of uncertain origin
slave,	δοῦλε (doule)	1401: a slave	of uncertain derivation
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you have been	ἐγένου (egenou)	1096: to come into being, to happen, to become	from a prim. root gen-
faithful	πιστὸς (pistos)	4103: faithful, reliable	from peithó
in a very little thing,	ἐλαχίστῳ (elachistō)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
you are to be in authority	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti
over	ἐπάνω (epanō)	1883: above, more than	from epi and anó

ten	δέκα (deka)	1176: ten	a primary number
cities.'	πόλεων (poleōn)	4172: a city	a prim. word

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ευ adverb

eu yoo: (adverbially) well -- good, well (done).

αγαθε adjective - vocative singular masculine

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

δουλε noun - vocative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

οτι conjunction

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.

ελαχιστω adjective - dative singular neuter

elachistos el-akh'-is-tos: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

πιστος adjective - nominative singular masculine

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

γενου **verb - second aorist middle deponent indicative - second person singular**
ginomai **ghin'-om-ahē**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ισθι **verb - present imperative - second person singular**
isthi **is'-thee**: be thou -- + agree, be, give thyself wholly to.

εξουσιαν **noun - accusative singular feminine**
exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

εχων **verb - present active participle - nominative singular masculine**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

επανω **adverb**
epano **ep-an'-o**: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

δεκα **numeral (adjective)**
deka **dek'-ah**: ten -- (eight-)een, ten.

πολεων **noun - genitive plural feminine**
polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

Luke 19:18 .

.	Greek	Strong's	Origin
"The second	δεύτερος (deuteros)	1208: second	cptv. adjective, perhaps from duo
came,	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
saying,	λέγων (legōn)	3004: to say	a prim. verb
Your mina,	μνᾶ (mna)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh
master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
has made	ἐποίησεν	4160: to make, do	a prim. word

	(epoiēsen)		
five	πέντε (pente)	4002: five	a prim. cardinal number
minas.'	μνᾶς (mnas)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh

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

ἦλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

δεύτερος adjective - nominative singular masculine

deuteros dyoo'-ter-os: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

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.

κύριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνα noun - nominative singular feminine

mna mnah: a mna (i.e. mina), a certain weight -- pound.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εποίησεν verb - aorist active indicative - third person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

πέντε numeral (adjective)
pente pen'-teh: five -- five.

μνας noun - accusative plural feminine - comparative or contracted
mna mnah: a mna (i.e. mina), a certain weight -- pound.

Luke 19:19 .

.	Greek	Strong's	Origin
"And he said		3004: to say	a prim. verb
to him also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
'And you are to be over	ἐπάνω (epanō)	1883: above, more than	from epi and anó
five	πέντε (pente)	4002: five	a prim. cardinal number
cities.'	πόλεων (poleōn)	4172: a city	a prim. word

KJV Lexicon

εἶπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ΤΟΥΤΩ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

και 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.

γινου verb - present middle or passive deponent imperative - second person singular

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

επάνω adverb

epano ep-an'-o: up above, i.e. over or on (of place, amount, rank, etc.) -- above, more than, (up-)on, over.

πέντε numeral (adjective)

pente pen'-teh: five -- five.

πολεων noun - genitive plural feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

Luke 19:20 .

.	Greek	Strong's	Origin
"Another	ἕτερος (eteros)	2087: other	of uncertain origin
came,	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
saying,	λέγων (legōn)	3004: to say	a prim. verb
'Master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
here	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
is your mina,	μνᾶ (mna)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh

which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I kept	εἶχον (eichon)	2192: to have, hold	a prim. verb
put away	ἀποκειμένην (apokeimenēn)	606: to be laid away, be laid up in store	from apo and keimai
in a handkerchief;	σουδαρίω (soudariō)	4676: a handkerchief, a head cloth (for the dead)	of Latin 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

ἕτερος adjective - nominative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ἔλθεν verb - second aorist active indicative - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

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.

κύριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἰδοὺ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μὴ noun - nominative singular feminine

mna mnah: a mna (i.e. mina), a certain weight -- pound.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

ειχον verb - imperfect active indicative - first person singular
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αποκειμενην verb - present middle or passive deponent participle - accusative singular feminine
apokeimai ap-ok'-i-mahee: to be reserved; figuratively, to await -- be appointed, (be) laid up.

εν preposition
en en: in, at, (up-)on, by, etc.

σουδαριω noun - dative singular neuter
soudarion soo-dar'-ee-on: a sudarium (sweat-cloth), i.e. towel (for wiping the perspiration from the face, or binding the face of a corpse) -- handkerchief, napkin.

Luke 19:21 .

.	Greek	Strong's	Origin
for I was afraid	ἐφοβούμην (ephoboumēn)	5399: to put to flight, to terrify, frighten	from phobos
of you, because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
you are an exacting	αὐστηρὸς (austēros)	840: harsh, severe	from hauó (to dry)
man;	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
you take	αἴρεις (aireis)	142: to raise, take up, lift	a prim. verb
up what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you did not lay down	ἔθηκας (ethēkas)	5087: to place, lay, set	from a prim. root the-

and reap	θερίζεις (therizeis)	2325: to reap	from theros
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you did not sow.'	ἐσπειρας (espeiras)	4687: to sow (seed)	a prim. verb

KJV Lexicon

εφοβουμην **verb - imperfect middle or passive deponent indicative - first person singular**
phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

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.

ἄνθρωπος **noun - nominative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αυστηρός **adjective - nominative singular masculine**

austeros ow-stay-ros': rough (properly as a gale), i.e. (figuratively) severe -- austere.

εἶ **verb - present indicative - second person singular**

ei i: thou art -- art, be.

αἶρεις **verb - present active indicative - second person singular**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

ὁ **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that --

one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐθηκες verb - aorist active indicative - second person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερίζεις verb - present active indicative - second person singular

therizo ther-id'-zo: to harvest -- reap.

ο relative pronoun - accusative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐσπείρας verb - aorist active indicative - second person singular

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

Luke 19:22 .

.	Greek	Strong's	Origin
"He said	λέγει (legei)	3004: to say	a prim. verb
to him, 'By your own words	στόματος (stomatos)	4750: the mouth	a prim. word
I will judge	κρινῶ (krinō)	2919: to judge, decide	a prim. verb
you, you worthless	πονηρὲ (ponēre)	4190: toilsome, bad	from poneó (to toil)
slave.	δοῦλε (doule)	1401: a slave	of uncertain derivation
Did you know		3609a: to have seen or	perf. of eidon

		perceived, hence to know	
that I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
an exacting	αὐστηρός (austēros)	840: harsh, severe	from hauó (to dry)
man,	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
taking	αἶρων (airōn)	142: to raise, take up, lift	a prim. verb
up what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I did not lay down	ἔθηκα (ethēka)	5087: to place, lay, set	from a prim. root the-
and reaping	θερίζων (therizōn)	2325: to reap	from theros
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I did not sow?	ἐσπεира (espeira)	4687: to sow (seed)	a prim. verb

KJV Lexicon

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στόματος noun - genitive singular neuter

stoma stom'-a: edge, face, mouth.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

κρίνω verb - future active indicative - first person singular

krino kree'-no: by implication, to try, condemn, punish

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

πονηρὲ adjective - vocative singular masculine

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

δουλε noun - vocative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ἰδεῖς verb - pluperfect active indicative - second person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγώ personal pronoun - first person nominative singular

ego eg-o': I, me.

ἄνθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

αὐστηρός adjective - nominative singular masculine

austeros ow-stay-ros': rough (properly as a gale), i.e. (figuratively) severe -- austere.

εἰμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

αἰρῶν **verb - present active participle - nominative singular masculine**

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐθηκα **verb - aorist active indicative - first person singular**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θερίζων **verb - present active participle - nominative singular masculine**

therizo ther-id'-zo: to harvest -- reap.

ο **relative pronoun - accusative singular neuter**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐσπείρα **verb - aorist active indicative - first person singular**

speiro spi'-ro: to scatter, i.e. sow -- sow(-er), receive seed.

Luke 19:23 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
did you not put	ἐδωκας (edōkas)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

my money	ἀργύριον (argurion)	694: silvery, by ext. a piece of silver	from arguros
in the bank,	τράπεζαν (trapezan)	5132: a table, dining table	from modified forms of tessares and pezos
and having come,	ἐλθών (elthōn)	2064: to come, go	a prim. verb
I would have collected	ἐπραξα (epraxa)	4238: to do, practice	a prim. verb
it with interest?'	τόκῳ (tokō)	5110: a bringing forth, birth, fig. interest, usury	from tikto

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

διά preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τί interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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.

ἔδωκας verb - aorist active indicative - second person singular

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀργύριον noun - accusative singular neuter

argurion ar-goo'-ree-on: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

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.

τραπεζαν noun - accusative 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

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

ελθων verb - second aorist active participle - nominative singular masculine
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

συν preposition
sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τοκος noun - dative singular masculine
tokos tok'-os: interest on money loaned (as a produce) -- usury.

αν particle
an an: denoting a supposition, wish, possibility or uncertainty

επραξα verb - aorist active indicative - first person singular
prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

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

Luke 19:24 .

.	Greek	Strong's	Origin
"Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
he said		3004: to say	a prim. verb
to the bystanders,	παρεστῶσιν (parestōsin)	3936: to place beside, to present, stand by, appear	from para and histēmi
"Take	ἄρατε (arate)	142: to raise, take up, lift	a prim. verb
the mina	μνᾶν (mnan)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh
away		142: to raise, take up, lift	a prim. verb
from him and give	δοῦτε (dote)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to the one who has	ἔχοντι (echonti)	2192: to have, hold	a prim. verb
the ten	δέκα (deka)	1176: ten	a primary number
minas.'	μνᾶς (mnas)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh

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

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.

παρεστώσιν verb - perfect active participle - dative plural masculine

paristemi par-is'-tay-mee: assist, bring before, command, commend, give presently, present, prove, provide, shew, stand (before, by, here, up, with), yield.

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αἶρο αἶρο verb - aorist active middle - second person

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

ἀπό apo preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτοῦ autou personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἡ τοὺς hē definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μναν noun - accusative singular feminine - comparative or contracted

mna mnah: a mna (i.e. mina), a certain weight -- pound.

καὶ kai conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοτε doxe verb - second aorist active middle - second person

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ὁ τοὺς ho definite article - dative singular masculine

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 tas 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.

δέκα deka numeral (adjective)

deka dek'-ah: ten -- (eight-)een, ten.

μνας noun - accusative plural feminine - comparative or contracted

mna mnah: a mna (i.e. mina), a certain weight -- pound.

ΕΧΟΝΤΙ verb - present active participle - dative singular masculine
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Luke 19:25 .

.	Greek	Strong's	Origin
"And they said	εἶπαν (eipan)	3004: to say	a prim. verb
to him, 'Master,	κύριε (kurie)	2962: lord, master	from kuros (authority)
he has	ἔχει (echei)	2192: to have, hold	a prim. verb
ten	δέκα (deka)	1176: ten	a primary number
minas	μνᾶς (mnas)	3414: a mina (Gr. monetary unit)	of Semitic origin maneh
[already].'			

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

ΕΙΠΟΝ verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κύριε noun - vocative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master

(as a respectful title) -- God, Lord, master, Sir.

ἐχει **verb - present active indicative - third person singular**
echo **ekh'-o:** (used in certain tenses only) a primary verb; to hold

δεκα **numeral (adjective)**
deka **dek'-ah:** ten -- (eight-)een, ten.

μνας **noun - accusative plural feminine - comparative or contracted**
mna **mnaḥ:** a mna (i.e. mina), a certain weight -- pound.

Luke 19:26 .

.	Greek	Strong's	Origin
"I tell	λέγω (legō)	3004: to say	a prim. verb
you that to everyone	παντὶ (panti)	3956: all, every	a prim. word
who has,	ἔχοντι (echonti)	2192: to have, hold	a prim. verb
more shall be given,	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
but from the one who does not have,	ἔχοντος (echontos)	2192: to have, hold	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
he does have	ἔχει (echei)	2192: to have, hold	a prim. verb
shall be taken away.	ἀρθήσεται (arthēsetai)	142: to raise, take up, lift	a prim. verb

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

εχοντι **verb - present active participle - dative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

δοθησεται **verb - future passive indicative - third person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

του **definite article - genitive singular masculine**

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.

εχοντος **verb - present active participle - genitive singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο relative pronoun - nominative singular neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εχει verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αρθησεται verb - future passive indicative - third person singular

airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 19:27 .

.	Greek	Strong's	Origin
"But these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
enemies	ἐχθρους (echthrous)	2190: hostile	from echthos (hatred)
of mine,		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
who did not want	θελήσαντας (thelēsantas)	2309: to will, wish	a prim. verb
me to reign	βασιλεῦσαι (basileusai)	936: to be king, reign	from basileus
over	ἐπ' (ep)	1909: on, upon	a prim. preposition

them, bring	ἀγάγετε (agagete)	71: to lead, bring, carry	a prim. verb
them here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
and slay	κατασφάξατε (katasphaxate)	2695: to kill off	from kata and sphazó
them in my presence."	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros

KJV Lexicon

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

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.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

θελησαντας **verb - aorist active participle - accusative 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

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

βασιλευσαι verb - aorist active middle or passive deponent
basileuo bas-il-yoo'-o: to rule -- king, reign.

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.

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

αγαγετε verb - second aorist active middle - second person
ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

ωδε adverb
hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατασφαξατε verb - aorist active middle - second person
katasphatto kat-as-fat'-to: to kill down, i.e. slaughter -- slay.

εμπροσθεν preposition
emprosten em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

Luke 19:28 .

.	Greek	Strong's	Origin
After He had said		3004: to say	a prim. verb
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

He was going	ἐπορεύετο (eporeueto)	4198: to go	from poros (a ford, passage)
on ahead,	ἐμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
going		4198: to go	from poros (a ford, passage)
up to Jerusalem.	Ἱεροσόλυμα (ierosoluma)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰπὼν verb - second aorist active participle - nominative singular masculine

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ταῦτα demonstrative pronoun - accusative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

επορεύετο verb - imperfect middle or passive deponent indicative - third person singular poreuomai por-yoo'-om-ahce: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ἐμπροσθεν adverb

emprosthen em'-pros-then: in front of (in place or time) -- against, at, before, (in presence, sight) of.

ἀναβαίνων verb - present active participle - nominative singular masculine

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιεροσολυμα **noun - accusative singular feminine**
Hierosoluma **hee-er-os-ol'-oo-mah:** Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
 - Jerusalem.

Luke 19:29 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He approached	ἤγγισεν (ēngisen)	1448: to make near, refl. to come near	from eggus
Bethphage	Βηθφαγή (bēthphagē)	967: "house of unripe figs," Bethphage, a village on the Mt. of Olives	of Aramaic origin
and Bethany,	Βηθανίαν (bēthania)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
near	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the mount	ὄρος (oros)	3735: a mountain	a prim. word
that is called	καλούμενον (kaloumenon)	2564: to call	a prim. word
Olivet,		1638: an olive orchard, i.e. spec. the Mt. of Olives	from elaia
He sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
two	δύο (duo)	1417: two	a primary number
of the disciples,	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.)

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ηγγισεν **verb - aorist active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βηθσφαγη **proper noun**

Bethphage **bayth-fag-ay'**: fig-house; Beth-phage, a place in Palestine -- Bethphage.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βηθανιαν **noun - accusative singular feminine**

Bethania **bay-than-ee'-ah**: date-house; Beth-any, a place in Palestine -- Bethany.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενον **verb - present passive participle - accusative singular neuter**

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)).

ελαιων **noun - genitive plural feminine**

elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

αποστείλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 19:30 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Go	ὑπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
into the village	κώμην (kōmēn)	2968: a village	a prim. word
ahead	κατέναντι (katenanti)	2713: over against, opposite	adverb from kata and enanti
of [you]; there,	ἡ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
as you enter,	εἰσπορευόμενοι (eisporeuomenoi)	1531: lit. or fig. to enter	from eis and poreuomai

you will find	εὐρήσετε (eurēsete)	2147: to find	a prim. verb
a colt	πῶλον (pōlon)	4454: a foal	a prim. word
tied	δεδεμένον (dedemenon)	1210: to tie, bind	a prim. verb
on which	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
no	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
one	ἄνθρωπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
yet has ever	πῶποτε (pōpote)	4455: ever yet	adverb from #NAME? and pote
sat;	ἐκάθισεν (ekathisen)	2523: to make to sit down, to sit down	another form of kathezomai
untie	λύσαντες (lusantes)	3089: to loose, to release, to dissolve	a prim. verb
it and bring	ἀγάγετε (agagete)	71: to lead, bring, carry	a prim. verb
it [here].			

KJV Lexicon

ΕΙΠΩΝ **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΥΠΑΓΕΤΕ **verb - present active imperative - second person**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατεναντι adverb

katenanti kat-en'-an-tee: directly opposite -- before, over against.

κωμην noun - accusative singular feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

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.

εισπορευομενοι verb - present middle or passive deponent participle - nominative plural masculine

eisporeuomai ice-por-yoo'-om-ahee: to enter -- come (enter) in, go into.

ευρησετε verb - future active indicative - second person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

πωλον noun - accusative singular masculine

polos po'-los: a foal or filly, i.e. (specially), a young ass -- colt.

δεδεμενον verb - perfect passive participle - accusative singular masculine

deo deh'-o: to bind (in various applications, literally or figuratively) -- bind, be in bonds, knit, tie, wind.

εφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ον relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

πωποτε adverb

popote po'-pot-e: at any time, i.e. (with negative particle) at no time -- at any time, + never (...to any man), + yet, never man.

ανθρωπων noun - genitive plural masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

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.

λυσαντες verb - aorist active participle - nominative plural masculine
luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγαγετε verb - second aorist active middle - second person
ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

Luke 19:31 .

.	Greek	Strong's	Origin
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
asks	ἐρωτᾷ (erōta)	2065: to ask, question	akin to eromai (to ask)
you, 'Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
are you untying	λύετε (luete)	3089: to loose, to release, to dissolve	a prim. verb
it?' you shall say,		3004: to say	a prim. verb
"The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)

has	ἔχει (echei)	2192: to have, hold	a prim. verb
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
of it."			

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

εάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

υμᾶς personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ερωτά verb - present active subjunctive - third person singular

erotao er-o-tah'-o: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

διά preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τί interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

λυετέ verb - present active indicative - second person

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

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.

εΡΕΙΤΕ verb - future active indicative - second person

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

αΥΤΩ personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΥΡΙΟΣ noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αΥΤΟΥ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΧΡΕΙΑΝ noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

ΕΧΕΙ verb - present active indicative - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Luke 19:32 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
those	οἱ (oi)	3588: the	the def. art.
who were sent	ἀπεσταλμένοι (apestalmenoi)	649: to send, send away	from apo and stelló
went away	ἀπελθόντες	565: to go away, go after	from apo and erchomai

	(apelthontes)		
and found	εὑρον (euron)	2147: to find	a prim. verb
it just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He had told		3004: to say	a prim. verb
them.			

KJV Lexicon

απελθοντες **verb - second aorist active participle - nominative plural masculine**

aperchomai **ap-erkh'-om-ahēe**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απεσταλμενοι **verb - perfect passive participle - nominative plural masculine**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

καθως **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 19:33 .

.	Greek	Strong's	Origin
As they were untying	λυόντων (luontōn)	3089: to loose, to release, to dissolve	a prim. verb
the colt,	πῶλον (pōlon)	4454: a foal	a prim. word
its owners	κύριοι (kurioi)	2962: lord, master	from kuros (authority)
said	εἶπαν (eipan)	3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you untying	λύετε (luete)	3089: to loose, to release, to dissolve	a prim. verb
the colt?"	πῶλον (pōlon)	4454: a foal	a prim. word

KJV Lexicon

λυοντων **verb - present active participle - genitive plural masculine**
luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτων **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

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πωλον noun - accusative singular masculine

polos po'-los: a foal or filly, i.e. (specially), a young ass -- colt.

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριοι noun - nominative plural masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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

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.

λυετε verb - present active indicative - second person

luo loo'-o: to loosen -- break (up), destroy, dissolve, (un-)loose, melt, put off.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πωλον noun - accusative singular masculine

polos po'-los: a foal or filly, i.e. (specially), a young ass -- colt.

Luke 19:34 .

.	Greek	Strong's	Origin
They said,	εἶπαν (eipan)	3004: to say	a prim. verb
"The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has	ἔχει (echei)	2192: to have, hold	a prim. verb
need	χρείαν (chreian)	5532: need, business	akin to chraomai
of it."			

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

χρειαν **noun - accusative singular feminine**

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

ΕΧΕΙ verb - present active indicative - third person singular
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Luke 19:35 .

.	Greek	Strong's	Origin
They brought	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
it to Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
and they threw	ἐπιρίψαντες (epiripsantes)	1977: to cast upon	from epi and rhiptó
their coats	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
on the colt	πῶλον (pōlon)	4454: a foal	a prim. word
and put	ἐπεβίβασαν (epibibasan)	1913: to place upon	caus. form of epibainó
Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
[on it].			

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

ηγαγον **verb - second aorist active indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

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

επιρριψαντες **verb - aorist active participle - nominative plural masculine**

epirrhpto **ep-ir-hrip'-to**: to throw upon -- cast upon.

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.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

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.

πωλον **noun - accusative singular masculine**

polos **po'-los**: a foal or filly, i.e. (specially), a young ass -- colt.

ἐπιβιβασαν **verb - aorist active indicative - third person**
epibibazo **ep-ee-bee-bad'-zo**: to cause to mount (an animal) -- set on.

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**
Iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 19:36 .

.	Greek	Strong's	Origin
As He was going,	πορευομένου (poreuomenou)	4198: to go	from poros (a ford, passage)
they were spreading	ὑπεστρώννυον (upestroñnuon)	5291: to spread under	from hupo and strōnnuó
their coats	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
on the road.	ὁδῶ (odō)	3598: a way, road	a prim. word

KJV Lexicon

πορευομένου **verb - present middle or passive deponent participle - genitive singular masculine**
poreuomai **por-yoo'-om-ahee**: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὑΠΕστρωννυον **verb - imperfect active indicative - third person**

hupostronnumi **hoop-os-trone'-noo-mee**: to strew underneath (the feet as a carpet) -- spread.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱματια **noun - accusative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αὐτων **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.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδω **noun - dative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

Luke 19:37 .

.	Greek	Strong's	Origin
As soon as He was approaching,	ἐγγίζοντος (engizontos)	1448: to make near, refl. to come near	from eggus
near	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
the descent	καταβάσει (katabasei)	2600: descent	from katabainó
of the Mount	ὄρους (orous)	3735: a mountain	a prim. word
of Olives,	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	a prim. word

the whole	ἅπαν (apan)	537a: all, the whole	from alpha (as a cop. prefix) and pas
crowd	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
of the disciples	μαθητῶν (mathētōn)	3101: a disciple	from manthanó
began		757: to rule, to begin	a prim. verb
to praise	αἰνεῖν (ainein)	134: to praise	from ainos
God	θεόν (theon)	2316: God, a god	of uncertain origin
joyfully	χαίροντες (chairontes)	5463: to rejoice, be glad	a prim. verb
with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice	φωνῇ (phōnē)	5456: a voice, sound	probably from phēmi
for all	πασῶν (pasōn)	3956: all, every	a prim. word
the miracles	δυνάμεων (dunameōn)	1411: (miraculous) power, might, strength	from dunamai
which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they had seen,		3708: to see, perceive, attend to	a prim. verb

KJV Lexicon

εγγιζοντος **verb - present active participle - genitive singular masculine**

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηδη adverb

ede ay'-day: even now -- already, (even) now (already), by this time.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταβασει noun - dative singular feminine

katabasis kat-ab'-as-is: a declivity -- descent.

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).

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελαιων noun - genitive plural feminine

elaia el-ah'-yah: an olive (the tree or the fruit) -- olive (berry, tree).

ηρξαντο verb - aorist middle deponent indicative - third person

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

απαν adjective - nominative singular neuter

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος noun - nominative singular neuter

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company,

multitude.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων **noun - genitive plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

χαιροντες **verb - present active participle - nominative plural masculine**

chairo **khah'-ee-ro**: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

αινειν **verb - present active infinitive**

aineo **ahee-neh'-o**: to praise (God) -- praise.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

φωνη **noun - dative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

πασων **adjective - genitive plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ων **relative pronoun - genitive 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.

ειδον **verb - second aorist active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δυναμεων **noun - genitive plural feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

Luke 19:38 .

.	Greek	Strong's	Origin
shouting:	λέγοντες (legontes)	3004: to say	a prim. verb
"BLESSED	εὐλογημένος (eulogēmenos)	2127: to speak well of, praise	from eu and logos
IS THE KING	βασιλεὺς (basileus)	935: a king	of uncertain origin
WHO COMES	ἐρχόμενος (erchomenos)	2064: to come, go	a prim. verb
IN THE NAME	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
OF THE LORD;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eirō (to join): lit. or fig. peace, by impl. welfare
in heaven	οὐρανῷ (ouranō)	3772: heaven	a prim. word
and glory	δόξα (doxa)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō
in the highest!"	ὑψίστοις (upsistois)	5310: highest, most high	superl. akin to hupsi- (on high)

KJV Lexicon

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.

ευλογημενος **verb - perfect passive participle - nominative singular masculine**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**
erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

βασιλευς noun - nominative singular masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

εν preposition

en **en**: in, at, (up-)on, by, etc.

ονοματι noun - dative singular neuter

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

κυριου noun - genitive singular masculine

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ειρηνη noun - nominative singular feminine

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

εν preposition

en **en**: in, at, (up-)on, by, etc.

ουρανω noun - dative singular masculine

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εν preposition

en **en**: in, at, (up-)on, by, etc.

υψιστοις adjective - dative plural neuter

hupsistos **hoop'-sis-tos**: highest, i.e. (masculine singular) the Supreme (God), or (neuter plural) the heavens -- most high, highest.

Luke 19:39 .

.	Greek	Strong's	Origin
Some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Pharisees	Φαρισαίων (pharisaiōn)	5330: a Pharisee, member of a Jewish religious sect	of Hebrew origin, cf. parash
in the crowd	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word
said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
rebuke	ἐπιτίμησον (epitimēson)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
Your disciples."	μαθηταῖς (mathētais)	3101: a disciple	from manthanó

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φαραισαιων **noun - genitive plural masculine**

Pharisaiois far-is-ah'-yos: a separatist, i.e. exclusively religious; a Pharisean, i.e. Jewish sectary -- Pharisee.

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

επιτιμησον **verb - aorist active middle - second person singular**

epitimaō **ep-ee-tee-mah'-o**: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 19:40 .

.	Greek	Strong's	Origin
But Jesus answered,	ἀποκριθεις	611: to answer	from apo and krinó
	(apokritheis)		

"I tell	λέγω (legō)	3004: to say	a prim. verb
you, if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
become silent,	σιωπήσουσιν (siōpēsousin)	4623: to be silent	from siōpé (silence)
the stones	λίθοι (lithoi)	3037: a stone	a prim. word
will cry out!"	κράξουσιν (kraxousin)	2896: to scream, cry out	from a prim. root krag-

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγω verb - present active indicative - first person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin **hoo'-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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).

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.

σιωπησωσιν **verb - aorist active subjunctive - third person**

siopao **see-o-pah'-o**: silence, i.e. a hush; dumb, (hold) peace.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λιθοι **noun - nominative plural masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

κεκραξονται **verb - second future middle deponent indicative - third person**

krazo **krad'-zo**: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek, exclaim, intreat) -- cry (out).

Luke 19:41 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He approached	ἤγγισεν (ēngisen)	1448: to make near, refl. to come near	from eggus
[Jerusalem], He saw		3708: to see, perceive, attend to	a prim. verb
the city	πόλιν (polin)	4172: a city	a prim. word
and wept	ἐκλαυσεν	2799: to weep	a prim. verb

	(eklausen)		
over	ἐπ'	1909: on, upon	a prim. preposition
	(ep)		
it,			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως adverb

hos hoce: which how, i.e. in that manner (very variously used, as follows)

ηγγισεν verb - aorist active indicative - third person singular

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

ιδων verb - second aorist active participle - nominative singular masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

εκλαυσεν verb - aorist active indicative - third person singular

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

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

Luke 19:42 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you had known	ἔγνων (egnōs)	1097: to come to know, recognize, perceive	from a prim. root gnó-
in this	ταύτη (tautē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
day,	ἡμέρα (ēmera)	2250: day	a prim. word
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
you, the things which make for peace!	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
But now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
they have been hidden	ἐκρύβη (ekrubē)	2928: to hide	a prim. verb
from your eyes.	ὀφθαλμῶν (ophthalmōn)	3788: the eye	from a prim. root op- and an uncertain root

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.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

εγνωσ verb - second aorist active indicative - second person singular

ginosko ghin-ocē'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γε particle

ge gheh: and besides, doubtless, at least, yet.

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.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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.

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

ειρηνην noun - accusative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

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).

εκρυβη verb - second aorist passive indicative - third person singular

krupto kroop'-to: to conceal (properly, by covering) -- hide (self), keep secret, secret(-ly).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

οφθαλμων noun - genitive plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 19:43 .

.	Greek	Strong's	Origin
"For the days	ἡμέραι (ēmerai)	2250: day	a prim. word
will come	ἔξουσιν (ēxousin)	2240: to have come, be present	a prim. verb
upon you when	καὶ (kai)	2532: and, even, also	a prim. conjunction
your enemies	ἐχθροί (echthroi)	2190: hostile	from echthos (hatred)
will throw		3925a: to put in beside or between, interpose	from para and emballó

up a barricade	χάρακα (charaka)	5482: a pointed stake, a rampart	from the same as charagma
against you, and surround	περικυκλώσουσιν (perikuklōsousin)	4033: to encircle	from peri and kukló
you and hem	συνέξουσιν (sunexousin)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
you in on every side,	πάντοθεν (pantóthen)	3840: from all sides	adverb from pas

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.

ηξουσιν verb - future active indicative - third person

heko hay'-ko: to arrive, i.e. be present -- come.

ημεραι noun - nominative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, 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.

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

περιβαλουσιν verb - future active indicative - third person

periballo per-ee-bal'-lo: to throw all around, i.e. invest (with a palisade or with clothing) -- array, cast about, clothe(-d me), put on.

οι definite article - nominative plural masculine

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.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

χαρακα **noun - accusative singular masculine**
charax **khar'-ax**: a stake, i.e. (by implication) a palisade or rampart (military mound for circumvallation in a siege) -- trench.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περικυκλωσουσιν **verb - future active indicative - third person**
perikukloo **per-ee-koo-klo'-o**: to encircle all around, i.e. blockade completely -- compass round.

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

συνεξουσιν **verb - future active indicative - third person**
sunecho **soon-ekh'-o**: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

σε **personal pronoun - second person accusative singular**
se **seh**: thee -- thee, thou, thy house.

παντοθεν **adverb**
pantohen **pan-toth'-en**: from (i.e. on) all sides -- on every side, round about.

Luke 19:44 .

.	Greek	Strong's	Origin
and they will level you to the ground	ἐδαφιοῦσιν (edaphiousin)	1474: to raze	from edaphos

and your children	τέκνα (tekna)	5043: a child (of either sex)	from tiktó
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you, and they will not leave	ἀφήσουσιν (aphēsousin)	863: to send away, leave alone, permit	from apo and hiémi (to send)
in you one stone	λίθον (lithon)	3037: a stone	a prim. word
upon another,	λίθον (lithon)	3037: a stone	a prim. word
because	ἀνθ' (anth)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
you did not recognize	ἔγνως (egnōs)	1097: to come to know, recognize, perceive	from a prim. root gnó-
the time	καιρὸν (kairon)	2540: time, season	a prim. word
of your visitation."	ἐπισκοπῆς (episkopēs)	1984: a visiting, an overseeing	from episkeptomai

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδαφiousιν verb - future active indicative - third person - attic
edaphizo ed-af-id'-zo: to raze -- lay even with the ground.

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

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

εν preposition

en en: in, at, (up-)on, by, etc.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

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.

αφησουσιν verb - future active indicative - third person

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

εν preposition

en en: in, at, (up-)on, by, etc.

σοι personal pronoun - second person dative singular

soi soy: to thee -- thee, thine own, thou, thy.

λιθον noun - accusative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

λιθω noun - dative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

αυθ 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.

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.

εγνωσ verb - second aorist active indicative - second person singular

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

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.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επισκοπης noun - genitive singular feminine

episkope ep-is-kop-ay': inspection (for relief); by implication, superintendence; specially, the Christian episcopate -- the office of a bishop, bishoprick, visitation.

σου personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 19:45 .

.	Greek	Strong's	Origin
Jesus entered	εἰσελθὼν (eiselthōn)	1525: to go in (to), enter	from eis and erchomai
the temple		2413: sacred, a sacred thing, a temple	a prim. word
and began		757: to rule, to begin	a prim. verb

to drive	ἐκβάλλειν (ekballein)	1544b: to expel, to drive, cast or send out	from ek and balló
out those	τοὺς (to)	3588: the	the def. art.
who were selling,	πωλοῦντας (pōlountas)	4453: to exchange or barter, to sell	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εἰσελθὼν verb - second aorist active participle - nominative singular masculine

eiserchomai ice-er'-khom-ahce: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἱερον noun - accusative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

ἤρξατο verb - aorist middle deponent indicative - third person singular

archomai ar'-khom-ahce: to commence (in order of time) -- (rehearse from the) begin(-ning).

εκβάλλειν verb - present active infinitive

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πωλουντας **verb - present active participle - accusative plural masculine**
poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

αυτω **personal pronoun - dative singular neuter**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγοραζοντας **verb - present active participle - accusative plural masculine**
agorazo **ag-or-ad'-zo**: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

Luke 19:46 .

.	Greek	Strong's	Origin
saying	λέγων (legōn)	3004: to say	a prim. verb
to them, "It is written,	γέγραπται (gegraptai)	1125: to write	a prim. verb
AND MY HOUSE	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
SHALL BE A HOUSE	οἶκος (oikos)	3624: a house, a dwelling	a prim. word
OF PRAYER,'	προσευχῆς (proseuchēs)	4335: prayer	from proseuchomai
but you have made	ἐποιήσατε (epoiēsate)	4160: to make, do	a prim. word
it a ROBBERS'	ληστῶν (lēstōn)	3027: a robber	from léis (booty)
DEN."	σπήλαιον (spēlaion)	4693: a cave	from speos (a cave)

KJV Lexicon

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γεγραπται **verb - perfect passive indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικος **noun - nominative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

οικος **noun - nominative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

προσευχης **noun - genitive singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

εποιησατε **verb - aorist active indicative - second person**

poieo **pay'-oh'-o**: to make or do (in a very wide application, more or less direct)

σπηλαιον **noun - accusative singular neuter**

spelaion **spay'-lah-yon**: a cavern; by implication, a hiding-place or resort -- cave, den.

ληστων **noun - genitive plural masculine**

leistes **lace-tace'**: a brigand -- robber, thief.

Luke 19:47 .

.	Greek	Strong's	Origin
And He was teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
daily	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
in the temple;		2413: sacred, a sacred thing, a temple	a prim. word
but the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierews
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and the leading men	πρώτοι (prōtoi)	4413: first, chief	contr. superl. of pro
among the people	λαοῦ (laou)	2992: the people	a prim. word
were trying	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
to destroy	ἀπολέσαι (apolesai)	622: to destroy, destroy utterly	from apo and same as olethros
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

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.

διδασκων verb - present active participle - nominative singular masculine

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθ preposition

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ημεραν noun - accusative singular feminine

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

οι definite article - nominative plural masculine

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).

αρχιερεις noun - nominative plural masculine

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις noun - nominative plural masculine

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

εζητουν verb - imperfect active indicative - third person

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απολεσαι verb - aorist active middle or passive deponent

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

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.

πρωτοι adjective - nominative plural masculine

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

του definite article - genitive singular masculine

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.

Luke 19:48 .

■			
.	Greek	Strong's	Origin

and they could not find	εὕρισκον (euriskon)	2147: to find	a prim. verb
anything	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
that they might do,	ποιήσωσιν (poiēsōsin)	4160: to make, do	a prim. word
for all	ἅπας (apas)	537a: all, the whole	from alpha (as a cop. prefix) and pas
the people	λαὸς (laos)	2992: the people	a prim. word
were hanging	ἐξεκρέματο (exekremato)	1582: to hang from, hang upon (the lips of a speaker), i.e. to listen closely	from ek and kremannumi
on to every	ἀκούων (akouōn)	191: to hear, listen	from a prim. word mean. hearing
word He said.			

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

οὐχ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εὕρισκον verb - imperfect active indicative - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

ποιησωσιν **verb - aorist active subjunctive - third person**

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.

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)

απας **adjective - nominative singular masculine**

hapas **hap'-as:** absolutely all or (singular) every one -- all (things), every (one), whole.

εξεκρεματο **verb - imperfect middle indicative - third person singular**

ekkremamai **ek-krem'-am-ahee:** to hang upon the lips of a speaker, i.e. listen closely -- be very attentive.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ακουων **verb - present active participle - nominative singular masculine**

akouo **ak-oo'-o:** to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

Luke 20:1 .

.	Greek	Strong's	Origin
On one	μῑά (mia)	1520: one	a primary number
of the days	ἡμερῶν (ēmerōn)	2250: day	a prim. word
while He was teaching	διδάσκοντος (didaskontos)	1321: to teach	a redupl. caus. form of daó (to learn)

the people	λαὸν (laon)	2992: the people	a prim. word
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
and preaching the gospel,	εὐαγγελιζομένου (euangelizomenou)	2097: to announce good news	from eu and aggelos
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
with the elders	πρεσβυτέρους (presbuterois)	4245: elder	a cptv. of presbus (an old man)
confronted	ἐπέστησαν (epestēsan)	2186: to set upon, set up, to stand upon, be present	from epi and histēmi
[Him],			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν preposition

en en: in, at, (up-)on, by, etc.

μία adjective - dative singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

ημερων noun - genitive plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκεινων demonstrative pronoun - genitive 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.

διδασκοντος verb - present active participle - genitive singular masculine

didasko did-as'-ko: to teach (in the same broad application) -- teach.

αυτου personal pronoun - genitive 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.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευαγγελιζομενου verb - present middle passive - genitive singular 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).

επιστησαν verb - second aorist active indicative - third person

ephistemi ef-is'-tay-mee: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἑρεμῶς noun - nominative plural masculine eremoo er-ay-mo'-o : to lay waste -- (bring to, make) desolate(-ion), come to nought.
καί conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
οἱ definite article - nominative plural masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γραμματεῖς noun - nominative plural masculine grammateus gram-mat-yooce' : a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.
σύν preposition sun soon : with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.
τοῖς definite article - dative plural masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πρεσβυτεροῖς adjective - dative 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.

Luke 20:2 .

.	Greek	Strong's	Origin
and they spoke,	εἶπαν (eipan)	3004: to say	a prim. verb
saying to Him, "Tell	λέγοντες (legontes)	3004: to say	a prim. verb
us by what	ποία (poia)	4169: of what sort?	from the same as posos
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
You are doing	ποιεῖς (poieis)	4160: to make, do	a prim. word

these things,	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the one who gave	δούς (dous)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
You this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
authority?"	ἐξουσίαν (exousian)	1849: power to act, authority	from exesti

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

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.

ειπτε verb - second aorist active middle - second person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἡμιν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ἐν **preposition**
en **en**: in, at, (up-)on, by, etc.

ποία **interrogative pronoun - dative singular feminine**
poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ἐξουσία **noun - dative singular feminine**
exousia **ex-oo-see'-ah**: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ταῦτα **demonstrative pronoun - accusative plural neuter**
tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ποιεῖς **verb - present active indicative - second person singular**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ἢ **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τις **interrogative pronoun - nominative singular masculine**
tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ἐστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ὁ **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δούς **verb - second aorist active participle - nominative singular masculine**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

Luke 20:3 .

.	Greek	Strong's	Origin
Jesus answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to them, "I will also	καὶ (kai)	2532: and, even, also	a prim. conjunction
ask	ἐρωτήσω (erōtēsō)	2065: to ask, question	akin to eromai (to ask)
you a question,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
and you tell		3004: to say	a prim. verb
Me:			

KJV Lexicon

ἀποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ah-ee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ερωτησω verb - future active indicative - first person singular

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

υμας personal pronoun - second person accusative plural

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

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

ενα adjective - accusative singular masculine

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

λογον noun - accusative singular masculine

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΑΤΕ verb - second aorist active middle - second person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μοι personal pronoun - first person dative singular

moi **moy**: to me -- I, me, mine, my.

Luke 20:4 .

.	Greek	Strong's	Origin
"Was the baptism	βάπτισμα (baptisma)	908: (the result of) a dipping or sinking	from baptizó
of John	Ἰωάννου (iōannou)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
from men?"	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βαπτισμα **noun - nominative singular neuter**

baptisma **bat'-tis-mah**: baptism (technically or figuratively) -- baptism.

ιωαννου **noun - genitive singular masculine**

Ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

η **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ἐξ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Luke 20:5 .

.	Greek	Strong's	Origin
They reasoned	συνελογίσαντο (sunelogisanto)	4817: to reckon, to compute, i.e. to reason	from sun and logizomai
among	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
themselves,	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say,		3004: to say	a prim. verb
'From heaven,'	οὐρανοῦ (ouranou)	3772: heaven	a prim. word
He will say,		3004: to say	a prim. verb
'Why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
did you not believe	ἐπιστεύσατε	4100: to believe, entrust	from pistis

(episteusate)

him?'

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συνελογισαντο **verb - aorist middle deponent indicative - third person**

sullogizomai **sool-log-id'-zom-ahee**: to reckon together (with oneself), i.e. deliberate -- reason with.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

εαυτους **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ειπωμεν **verb - second aorist active subjunctive - first person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ουρανου noun - genitive singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ερει verb - future active indicative - third person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

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.

πιστευετε verb - aorist active indicative - second person

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 20:6 .

.	Greek	Strong's	Origin
"But if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
we say,		3004: to say	a prim. verb
'From men,'	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
all	ἅπας (apas)	537a: all, the whole	from alpha (as a cop. prefix) and pas

the people	λαὸς (laos)	2992: the people	a prim. word
will stone us to death,	καταλιθάσει (katalithasei)	2642: to cast stones at	from kata and lithazó
for they are convinced	πεπεισμένος (pepeismenos)	3982: to persuade, to have confidence	a prim. verb
that John	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
was a prophet."	προφήτην (prophētēn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi

KJV Lexicon

εαν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπωμεν verb - second aorist active subjunctive - first person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εξ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ανθρωπων noun - genitive plural masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

πας adjective - nominative singular masculine

pas **pas**: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος **noun - nominative singular masculine**

laos **lah-os'**: a people -- people.

καταλιθασει **verb - future active indicative - third person singular**

katalithazo **kat-al-ith-ad'-zo**: to stone down, i.e. to death -- stone.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

πεπεισμενος **verb - perfect passive 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)

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

ιωαννην **noun - accusative singular masculine**

ioannes **ee-o-an'-nace**: Joannes (i.e. Jochanan), the name of four Israelites -- John.

προφητην **noun - accusative singular masculine**

prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was

Luke 20:7 .

.	Greek	Strong's	Origin
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
they answered	ἀπεκρίθησαν (apekrithēsan)	611: to answer	from apo and krinó
that they did not know		3609a: to have seen or perceived, hence to know	perf. of eidon
where	πόθεν (pothen)	4159: from where	adverb from the same as posos
[it came] from.			

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεκριθησαν verb - aorist middle deponent indicative - third person

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειδεναι verb - perfect active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

ποθεν adverb - interrogative

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

Luke 20:8 .

.	Greek	Strong's	Origin
And Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said	λέγω (legō)	3004: to say	a prim. verb
to them, "Nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
will I tell		3004: to say	a prim. verb
you by what	ποία	4169: of what sort?	from the same as posos

	(poia)		
authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
I do	ποιῶ (poiō)	4160: to make, do	a prim. word
these things."		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦς **noun - nominative singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εἶπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὐδε **adverb**

oude oo-deh': not however, i.e. neither, nor, not even -- neither (indeed), never, no (more, nor, not), nor (yet), (also, even, then) not (even, so much as), + nothing, so much as.

ἐγώ **personal pronoun - first person nominative singular**

ego eg-o': I, me.

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew,

speak, tell, utter.

υμιν **personal pronoun - second person dative plural**
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

εν **preposition**
en en: in, at, (up-)on, by, etc.

ποια **interrogative pronoun - dative singular feminine**
poios poy'-os: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

εξουσια **noun - dative singular feminine**
exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

ταυτα **demonstrative pronoun - accusative plural neuter**
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ποιω **verb - present active indicative - first person singular**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

Luke 20:9 .

■			
.	Greek	Strong's	Origin
And He began		757: to rule, to begin	a prim. verb
to tell	λέγειν (legein)	3004: to say	a prim. verb
the people	λαὸν (laon)	2992: the people	a prim. word
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
parable:	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
"A man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
planted	ἐφύτεύσεν (ephuteusen)	5452: to plant	from phuton (a plant)

a vineyard	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
and rented	ἐξέδετο (exedeto)	1554: to give up, give out, let out for hire	from ek and didómi
it out to vine-growers,	γεωργοῖς (geōrgois)	1092: a husbandman, vinedresser	from gé and ergon
and went on a journey	ἀπεδήμησεν (apedēmēsen)	589: to be or go abroad	from apodémos
for a long	ἱκανούς (ikanous)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
time.	χρόνους (chronous)	5550: time	a prim. word

KJV Lexicon

ἡρξατο **verb - aorist middle deponent indicative - third person singular**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

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.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολην **noun - accusative singular feminine**

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ταυτην **demonstrative pronoun - accusative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εφυτευσεν **verb - aorist active indicative - third person singular**

phuteuo **foot-yoo'-o**: to set out in the earth, i.e. implant; figuratively, to instil doctrine -- plant.

αμπελωνα **noun - accusative singular masculine**

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξεδοτο **verb - second aorist middle indicative - third person singular**

ekdidomi **ek-did-o'-mee**: to give forth, i.e. (specially) to lease -- let forth (out).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

γεωργοις **noun - dative plural masculine**

georgos **gheh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεδημυσεν **verb - aorist active indicative - third person singular**

apodemeo **ap-od-ay-meh'-o**: to go abroad, i.e. visit a foreign land -- go (travel) into a far country, journey.

χρονους **noun - accusative plural masculine**

chronos **khron'-os**: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

ικανους **adjective - accusative plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in

character)

Luke 20:10 .

.	Greek	Strong's	Origin
"At the [harvest] time	καιρῷ (kairō)	2540: time, season	a prim. word
he sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
a slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
to the vine-growers,	γεωργούς (geōrgous)	1092: a husbandman, vinedresser	from gé and ergon
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they would give	δώσουσιν (dōsousin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him [some] of the produce	καρποῦ (karpou)	2590: fruit	a prim. word
of the vineyard;	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
but the vine-growers	γεωργοὶ (geōrgoi)	1092: a husbandman, vinedresser	from gé and ergon
beat	δείραντες (deirantes)	1194: to skin, to thrash	a prim. verb
him and sent him away	ἐξαπέστειλαν (exapesteilan)	1821: to send forth or away	from ek and apostelló
empty-handed.	κενόν (kenon)	2756: empty	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

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

καιρω **noun - dative singular masculine**

kairos **kahee-ros'**: an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

απεστειλεν **verb - aorist active indicative - third person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεωργους **noun - accusative plural masculine**

georgos **gheh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

δουλον **noun - accusative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

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.

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.

καρπου **noun - genitive singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνος **noun - genitive singular masculine**
ampelon **am-pel-ohn'**: a vineyard -- vineyard.

δωσιν **verb - second aorist active subjunctive - third person**
didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω **personal pronoun - dative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**
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).

γεωργοι **noun - nominative plural masculine**
georgos **gheh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

δειραντες **verb - aorist active participle - nominative plural masculine**
dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξαπεστειλαν **verb - aorist active indicative - third person**
exapostello **ex-ap-os-tel'-lo**: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

κενον **adjective - accusative singular masculine**
kenos **ken-os'**: empty -- empty, (in) vain.

Luke 20:11 .

.	Greek	Strong's	Origin
"And he proceeded	προσέθετο (prosetheto)	4369: to put to, add	from pros and tithémi
to send	πέμψαι (pempesai)	3992: to send	a prim. word
another	ἕτερον	2087: other	of uncertain origin

	(eteron)		
slave;	δοῦλον (doulon)	1401: a slave	of uncertain derivation
and they beat	δείραντες (deirantes)	1194: to skin, to thrash	a prim. verb
him also	κακεῖνον (kakeinon)	2548: and that one	from kai and ekeinos
and treated him shamefully	ἀτιμάσαντες (atimasantes)	818: to dishonor	from atimos
and sent him away	ἐξαπέστειλαν (exapesteilan)	1821: to send forth or away	from ek and apostelló
empty-handed.	κενόν (kenon)	2756: empty	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

προσθετο verb - second aorist middle indicative - third person singular

prostithemi pros-tith'-ay-mee: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

πεμψαι verb - aorist active middle or passive deponent

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

ετερον adjective - accusative singular masculine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δουλον noun - accusative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

οι definite article - nominative plural masculine

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).

κακεινον **demonstrative pronoun - accusative singular masculine - comparative or contracted**
kakeinos **kak-i'-nos**: likewise that (or those) -- and him (other, them), even he, him also, them (also), (and) they.

δειραντες **verb - aorist active participle - nominative plural masculine**

dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ατιμασαντες **verb - aorist active participle - nominative plural masculine**

atimazo **at-im-ad'-zo**: to render infamous, i.e. (by implication) condemn or maltreat -- despise, dishonour, suffer shame, entreat shamefully.

εξαπεστειλαν **verb - aorist active indicative - third person**

exapostello **ex-ap-os-tel'-lo**: to send away forth, i.e. (on a mission) to despatch, or (peremptorily) to dismiss -- send (away, forth, out).

κενον **adjective - accusative singular masculine**

kenos **ken-os'**: empty -- empty, (in) vain.

Luke 20:12 .

.	Greek	Strong's	Origin
"And he proceeded	προσέθετο (prosetheto)	4369: to put to, add	from pros and tithémi
to send	πέμψαι (pempesai)	3992: to send	a prim. word
a third;	τρίτον (triton)	5154: third	ord. num. from treis
and this one		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction

they wounded	τραυματίσαντες	5135: to wound	from trauma
	(traumatisantes)		
and cast	ἐξέβαλον	1544b: to expel, to drive, cast	from ek and balló
	(exebalon)	or send out	
out.			

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσθετο verb - second aorist middle indicative - third person singular

prostithemi **pros-tith'-ay-mee**: to place additionally, i.e. lay beside, annex, repeat -- add, again, give more, increase, lay unto, proceed further, speak to any more.

πεμψαι verb - aorist active middle or passive deponent

pempo **pem'-po**: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

τριτον adjective - accusative singular masculine

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

οι definite article - nominative plural masculine

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).

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.

τραυματισαντες verb - aorist active participle - nominative plural masculine
traumatizo trow-mat-id'-zo: to inflict a wound -- wound.

εξεβαλον verb - second aorist active indicative - third person
ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck
(pull, take, thrust) out, put forth (out), send away (forth, out).

Luke 20:13 .

.	Greek	Strong's	Origin
"The owner	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
said,		3004: to say	a prim. verb
'What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
shall I do?	ποιήσω (poiēsō)	4160: to make, do	a prim. word
I will send	πέμψω (pempsō)	3992: to send	a prim. word
my beloved	ἀγαπητόν (agapēton)	27: beloved	from agapaō
son;	υἱόν (uion)	5207: a son	a prim. word
perhaps	ἴσως (isōs)	2481: perhaps	adverb from isos
they will respect	ἐντραπήσονται (entrapēsontai)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
him.'			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

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.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνος **noun - genitive singular masculine**

ampelon am-pel-ohn': a vineyard -- vineyard.

τι **interrogative pronoun - accusative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιησω **verb - aorist active subjunctive - first person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

πεμψω **verb - future active indicative - first person singular**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπητον adjective - accusative singular masculine

agapetos ag-ap-ay-tos': beloved -- (dearly, well) beloved, dear.

ισως adverb

isos ee'-soce: likely, i.e. perhaps -- it may be.

τουτον demonstrative pronoun - accusative singular masculine

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ιδοντες verb - second aorist active participle - nominative plural masculine

eido i'-do: to see; by implication, (in the perfect tense only) to know

εντραπησονται verb - second future passive indicative - third person

entrepo en-trep'-o: to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound -- regard, (give) reference, shame.

Luke 20:14 .

.	Greek	Strong's	Origin
"But when the vine-growers	γεωργοὶ (geōrgoi)	1092: a husbandman, vinedresser	from gé and ergon
saw		3708: to see, perceive, attend to	a prim. verb
him, they reasoned	διελογίζοντο (dielogizonto)	1260: to consider	from dia and logizomai
with one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"This	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the heir;	κληρονόμος (klēronomos)	2818: an heir	from kléros and the same as nomos
let us kill	ἀποκτείνωμεν (apokteinōmen)	615: to kill	from apo and kteinó (to kill)

him so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the inheritance	κληρονομία (klēronomia)	2817: an inheritance	from klēronomos
will be ours.'		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.

KJV Lexicon

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεωργοι **noun - nominative plural masculine**

georgos **gheh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

διελογιζοντο **verb - imperfect middle or passive deponent indicative - third person**

dialogizomai **dee-al-og-id'-zom-ahee**: to reckon thoroughly, i.e. (genitive case) to deliberate (by reflection or discussion) -- cast in mind, consider, dispute, muse, reason, think.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

εαυτους **reflexive pronoun - third person accusative plural masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΟΥΤΟΣ **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ΕΣΤΙ **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΛΗΡΟΝΟΜΟΣ **noun - nominative singular masculine**
kleronomos **klay-ron-om'-os**: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

ΔΕΥΤΕ **verb - adverbial imperative imperative - second person**
deute **dyoo'-teh**: come hither! -- come, follow.

ΑΠΟΚΤΕΙΝΩΜΕΝ **verb - present active subjunctive - first person**
apokteino **ap-ok-ti'-no**: to kill outright; figuratively, to destroy -- put to death, kill, slay.

ΑΥΤΟΝ **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

ΗΜΩΝ **personal pronoun - first person genitive plural**
hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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.)

Η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΚΛΗΡΟΝΟΜΙΑ **noun - nominative singular feminine**
kleronomia **klay-ron-om-ee'-ah**: heirship, i.e. (concretely) a patrimony or (genitive case) a possession -- inheritanc

Luke 20:15 .

■			
.	Greek	Strong's	Origin

"So	καὶ (kai)	2532: and, even, also	a prim. conjunction
they threw	ἐκβαλόντες (ekbalontes)	1544b: to expel, to drive, cast or send out	from ek and balló
him out of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
and killed	ἀπέκτειναν (apekteinan)	615: to kill	from apo and kteinó (to kill)
him. What,	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
will the owner	κύριος (kurios)	2962: lord, master	from kuros (authority)
of the vineyard	ἀμπελῶνος (ampelōnos)	290: a vineyard	from ampelos
do	ποιήσει (poiēsei)	4160: to make, do	a prim. word
to them?			

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκβαλοντες **verb - second aorist active participle - nominative plural masculine**

ekballo **ek-bal'-lo**: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

αυτον **personal pronoun - accusative 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.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνος **noun - genitive singular masculine**

ampelon am-pel-ohn': a vineyard -- vineyard.

αποκτειναι **verb - aorist active indicative - third person**

apokteino ap-ok-ti'-no: to kill outright; figuratively, to destroy -- put to death, kill, slay.

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.

ουν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ποιησει **verb - future active indicative - third person singular**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνος **noun - genitive singular masculine**

ampelon am-pel-ohn': a vineyard -- vineyard.

Luke 20:16 .

.	Greek	Strong's	Origin
"He will come	ἐλεύσεται (eleusetai)	2064: to come, go	a prim. verb
and destroy	ἀπολέσει (apolesei)	622: to destroy, destroy utterly	from apo and same as olethros
these		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
vine-growers	γεωργούς (geōrgous)	1092: a husbandman, vinedresser	from gé and ergon
and will give	δώσει (dōsei)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
the vineyard	ἀμπελῶνα (ampelōna)	290: a vineyard	from ampelos
to others."	ἄλλοις (allois)	243: other, another	a prim. word
When	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
they heard	ἀκούσαντες (akousantes)	191: to hear, listen	from a prim. word mean. hearing
it, they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"May it never	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
be!"			

KJV Lexicon

ἐλεύσεται **verb - future middle deponent indicative - third person singular**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολεσει verb - future active indicative - third person singular

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

τους definite article - accusative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεωργους noun - accusative plural masculine

georgos **gheh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

τουτους demonstrative pronoun - accusative plural masculine

toutous **too'-tooce**: these (persons, as objective of verb or preposition) -- such, them, these, this.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δωσει verb - future active indicative - third person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμπελωνα noun - accusative singular masculine

ampelon **am-pel-ohn'**: a vineyard -- vineyard.

αλλοις adjective - dative plural masculine

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

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.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον verb - second aorist active indicative - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γενοίτο **verb - second aorist middle deponent passive deponent - third person singular**

ginomai **ghin'-om-ahē:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Luke 20:17 .

.	Greek	Strong's	Origin
But Jesus looked	ἐμβλέψας (emblepsas)	1689: to look at, fig. to consider	from en and blepó
at them and said,		3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
then	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
is this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that is written:	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
THE STONE	λίθον (lithon)	3037: a stone	a prim. word
WHICH	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
THE BUILDERS	οἰκοδομοῦντες (oikodomountes)	3618: to build a house	from oikodomos
REJECTED,	ἀπεδοκίμασαν (apedokimasan)	593: to reject	from apo and dokimazó
THIS		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

BECAME	ἐγενήθη (egenēthē)	1096: to come into being, to happen, to become	from a prim. root gen-
THE CHIEF	κεφαλὴν (kephalēn)	2776: the head	a prim. word
CORNER	γωνίας (gōnias)	1137: an angle, a corner	from gonu
[stone]"?			

KJV Lexicon

ο definite article - nominative singular masculine

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).

εμβλεψας verb - aorist active participle - nominative singular masculine

emblepo **em-blep'-o**: to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

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

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τι interrogative pronoun - nominative singular neuter

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ουν conjunction

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

το definite article - nominative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγραμμενον verb - perfect passive participle - nominative singular neuter
grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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).

λίθον noun - accusative singular masculine
lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

ος relative pronoun - accusative singular masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

απεδοκίμασαν verb - aorist active indicative - third person
apodokimazo ap-od-ok-ee-mad'-zo: to disapprove, i.e. (by implication) to repudiate -- disallow, reject.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικοδομουντες verb - present active participle - nominative plural masculine
oikodomeo oy-kod-om-eh'-o: to be a house-builder, i.e. construct or (figuratively) confirm -- (be in) build(-er, -ing, up), edify, embolden.

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.

εγενηθη verb - aorist passive deponent indicative - third person singular
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κεφαλην noun - accusative singular feminine
kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

γωνίας **noun - genitive singular feminine**
gonia **go-nee'-ah**: an angle -- corner, quarter.

Luke 20:18 .

.	Greek	Strong's	Origin
"Everyone	πᾶς (pas)	3956: all, every	a prim. word
who falls	πεσῶν (pesōn)	4098: to fall	from a redupl. of the prim. root pet
on that stone	λίθον (lithon)	3037: a stone	a prim. word
will be broken to pieces;	συνθλασθήσεται (sunthlasthēsetai)	4917: to crush together	from sun and thlaó (to crush)
but on whomever	ὃν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
it falls,	πέσῃ (pesē)	4098: to fall	from a redupl. of the prim. root pet
it will scatter him like dust."	λικμήσει (likmēsei)	3039: to winnow, to scatter	from likmos (a winnowing fan)

KJV Lexicon

πας **adjective - nominative singular masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πεσῶν **verb - second aorist active participle - nominative singular masculine**
pipto **pip'-to, :** to fall -- fail, fall (down), light on.

ἐπ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ΕΚΕΙΝΟΝ demonstrative pronoun - accusative singular masculine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΤΟΝ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΛΙΘΟΝ noun - accusative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

συνθλασθησεται verb - future passive indicative - third person singular

sunthlao soon-thlah'-o: to dash together, i.e. shatter -- break.

ἐφ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

δ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

πεσῃ verb - second aorist active subjunctive - third person singular

pipto pip'-to: to fall -- fail, fall (down), light on.

λικμησῃ verb - future active indicative - third person singular

likmao lik-mah'-o: to winnow, i.e. (by analogy), to triturate -- grind to powder.

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

Luke 20:19 .

.	Greek	Strong's	Origin
The scribes	γραμματεῖς	1122: a writer, scribe	from gramma

	(grammateis)		
and the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
tried	ἐζήτησαν (ezētēsan)	2212: to seek	of uncertain origin
to lay	ἐπιβαλεῖν (epibalein)	1911: to throw over, to throw oneself	from epi and balló
hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on Him that very	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
hour,	ᾠρα (ōra)	5610: a time or period, an hour	a prim. word
and they feared	ἐφοβήθησαν (ephobēthēsan)	5399: to put to flight, to terrify, frighten	from phobos
the people;	λαὸν (laon)	2992: the people	a prim. word
for they understood	ἔγνωσαν (egnōsan)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that He spoke		3004: to say	a prim. verb
this	ταύτην (tautēn)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
parable	παραβολήν (parabolēn)	3850b: a placing beside, a comparison	from paraballó
against	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
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

εζητησαν **verb - aorist active indicative - third person**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεις **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

επιβαλειν **verb - second aorist active middle or passive deponent**

epiballo **ep-ee-bal'-lo**: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

εν **preposition**

en en: in, at, (up-)on, by, etc.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα **noun - dative singular feminine**

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφοβηθησαν **verb - aorist passive deponent indicative - third person**

phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

εγνωσαν **verb - second aorist active indicative - third person**

ginosko ghin-oc'e'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραβολην **noun - accusative singular feminine**

parabole par-ab-ol-ay': a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

ταυτην demonstrative pronoun - accusative singular feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

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.

Luke 20:20 .

.	Greek	Strong's	Origin
So	ὥστε (ōste)	5620: so as to, so then, therefore	from hós and te
they watched	παρατηρήσαντες (paratērēsantes)	3906: to watch closely, to observe scrupulously	from para and téreo
Him, and sent	ἀπέστειλαν (apesteilan)	649: to send, send away	from apo and stelló
spies	ἐγκαθέτους (enkathetous)	1455: hired to lie in wait, lying in wait	from en and a derivation of kathiémi
who pretended	ὑποκρινομένους (upokrinomenous)	5271: to answer, reply, to answer on a stage, to pretend	from hupo and krinó
to be righteous,	δικαίους (dikaious)	1342: correct, righteous, by impl. innocent	from diké
in order	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they might catch	ἐπιλάβωνται (epilabōntai)	1949: to lay hold of	from epi and lambanó
Him in some statement,	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
so		5620: so as to, so then, therefore	from hós and te

that they [could] deliver	παραδοῦναι (paradounai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him to the rule	ἀρχῇ (archē)	746: beginning, origin	from archó
and the authority	ἐξουσία (exousia)	1849: power to act, authority	from exesti
of the governor.	ἡγεμόνος (ēgemonos)	2232: a leader, governor	from hēgeomai

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρτηρησαντες **verb - aorist active participle - nominative plural masculine**

paratereo **par-at-ay-reh'-o**: to inspect alongside, i.e. note insidiously or scrupulously -- observe, watch.

απεστειλαν **verb - aorist active indicative - third person**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

εγκαθετους **adjective - accusative plural masculine**

egkathetos **eng-kath'-et-os**: subinduced, i.e. surreptitiously suborned as a liar-in-wait -- spy.

υποκρινομενους **verb - present middle or passive deponent participle - accusative plural masculine**

hupokrinomai **hoop-ok-rin'-om-ahee**: to decide (speak or act) under a false part, i.e. (figuratively) dissemble (pretend) -- feign.

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.

δικαιους **adjective - accusative plural masculine**

dikaioi **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ειναι **verb - present infinitive**

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

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.

επιλαβωνται verb - second aorist middle deponent subjunctive - third person

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).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

εις 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.

παραδουναι verb - second aorist active middle or passive deponent

paradidomi par-ad-id'-o-mee: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

αρχη noun - dative singular feminine

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ἐξουσία noun - dative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηγέμονος noun - genitive singular masculine

hegemon hayg-em-ohn': a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

Luke 20:21 .

.	Greek	Strong's	Origin
They questioned	ἐπηρώτησαν (epērōtēsan)	1905: to inquire of	from epi and erōtaó
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
we know		3609a: to have seen or perceived, hence to know	perf. of eidon
that You speak	λέγεις (legeis)	3004: to say	a prim. verb
and teach	διδάσκεις (didaskeis)	1321: to teach	a redupl. caus. form of daó (to learn)
correctly,	ὀρθῶς (orthōs)	3723: rightly	from orthos
and You are not partial	λαμβάνεις (lambaneis)	2983: to take, receive	from a prim. root lab-
to any, but teach	διδάσκεις (didaskeis)	1321: to teach	a redupl. caus. form of daó (to learn)

the way	ὁδὸν (odon)	3598: a way, road	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
in truth.	ἀληθείας (alētheias)	225: truth	from aléthés

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

ἐπηρωτησαν **verb - aorist active indicative - third person**

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

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

λεγοντες **verb - present active participle - nominative plural masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδασκαλε **noun - vocative singular masculine**

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

οιδαμεν **verb - perfect active indicative - first person**

eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ορθως **adverb**

orthos or-thoce': in a straight manner, i.e. (figuratively) correctly (also morally) -- plain, right(-ly).

λεγεις **verb - present active indicative - second person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διδασκεις **verb - present active indicative - second person singular**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

λαμβάνεις **verb - present active indicative - second person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

προσωπον **noun - accusative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αληθειας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδον **noun - accusative singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

διδασκεις **verb - present active indicative - second person singular**

didasko did-as'-ko: to teach (in the same broad application) -- teach.

Luke 20:22 .

.	Greek	Strong's	Origin
"Is it lawful	ἐξεστίν (exestin)	1832: it is permitted, lawful	from ek and eimi
for us to pay	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
taxes	φóρον (phoron)	5411: tribute	from pheró
to Caesar,	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
not?"			

KJV Lexicon

ἐξεστίν **verb - present impersonal active indicative - third person singular**

exesti ex'-es-tee: so also exon ex-on' neuter present participle of the same; impersonally, it is right (through the figurative idea of being out in public) -- be lawful, let, may(-est).

ἡμιν **personal pronoun - first person dative plural**

hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

καίσαρι **noun - dative singular masculine**

Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

φορον **noun - accusative singular masculine**

phoros for'-os: a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property) -- tribute.

δουναί **verb - second aorist active middle or passive deponent**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ου **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

Luke 20:23 .

.	Greek	Strong's	Origin
But He detected	κατανοήσας (katanoēsas)	2657: to take note of, perceive	from kata and noeó
their trickery	πανουργίαν (panourgian)	3834: cleverness, craftiness	from panourgos
and said		3004: to say	a prim. verb
to them,			

KJV Lexicon

κατανοήσας **verb - aorist active participle - nominative singular masculine**

katanoeo kat-an-o-eh'-o: to observe fully -- behold, consider, discover, perceive.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πανουργιαν noun - accusative singular feminine

panourgia pan-oorg-ee'-ah: adroitness, i.e. (in a bad sense) trickery or sophistry -- (cunning) craftiness, subtility.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αυτους personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

πειραζετε verb - present active indicative - second person

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

Luke 20:24 .

.	Greek	Strong's	Origin
"Show	δείξατε (deixate)	1166: to show	from a prim. root deik-
Me a denarius.	δηνάριον (dēnaron)	1220: denarius (a Rom. coin)	of Latin origin
Whose	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
likeness	εἰκόνα	1504: an image, i.e. lit. statue,	from eikó

	(eikona)	fig. representation	
and inscription	ἐπιγραφήν (epigraphēn)	1923: an inscription	from epigraphó
does it have?"	ἔχει (echei)	2192: to have, hold	a prim. verb
They said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Caesar's."	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin

KJV Lexicon

ΕΠΙΔΕΙΞΑΤΕ **verb - aorist active middle - second person**

epideiknumi **ep-ee-dike'-noo-mee**: to exhibit (physically or mentally) -- shew.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

δηνάριον **noun - accusative singular neuter**

denarion **day-nar'-ee-on**: a denarius (or ten asses) -- pence, penny(-worth).

ΤΙΣ **interrogative pronoun - genitive singular masculine**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ΕΧΕΙ **verb - present active indicative - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ΕΙΚΟΝΑ **noun - accusative singular feminine**

eikon **i-kone'**: a likeness, i.e. (literally) statue, profile, or (figuratively) representation, resemblance -- image.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΠΙΓΡΑΦΗΝ **noun - accusative singular feminine**

epigraphe **ep-ig-raf-ay'**: an inscription -- superscription.

αποκριθεντες **verb - aorist passive deponent participle - nominative plural masculine**
apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command,
 grant, say (on), speak, tell.

καισαρος **noun - genitive singular masculine**
Kaisar kah'-ee-sar: Caesar, a title of the Roman emperor -- Caesar.

Luke 20:25 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Then	τοίνυν (toinun)	5106: accordingly, therefore	from toi and nun
render	ἀπόδοτε (apodote)	591: to give up, give back, return, restore	from apo and didómi
to Caesar	Καίσαρος (kaisaros)	2541: Caesar, a Roman emperor	of Latin origin
the things that are Caesar's,	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
and to God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the things that are God's."	θεῷ (theō)	2316: God, a god	of uncertain origin

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποδοτε **verb - second aorist active middle - second person**

apodidomi **ap-od-ee'd'-o-mee**: to give away, i.e. up, over, back, etc. (in various applications)

τοιουν **particle**

toinun **toy'-noon**: truly now, i.e. accordingly -- then, therefore.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καισαρος **noun - genitive singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

καισαρι **noun - dative singular masculine**

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

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.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os:** a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 20:26 .

.	Greek	Strong's	Origin
And they were unable	οὐκ (ouk)	3756: not, no	a prim. word
to catch	ἐπιλαβέσθαι (epilabesthai)	1949: to lay hold of	from epi and lambanó
Him in a saying	ρήματος (rēmatos)	4487: a word, by impl. a matter	from a modified form of ereó
in the presence		1727: opposite, fig. hostile, opposed	from en and antios (set against)
of the people;	λαοῦ (laou)	2992: the people	a prim. word
and being amazed	θαυμάσαντες (thaumasantes)	2296: to marvel, wonder	from thauma
at His answer,	ἀποκρίσει (apokrisei)	612: an answering	from apokrinomai
they became silent.	ἐσίγησαν (esigēsán)	4601: to keep silent, to keep secret	from sigé

KJV Lexicon

καί **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ **particle - nominative**

ου οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ισχυσαν verb - aorist active indicative - third person

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

επιλαβεσθαι verb - second aorist middle deponent middle or passive deponent

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).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ρηματος noun - genitive singular neuter

rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

εναντιον adverb

enantion en-an-tee'-on: (adverbially) in the presence (view) of -- before, in the presence of.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θαυμασαντες verb - aorist active participle - nominative plural masculine

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

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.

αποκρισει noun - dative singular feminine

apokrisis ap-ok'-ree-sis: a response -- answer.

αυτου **personal pronoun - genitive singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εσιγησαν **verb - aorist active indicative - third person**
sigao see-gah'-o: to keep silent (transitively or intransitively) -- keep close (secret, silence), hold peace.

Luke 20:27 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there came	Προσελθόντες (proselthontes)	4334: to approach, to draw near	from pros and erchomai
to Him some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the Sadducees	Σαδδουκαίων (saddoukaiōn)	4523: a Sadducee, a member of a Jewish religious sect	probably of Hebrew origin Tsadoq
(who say	λέγοντες (legontes)	483: to speak against, hence to contradict, oppose	from anti and legó
that there is no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
resurrection),	ἀνάστασιν (anastasin)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi

KJV Lexicon

προσελθοντες **verb - second aorist active participle - nominative plural masculine**
proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες indefinite pronoun - nominative plural masculine

tis tis: some or any person or object

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαδδουκαιων noun - genitive plural masculine

Saddoukaios sad-doo-kah'-yos: a Sadducaean (i.e. Tsadokian), or follower of a certain heretical Israelite -- Sadducee.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιλεγοντες verb - present active participle - nominative plural masculine

antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

αναστασιν noun - accusative singular feminine

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

επηρωτησαν verb - aorist active indicative - third person

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 20:28 .

.	Greek	Strong's	Origin
and they questioned		1905: to inquire of	from epi and erótaó

Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
wrote	ἔγραψεν (egrapsen)	1125: to write	a prim. verb
for us that IF	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
A MAN'S	τινος (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
BROTHER	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
DIES,	ἀποθάνη (apothanē)	599: to die	from apo and thnéskó
having	ἔχων (echōn)	2192: to have, hold	a prim. verb
a wife,	γυναῖκα (gunaika)	1135: a woman	a prim. word
AND HE IS CHILDLESS,	ἄτεκνος (ateknos)	815: childless	from alpha (as a neg. prefix) and teknon
HIS BROTHER	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
SHOULD MARRY	λάβη (labē)	2983: to take, receive	from a prim. root lab-
THE WIFE	γυναῖκα (gunaika)	1135: a woman	a prim. word
AND RAISE	ἐξαναστήση (exanastēsē)	1817: to raise up, to rise	from ek and anistēmi
UP CHILDREN	σπέρμα (sperma)	4690: that which is sown, i.e. seed	from speiró

TO HIS BROTHER. ἀδελφῶ
(adelphō)

80: a brother

from alpha (as a cop. prefix) and
delphus (womb)

KJV Lexicon

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδασκαλε **noun - vocative singular masculine**

didaskalos **did-as'-kal-os**: an instructor (genitive case or specially) -- doctor, master, teacher.

μωσης **noun - nominative singular masculine**

Moseus **moce-yoos'**: Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

εγραψεν **verb - aorist active indicative - third person singular**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τινος **indefinite pronoun - genitive singular masculine**

tis **tis**: some or any person or object

αδελφος **noun - nominative singular masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

αποθανη **verb - second aorist active subjunctive - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ατεκνος adjective - nominative singular masculine

ateknos at'-ek-nos: childless -- childless, without children.

αποθανη verb - second aorist active subjunctive - third person singular

apothnesko ap-oth-nace'-ko: to die off -- be dead, death, die, lie a-dying, be slain (with).

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.

λαβη verb - second aorist active subjunctive - third person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος noun - nominative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικα noun - accusative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξαναστησι verb - aorist active subjunctive - third person singular

exanistemi ex-an-is'-tay-mee: objectively, to produce, i.e. (figuratively) beget; subjectively, to arise, i.e. (figuratively) object -- raise (rise) up.

σπερμα noun - accusative singular neuter

sperma sper'-mah: something sown, i.e. seed (including the male sperm); by implication,

offspring; specially, a remnant (figuratively, as if kept over for planting) -- issue, seed.

τω **definite article - dative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφω **noun - dative singular masculine**

adelphos **ad-el-fos':** a brother near or remote -- brother.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 20:29 .

.	Greek	Strong's	Origin
"Now	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
there were seven	ἐπτά (epta)	2033: seven	a prim. word
brothers;	ἀδελφοὶ (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and the first	πρῶτος (prōtos)	4413: first, chief	contr. superl. of pro
took	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
a wife	γυναῖκα (gunaika)	1135: a woman	a prim. word
and died	ἀπέθανεν (apethanen)	599: to die	from apo and thnέskó
childless;	ἄτεκνος (ateknos)	815: childless	from alpha (as a neg. prefix) and teknon

KJV Lexicon

επτα **numeral (adjective)**

hepta **hep-tah'**: seven -- seven.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αδελφοι **noun - nominative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ησαν **verb - imperfect indicative - third person**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πρωτος **adjective - nominative singular masculine**

protos **pro'-tos**: foremost (in time, place, order or importance) -- before, beginning, best, chief(-est), first (of all), former.

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

απεθανεν **verb - second aorist active indicative - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

ατεκνος **adjective - nominative singular masculine**

ateknos **at'-ek-nos**: childless -- childless, without children.

Luke 20:30 .

.	Greek	Strong's	Origin
and the second	δεύτερος (deuteros)	1208: second	cptv. adjective, perhaps from duo

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελαβεν **verb - second aorist active indicative - third person singular**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δευτερος **adjective - nominative singular masculine**

deuteros **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναικα **noun - accusative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

απεθανεν **verb - second aorist active indicative - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

ατεκνος **adjective - nominative singular masculine**

ateknos **at'-ek-nos**: childless -- childless, without children.

Luke 20:31 .

■			
.	Greek	Strong's	Origin

and the third	τρίτος (tritos)	5154: third	ord. num. from treis
married	ἔλαβεν (elaben)	2983: to take, receive	from a prim. root lab-
her; and in the same way	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
all	ὅ (o)	3588: the	the def. art.
seven	ἑπτὰ (epta)	2033: seven	a prim. word
died,	ἀπέθανον (apethanon)	599: to die	from apo and thnéskó
leaving	κατέλιπον (katelipon)	2641: to leave, leave behind	from kata and leipó
no	οὐ (ou)	3756: not, no	a prim. word
children.	τέκνα (tekna)	5043: a child (of either sex)	from tiktó

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τρίτος adjective - nominative singular masculine

tritos tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ἐλάβεν verb - second aorist active indicative - third person singular

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ωσαυτως adverb

hosautos ho-sow'-toce: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

ωσαυτως adverb

hosautos ho-sow'-toce: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επτα numeral (adjective)

hepta hep-tah': seven -- seven.

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.

κατελιπον verb - second aorist active indicative - third person

kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

Luke 20:32 .

.	Greek	Strong's	Origin
"Finally		5306: latter, later	from a prim. root and cptv. suff.
the woman	γυνή (gunē)	1135: a woman	a prim. word
died	ἀπέθανεν (apethanen)	599: to die	from apo and thnέsko
also.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ὕστερον **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).

παντων **adjective - genitive plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

απεθανεν **verb - second aorist active indicative - third person singular**

apothnesko **ap-oth-nace'-ko**: to die off -- be dead, death, die, lie a-dying, be slain (with).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυνη **noun - nominative singular feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

Luke 20:33 .

.

.	Greek	Strong's	Origin
"In the resurrection	ἀναστᾶσει (anastasei)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
which	τίνος (tinós)	5101: who? which? what?	an interrog. pronoun related to tis
one's	αὐτῶν (autōn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
wife	γυνῆ (gunē)	1135: a woman	a prim. word
will she be? For all	ἡ (ē)	3588: the	the def. art.
seven	ἑπτὰ (epta)	2033: seven	a prim. word
had	ἔσχον (eschon)	2192: to have, hold	a prim. verb
married her."			

KJV Lexicon

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὖν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αναστασει noun - dative singular feminine

anastasis an-as'-tas-is: raised to life again, resurrection, rise from the dead, that should rise, rising again.

τινος interrogative pronoun - genitive singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.)

γυνη noun - nominative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

επτα numeral (adjective)

hepta hep-tah': seven -- seven.

εσχον verb - second aorist active indicative - third person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

αυτην personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γυναικα noun - accusative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

Luke 20:34 .

.	Greek	Strong's	Origin
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

said		3004: to say	a prim. verb
to them, "The sons	υἱοὶ (uioi)	5207: a son	a prim. word
of this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
age	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration
marry	γαμοῦσιν (gamousin)	1060: to marry	from gamos
and are given in marriage,	γαμίσκονται (gamiskontai)	1061b: to give in marriage	from gamos

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αποκριθεις verb - aorist passive deponent participle - nominative singular masculine

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

ειπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other

Israelites -- Jesus.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιοι **noun - nominative plural masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αιωνος **noun - genitive singular masculine**

aion ahee-ohn': an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

τουτου **demonstrative pronoun - genitive singular masculine**

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

γαμουσιν **verb - present active indicative - third person**

gameo gam-eh'-o: to wed (of either sex) -- marry (a wife).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγκαμίσκονται **verb - present passive indicative - third person**

ekgamisko ek-gam-is'-ko: give in marriage.

Luke 20:35 .

.	Greek	Strong's	Origin
but those	οί (oi)	3588: the	the def. art.
who are considered worthy	καταξιωθέντες (kataxiōthentes)	2661: to deem worthy	from kata and axioó
to attain	τυχεῖν (tuchein)	5177: to hit, hit upon, meet, happen	from a prim. root tuch-
to that age	αἰῶνος (aiōnos)	165: a space of time, an age	from a prim. root appar. mean. continued duration

and the resurrection	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi
from the dead,	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
neither	οὔτε (oute)	3777: and not, neither	from ou, and te
marry	γαμοῦσιν (gamousin)	1060: to marry	from gamos
nor	οὔτε (oute)	3777: and not, neither	from ou, and te
are given in marriage;	γαμίζονται (gamizontai)	1061a: to give in marriage	from gamos

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καταξιωθεντες **verb - aorist passive participle - nominative plural masculine**

kataxioo **kat-ax-ee-o'-o**: to deem entirely deserving -- (ac-)count 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.

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)

εκεινου **demonstrative pronoun - genitive singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ΤΥΧΕΙΝ **verb - second aorist active middle or passive deponent**
tugchano **toong-khan'-o**: be, chance, enjoy, little, obtain, refresh...self, + special.

και conjunction
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της definite article - genitive singular feminine
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναστασεως noun - genitive singular feminine
anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

της definite article - genitive singular feminine
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκ preposition
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων adjective - genitive plural masculine
nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

ουτε conjunction
oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

γαμουσιν verb - present active indicative - third person
gameo **gam-eh'-o**: to wed (of either sex) -- marry (a wife).

ουτε conjunction
oute **oo'-teh**: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

εκγαμιζονται verb - present passive indicative - third person
ekgamizo **ek-gam-id'-zo**: to marry off a daughter -- give in marriage.

Luke 20:36 .

.	Greek	Strong's	Origin
for they cannot	δύνανται (dunantai)	1410: to be able, to have power	a prim. verb
even	οὐδὲ	3761: and not, neither	from ou, and de

	(oude)		
die	ἀποθανεῖν (apothanein)	599: to die	from apo and thnéskó
anymore,	ἔτι (eti)	2089: still, yet	a prim. adverb
because	γάρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
they are like angels,	ἰσάγγελοι (isangeloi)	2465: equal to angels	from isos and aggelos
and are sons	υἱοί (uioi)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
being		1510: I exist, I am	a prol. form of a prim. and defective verb
sons	υἱοὶ (uioi)	5207: a son	a prim. word
of the resurrection.	ἀναστάσεως (anastaseōs)	386: a standing up, i.e. a resurrection, a raising up, rising	from anistémi

KJV Lexicon

οὐτε conjunction

oute oo'-teh: not too, i.e. neither or nor; by analogy, not even -- neither, none, nor (yet), (no, yet) not, nothing.

γὰρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἀποθανεῖν 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).

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.

δυνανται **verb - present middle or passive deponent indicative - third person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ισαγγελοι **adjective - nominative plural masculine**

isaggelos **ee-sang'-el-los**: like an angel, i.e. angelic -- equal unto the angels.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΕΙΣΙΝ **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΥΙΟΙ **noun - nominative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ΕΙΣΙΝ **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

ΤΟΥ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΘΕΟΥ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ΤΗΣ **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΝΑΣΤΑΣΕΩΣ **noun - genitive singular feminine**

anastasis **an-as'-tas-is**: raised to life again, resurrection, rise from the dead, that should rise, rising again.

ΥΙΟΙ **noun - nominative plural masculine**

huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

ΟΝΤΕΣ verb - present participle - nominative plural masculine
on oan: being -- be, come, have.

Luke 20:37 .

.	Greek	Strong's	Origin
"But that the dead	νεκροί (nekroi)	3498: dead	a prim. word, the same as nekus (a dead body)
are raised,	ἐγείρονται (egeirontai)	1453: to waken, to raise up	a prim. verb
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
Moses	Μωϋσῆς (mōusēs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh
showed,	ἐμήνυσεν (emēnusen)	3377: to make known, report	a prim. word
in the [passage about the burning] bush,	βάτου (batou)	942: a bramble bush	a prim. word
where	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
he calls	λέγει (legei)	3004: to say	a prim. verb
the Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
THE GOD	θεὸν (theon)	2316: God, a god	of uncertain origin
OF ABRAHAM,	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
AND THE GOD	θεὸν (theon)	2316: God, a god	of uncertain origin
OF ISAAC,	Ἰσαάκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
AND THE GOD	θεὸν	2316: God, a god	of uncertain origin

	(theon)	
OF JACOB.	Ἰακώβ	2384: Jacob, the son of Isaac, of Hebrew origin Yaaqob
	(iakōb)	also the father of Joseph, Mary's husband

KJV Lexicon

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐγείρονται verb - present passive indicative - third person

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

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.

νεκροὶ adjective - nominative plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

Μωσῆς noun - nominative singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

ἐμνηύσεν verb - aorist active indicative - third person singular

menuo may-noo'-o: to disclose (through the idea of mental effort and thus calling to mind), i.e. report, declare, intimate -- shew, tell.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῆς definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βατου noun - genitive singular masculine
batos bat'-os: a brier shrub -- bramble, bush.

ως adverb
hos hoce: which how, i.e. in that manner (very variously used, as follows)

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.

κυριον noun - accusative singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τον definite article - accusative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

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

τον definite article - accusative singular masculine
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).

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

τον definite article - accusative singular masculine
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).

ιακωβ **proper noun**

Iakob ee-ak-obe': Jacob (i.e. Ja`akob), the progenitor of the Israelites -- also an Israelite -- Jacob.

Luke 20:38 .

.	Greek	Strong's	Origin
"Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
He is not the God	θεὸς (theos)	2316: God, a god	of uncertain origin
of the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
but of the living;	ζώντων (zōntōn)	2198: to live	from prim. roots zé- and zó-
for all	πάντες (pantes)	3956: all, every	a prim. word
live	ζῶσιν (zōsin)	2198: to live	from prim. roots zé- and zó-
to Him."			

KJV Lexicon

θεος **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

νεκρῶν adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

ἀλλὰ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ζωντῶν verb - present active participle - genitive plural masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

πάντες adjective - nominative plural 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)

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

ζῶσιν verb - present active indicative - third person

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Luke 20:39 .

.	Greek	Strong's	Origin
Some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of the scribes	γραμματέων (grammateōn)	1122: a writer, scribe	from gramma
answered	Αποκριθέντες (apokrithentes)	611: to answer	from apo and krinó
and said,	εἶπαν	3004: to say	a prim. verb

	(eipan)		
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskó
You have spoken		3004: to say	a prim. verb
well."	καλῶς (kalōs)	2573: well	adverb from kalos

KJV Lexicon

αποκριθεντες **verb - aorist passive deponent participle - nominative plural masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond;
 by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινες **indefinite pronoun - nominative plural masculine**

tis tis: some or any person or object

των **definite article - genitive plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεων **noun - genitive plural masculine**

grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

ειπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

διδασκαλε **noun - vocative singular masculine**

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

καλως **adverb**

kalos kal-oce': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ειπας **verb - second aorist active indicative - second person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

Luke 20:40 .

.	Greek	Strong's	Origin
For they did not have courage	ἐτόλμων (etolmōn)	5111: to have courage, to be bold	from tolma (boldness)
to question	ἐπερωτᾶν (eperōtan)	1905: to inquire of	from epi and erōtaō
Him any longer	οὐκέτι (ouketi)	3765: no longer, no more	from ou, and eti
about anything.	οὐδέν (ouden)	3762: no one, none	from oude and heis

KJV Lexicon

ΟΥΚΕΤΙ adverb

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ετολμων verb - imperfect active indicative - third person

tolmao tol-mah'-o: to venture (objectively or in act); by implication, to be courageous -- be bold, boldly, dare, durst.

επερωταν verb - present active infinitive

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὐδεν **adjective - accusative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

Luke 20:41 .

.	Greek	Strong's	Origin
Then		2532: and, even, also	a prim. conjunction
He said	λέγουσιν (legousin)	3004: to say	a prim. verb
to them, "How	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
[is it that] they say		3004: to say	a prim. verb
the Christ	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
is David's		1160b: David, king of Isr.	of Hebrew origin David
son?	υἱόν (uion)	5207: a son	a prim. word

KJV Lexicon

εἶπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

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

πως adverb - interrogative

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

λεγουσιν verb - present active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

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.

δαυιδ proper noun

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Luke 20:42 .

.	Greek	Strong's	Origin
"For David		1160b: David, king of Isr.	of Hebrew origin David
himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
says	λέγει (legei)	3004: to say	a prim. verb

in the book	βίβλω (biblō)	976: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book	of uncertain origin
of Psalms,	ψαλμῶν (psalmōn)	5568: a striking (of musical strings), a psalm	from psallō
THE LORD	κύριος (kurios)	2962: lord, master	from kuros (authority)
SAID		3004: to say	a prim. verb
TO MY LORD,	κυρίῳ (kuriō)	2962: lord, master	from kuros (authority)
"SIT	κάθου (kathou)	2521: to be seated	from kata and hémai (to sit)
AT MY RIGHT HAND,	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτός **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δαβιδ **proper noun**

Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

βιβλω **noun - dative singular feminine**

biblos bib'-los: a sheet or scroll of writing -- book.

ψαλμων noun - genitive plural masculine

psalmos psal-mos': a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a psalm); collectively, the book of the Psalms -- psalm.

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριω noun - dative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

καθου verb - present middle or passive deponent imperative - second person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δεξιων adjective - genitive plural masculine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

Luke 20:43 .

.	Greek	Strong's	Origin
UNTIL	ἕως	2193: till, until	a prim. particle used as a

	(eōs)		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

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.

Luke 20:44 .

.	Greek	Strong's	Origin
"Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
David		1160b: David, king of Isr.	of Hebrew origin David
calls	καλεῖ (kalei)	2564: to call	a prim. word
Him 'Lord,'	αὐτόν (auton)	2962: lord, master	from kuros (authority)
and how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
is He his son?"	υἱός (uios)	5207: a son	a prim. word

KJV Lexicon

δαυιδ **proper noun**
Dabid dab-eed': Dabid (i.e. David), the Israelite king -- David.

οὐν **conjunction**
oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

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.

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καλει **verb - present active indicative - third person singular**
kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πως **adverb - interrogative**
pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

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.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Luke 20:45 .

.	Greek	Strong's	Origin
And while all	παντός (pantos)	3956: all, every	a prim. word
the people	λαοῦ (laou)	2992: the people	a prim. word
were listening,	Ἀκούοντος (akouontos)	191: to hear, listen	from a prim. word mean. hearing

He said

3004: to say

a prim. verb

to the disciples,

μαθηταῖς
(mathētais)

3101: a disciple

from manthanó

KJV Lexicon

ακουοντος **verb - present active participle - genitive singular masculine**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

λαου **noun - genitive singular masculine**

laos **lah-os'**: a people -- people.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηταις **noun - dative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 20:46 .

.	Greek	Strong's	Origin
"Beware	προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
of the scribes,	γραμματέων (grammateōn)	1122: a writer, scribe	from grammar
who like	θελόντων (thelontōn)	2309: to will, wish	a prim. verb
to walk around	περιπατεῖν (peripatein)	4043: to walk	from peri and pateó
in long robes,	στολαῖς (stolais)	4749: equipment, apparel	from stelló
and love	φιλούντων (philountōn)	5368: to love	from philos
respectful greetings	ἀσπασμοὺς (aspasmous)	783: a greeting, salutation	from aspazomai
in the market places,	ἀγοραῖς (agorais)	58: an assembly, place of assembly	from ageiró (to bring together)
and chief seats	πρωτοκαθεδρίας (prōtokathedrias)	4410: the chief seat	from prótos and kathedra
in the synagogues	συναγωγαῖς (sunagōgais)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and places of honor	πρωτοκλισίας (prōtoklisias)	4411: the chief place (at the table)	from prótos and klisia
at banquets,	δείπνοις (deipnois)	1173: dinner, supper	from the same as dapané

KJV Lexicon

προσεχετε **verb - present active imperative - second person**

prosecho **pros-ekh'-o**: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

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.

γραμματεων **noun - genitive plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θελοντων **verb - present active participle - genitive plural masculine**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

περιπατειν **verb - present active infinitive**

peripateo **per-ee-pat-eh'-o**: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

στολαις **noun - dative plural feminine**

stole **stol-ay'**: equipment, i.e. (specially), a stole or long-fitting gown (as a mark of dignity) -- long clothing (garment), (long) robe.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φιλουντων **verb - present active participle - genitive plural masculine**

phileo **fil-eh'-o**: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

ασπασμους **noun - accusative plural masculine**

aspasmos **as-pas-mos'**: a greeting (in person or by letter) -- greeting, salutation.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγοραῖς **noun - dative plural feminine**

agora **ag-or-ah'**: the town-square (as a place of public resort); by implication, a market or thoroughfare -- market(-place), street.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρωτοκαθεδρίας **noun - accusative plural feminine**

protokathedria **pro-tok-ath-ed-ree'-ah**: a sitting first (in the front row), i.e. preeminence in council -- chief (highest, uppermost) seat.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συναγωγαῖς **noun - dative plural feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρωτοκλισίας **noun - accusative plural feminine**

protoklisia **pro-tok-lis-ee'-ah**: a reclining first (in the place of honor) at the dinner-bed, i.e. preeminence at meals -- chief (highest, uppermost) room.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

τοῖς **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δειπνοῖς **noun - dative plural neuter**

deipnon **dipe'-non**: dinner, i.e. the chief meal (usually in the evening) -- feast, supper.

Luke 20:47 .

.	Greek	Strong's	Origin
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
devour	κατεσθίουσιν (katesthiousin)	2719: to eat up	from kata and esthió
widows'	χρηῶν (chērōn)	5503: a widow	of uncertain derivation
houses,	οικίας (oikias)	3614: a house, dwelling	from oikos
and for appearance's sake	προφάσει (prophasei)	4392: a pretense	from pro and phainó
offer	προσεύχονται (proseuchontai)	4336: to pray	from pros and euchomai
long	μακρὰ (makra)	3117: long, far distant	from a prim. root
prayers.		4336: to pray	from pros and euchomai
These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
will receive	λήμψονται (lēmpsontai)	2983: to take, receive	from a prim. root lab-
greater	περισσότερον (perissoteron)	4053: abundant	from peri
condemnation."	κρίμα (krima)	2917: a judgment	from krinó

KJV Lexicon

οι 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.

κατεσθιουσιν verb - present active indicative - third person
katesthio kat-es-thee'-o: to eat down, i.e. devour -- devour.

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιας noun - accusative plural feminine
oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

των definite article - genitive plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χηρων noun - genitive plural feminine
chera khay'-rah: a widow (as lacking a husband), literally or figuratively -- widow.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προφασει noun - dative singular feminine
prophasis prof'-as-is: an outward showing, i.e. pretext -- cloke, colour, pretence, show.

μακρα adjective - accusative plural neuter
makros mak-ros': long (in place (distant) or time (neuter plural) -- far, long.

προσευχονται verb - present middle or passive deponent indicative - third person
proseuchomai pros-yoo'-khom-ah-ee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ουτοι demonstrative pronoun - nominative plural masculine
houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ληψονται verb - future middle deponent indicative - third person
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

περισσότερον adjective - accusative singular neuter - comparative or contracted
perissos per-is-sos': exceeding abundantly above, more abundantly, advantage, exceedingly, very highly, beyond measure, more, superfluous, vehement(-ly).

κριμα noun - accusative singular neuter
krima kree'-mah: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

Luke 21:1 .

.	Greek	Strong's	Origin
And He looked	ἀναβλέψας (anablepsas)	308: to look up, recover sight	from ana and blepó
up and saw		3708: to see, perceive, attend to	a prim. verb
the rich	πλουσίους (plousious)	4145: wealthy	from ploutos
putting	βάλλοντας (ballontas)	906: to throw, cast	a prim. word
their gifts	δῶρα (dōra)	1435: a gift, present, spec. a sacrifice	from didómi
into the treasury.	γαζοφυλάκιον (gazophulakion)	1049: treasury	from gaza and phulaké

KJV Lexicon

ἀναβλεψας **verb - aorist active participle - nominative singular masculine**

anablepo **an-ab-lep'-o**: to look up; by implication, to recover sight -- look (up), see, receive sight.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἶδεν **verb - second aorist active indicative - third person singular**

eido i'-do: to see; by implication, (in the perfect tense only) to know

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.

βάλλοντας **verb - present active participle - accusative plural masculine**

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

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.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαζοφυλακιον **noun - accusative singular neuter**

gazophulakion **gad-zof-oo-lak'-ee-on**: a treasure-house, i.e. a court in the temple for the collection-boxes -- treasury.

πλουσιους **adjective - accusative plural masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

Luke 21:2 .

.	Greek	Strong's	Origin
And He saw		3708: to see, perceive, attend to	a prim. verb
a poor	πενιχράν (penichran)	3998: needy, poor	from the same as penés
widow	χήραν (chēran)	5503: a widow	of uncertain derivation
putting	βάλλουσιν (ballousan)	906: to throw, cast	a prim. word
in two	δύο (duo)	1417: two	a primary number
small copper coins.	λεπτά (lepta)	3016: peeled, fine, thin, small, light	from the same as lepis

KJV Lexicon

εἶδεν **verb - second aorist active indicative - third person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τινα **indefinite pronoun - accusative singular feminine**

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

χήραν **noun - accusative singular feminine**

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

πενιχράν **adjective - accusative singular feminine**

pentichros **pen-tikh-ros'**: necessitous -- poor.

βαλλουσάν **verb - present active participle - accusative singular feminine**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

ἐκεῖ **adverb**

ekei **ek-i'**: there; by extension, thither -- there, thither(-ward), (to) yonder (place).

δύο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

λεπτά **noun - accusative plural neuter**

lepton **lep-ton'**: something scaled (light), i.e. a small coin -- mite.

Luke 21:3 .

.	Greek	Strong's	Origin
And He said,	λέγω (legō)	3004: to say	a prim. verb
"Truly	ἀληθῶς	230: truly	adverb from aléthés

	(alēthōs)		
I say		3004: to say	a prim. verb
to you, this	αὐτή (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
poor	πτωχή (ptōchē)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
widow	χήρα (chēra)	5503: a widow	of uncertain derivation
put	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
in more		4183: much, many	a prim. word
than all	πάντων (pantōn)	3956: all, every	a prim. word
[of them];			

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αληθως **adverb**

alethos al-ay-thoce': truly -- indeed, surely, of a surety, truly, of a (in) truth, verily, very.

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χηρα **noun - nominative singular feminine**
chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχη **adjective - nominative singular feminine**
ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

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.

πλειον **adjective - accusative singular neuter - comparative or contracted**
pleion **pli-own**: more in quantity, number, or quality; also (in plural) the major portion

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

εβαλεν **verb - second aorist active indicative - third person singular**
ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

Luke 21:4 .

.	Greek	Strong's	Origin
for they all	πάντες (pantes)	3956: all, every	a prim. word
out of their surplus	περισσεύοντος (perisseuontos)	4052: to be over and above, to abound	from perissos
put	ἔβαλον	906: to throw, cast	a prim. word

	(ebalon)		
into the offering;	δῶρα (dōra)	1435: a gift, present, spec. a sacrifice	from didómi
but she out of her poverty	ὑστερήματος (usterēmatos)	5303: that which is lacking, need	from hustereó
put	ἔβαλεν (ebalen)	906: to throw, cast	a prim. word
in all	πάντα (panta)	3956: all, every	a prim. word
that she had	εἶχεν (eichen)	2192: to have, hold	a prim. verb
to live	βίον (bion)	979: life, living	a prim. word
on."			

KJV Lexicon

απαντες **adjective - nominative plural masculine**

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

περισσευοντος verb - present active participle - genitive singular neuter

perisseuo **per-is-syoo'-o**: to superabound (in quantity or quality), be in excess, be superfluous; also (transitively) to cause to superabound or excel

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

εβαλον verb - second aorist active indicative - third person

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις 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.

δωρα noun - accusative plural neuter

doron **do'-ron**: specially, a sacrifice -- gift, offering.

του definite article - genitive singular masculine

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).

αυτη personal pronoun - nominative singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δε demonstrative pronoun - nominative singular feminine

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εκ conjunction

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

του 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.

υστερηματος definite article - genitive singular neuter

husterema hoos-ter'-ay-mah: a deficit; specially, poverty -- that which is behind, (that which was) lack(-ing), penury, want.

αυτης noun - genitive singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απαντα personal pronoun - genitive singular feminine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

τον adjective - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βιον definite article - accusative singular masculine

bios bee'-os: life, i.e. (literally) the present state of existence; by implication, the means of livelihood -- good, life, living.

ον noun - 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.

ειχεν relative pronoun - accusative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

εβαλεν verb - imperfect active indicative - third person singular

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

verb - second aorist active indicative - third person singular

Luke 21:5 .

.	Greek	Strong's	Origin
And while some	τινων (tinōn)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
were talking	λεγοντων (legontōn)	3004: to say	a prim. verb
about	περι (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition

the temple,		2413: sacred, a sacred thing, a temple	a prim. word
that it was adorned	κεκόσμηται (kekosmētai)	2885: to order, arrange	from kosmos
with beautiful	καλοῖς (kalois)	2570: beautiful, good	a prim. word
stones	λίθοις (lithois)	3037: a stone	a prim. word
and votive gifts,	ἀναθήμασιν (anathēmasin)	334: a gift set up (in a temple)	from anatithēmi
He said,		3004: to say	a prim. verb

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινων indefinite pronoun - genitive plural masculine

tis tis: some or any person or object

λεγοντων verb - present active participle - genitive plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου noun - genitive singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

λιθοις noun - dative plural masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

καλοις adjective - dative plural masculine

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αναθημασιν noun - dative plural neuter

anathema an-ath'-ay-mah: a votive offering -- gift.

κεκοσμηται verb - perfect passive indicative - third person singular

kosmeo kos-meh'-o: to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

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.

Luke 21:6 .

.	Greek	Strong's	Origin
"[As for] these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are looking	θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
at, the days	ἡμέραι (ēmerai)	2250: day	a prim. word
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
in which	αἷς (ais)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun

there will not be left	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiémi (to send)
one stone	λίθος (lithos)	3037: a stone	a prim. word
upon another	λίθῳ (lithō)	3037: a stone	a prim. word
which	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
will not be torn down."	καταλυθήσεται (kataluthēsetai)	2647: to destroy, overthrow	from kata and luó

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

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.

θεωρειτε **verb - present active indicative - second person**

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

ελευσονται **verb - future middle deponent indicative - third person**

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ημεραι **noun - nominative 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.

οὐκ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἀφιεθήσεται verb - future passive indicative - third person singular

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

λίθος noun - nominative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

λίθῳ noun - dative singular masculine

lithos lee'-thos: a stone -- (mill-, stumbling-)stone.

ὅς relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

οὐ particle - nominative

οὐ οο: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

καταλυθήσεται verb - future passive indicative - third person singular

kataluo kat-al-oo'-o: to loosen down (disintegrate), i.e. (by implication) to demolish; specially to halt for the night

Luke 21:7 .

.	Greek	Strong's	Origin
They questioned	Ἐπηρώτησαν (epērōtēsan)	1905: to inquire of	from epi and erōtaō
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Teacher,	διδάσκαλε (didaskale)	1320: an instructor	from didaskō
when	πότε	4219: when?	interrog. adverb from the same

	(pote)		as pote
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
will these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
happen?		1510: I exist, I am	a prol. form of a prim. and defective verb
And what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
[will be] the sign	σήμειον (sēmeion)	4592: a sign	from the same as sémainó
when	ὅταν (otan)	3752: whenever	from hote and an
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are about	μέλλη (mellē)	3195: to be about to	a prim. verb
to take place?"	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

επηρωτησαν **verb - aorist active indicative - third person**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες **verb - present active participle - nominative plural masculine**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

διδασκαλε noun - vocative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

ποτε particle - interrogative

pote pot'-eh: interrogative adverb, at what time -- + how long, when.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ταυτα demonstrative pronoun - nominative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

εσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τι interrogative pronoun - nominative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σημειον noun - nominative singular neuter

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

μελλη verb - present active subjunctive - third person singular

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

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.

γινεσθαι **verb - present middle or passive deponent infinitive**
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.)

Luke 21:8 .

.	Greek	Strong's	Origin
And He said,	λέγοντες (legontes)	3004: to say	a prim. verb
"See	βλέπετε (blepete)	991: to look (at)	a prim. verb
to it that you are not misled;	πλανηθῆτε (planēthēte)	4105: to cause to wander, to wander	from plané
for many	πολλοὶ (polloi)	4183: much, many	a prim. word
will come	ἐλεύσονται (eleusontai)	2064: to come, go	a prim. verb
in My name,	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
saying,		3004: to say	a prim. verb
I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
[He], ' and, 'The time	καιρὸς (kairos)	2540: time, season	a prim. word
is near. '	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus
Do not go	πορευθῆτε (poreuthēte)	4198: to go	from poros (a ford, passage)
after	ὀπίσω (opisō)	3694: back, behind, after	from the same as opisthen
them.			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

πλανηθητε **verb - aorist passive subjunctive - second person**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

πολλοι **adjective - nominative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ΕΛΕΥΣΟΝΤΑΙ **verb - future middle deponent indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

ΕΠΙ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

ειμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καιρος noun - nominative singular masculine

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ηγγικεν verb - perfect active indicative - third person singular

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

πορευθητε verb - aorist passive deponent subjunctive - second person

poreuomai por-yoo'-om-ahēe: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

οπισω adverb

opiso op-is'-o: to the back, i.e. aback (as adverb or preposition of time or place; or as noun) -- after, back(-ward), (+ get) behind, + follow.

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

Luke 21:9 .

.	Greek	Strong's	Origin
"When	ὅταν (otan)	3752: whenever	from hote and an
you hear	ἀκούσητε (akousēte)	191: to hear, listen	from a prim. word mean. hearing
of wars	πολέμους (polemous)	4171: war	a prim. word
and disturbances,	ἀκαταστασίας (akatastasias)	181: instability	from akatastatos
do not be terrified;	πτοηθῆτε (ptoēthēte)	4422: to terrify	a prim. word
for these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
must	δεῖ (dei)	1163: it is necessary	a form of deó
take place	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
first,		4413: first, chief	contr. superl. of pro
but the end	τέλος (telos)	5056: an end, a toll	a prim. word

[does] not [follow]
immediately."

εὐθέως
(eutheōs)

2112: at once, directly

adverb from euthus

KJV Lexicon

οταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουσητε **verb - aorist active subjunctive - second person**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

πολεμους **noun - accusative plural masculine**

polemos pol'-em-os: warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ακαταστασις **noun - accusative plural feminine**

akatastasia ak-at-as-tah-see'-ah: instability, i.e. disorder -- commotion, confusion, tumult.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πτοηθητε **verb - aorist passive subjunctive - second person**

ptoeo pto-eh'-o: to scare -- frighten.

δει **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with

other particles)

ταυτα demonstrative pronoun - nominative plural neuter

tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γενεσθαι verb - second aorist middle deponent middle or passive deponent

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

πρωτον adverb

proton pro'-ton: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

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.

ευθεως adverb

eutheos yoo-theh'-oce: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελος noun - nominative singular neuter

telos tel'-os: continual, custom, end(-ing), finally, uttermost.

Luke 21:10 .

.	Greek	Strong's	Origin
Then	Τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He continued by saying	ἔλεγεν (elegen)	3004: to say	a prim. verb
to them, "Nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root

will rise	ἐγερθήσεται (egerthēsetai)	1453: to waken, to raise up	a prim. verb
against	ἐπ' (ep)	1909: on, upon	a prim. preposition
nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
kingdom,	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó

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.

ελεγεν **verb - imperfect active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγερθησεται **verb - future passive indicative - third person singular**

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

εθνος **noun - nominative singular neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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.

εθνος **noun - accusative singular neuter**

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βασιλεια **noun - nominative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

Luke 21:11 .

.	Greek	Strong's	Origin
and there will be great	μεγάλοι (megaloi)	3173: great	a prim. word
earthquakes,	σεισμοί (seismoi)	4578: a commotion, shaking	from seió
and in various	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
places	τόπους (topous)	5117: a place	a prim. word
plagues	λιμοὶ (limoi)	3061: pestilence, a pest	a prim. word
and famines;	λοιμοὶ (loimoi)	3042: hunger, famine	a prim. word
and there will be terrors	φόβητρα (phobētra)	5400: a (cause of) terror	from phobétros (something to be feared); from phobeó

and great	μεγάλα (megala)	3173: great	a prim. word
signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
from heaven.	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

KJV Lexicon

σεισμοι **noun - nominative plural masculine**

seismos sice-mos': a commotion, i.e. (of the air) a gale, (of the ground) an earthquake -- earthquake, tempest.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

μεγαλοι **adjective - nominative plural masculine**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

τοπους **noun - accusative plural masculine**

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λιμοι **noun - nominative plural masculine**

limos lee-mos': a scarcity of food -- dearth, famine, hunger.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λοιμοι **noun - nominative plural masculine**

loimos loy'-mos: a plague (literally, the disease, or figuratively, a pest) -- pestilence(-t).

εσονται verb - future indicative - third person
esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

φοβητρα noun - nominative plural neuter
phobetron fob'-ay-tron: a frightening thing, i.e. terrific portent -- fearful sight.

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

σημεια noun - nominative plural neuter
semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

απ preposition
apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ουρανου noun - genitive singular masculine
ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

μεγαλα adjective - nominative plural neuter
megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εσται verb - future indicative - third person singular
esomai es'-om-ahēe: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

Luke 21:12 .

■			
.	Greek	Strong's	Origin
"But before	Πρὸ (pro)	4253: before	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word

these things,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
they will lay	ἐπιβαλοῦσιν (epibalousin)	1911: to throw over, to throw oneself	from epi and balló
their hands	χεῖρας (cheiras)	5495: the hand	a prim. word
on you and will persecute	διώξουσιν (diōxousin)	1377: to put to flight, pursue, by impl. to persecute	akin to a prim. verb dió (put to flight)
you, delivering	παραδιδόντες (paradidontes)	3860: to hand over, to give or deliver over, to betray	from para and didómi
you to the synagogues	συναγωγὰς (sunagōgas)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
and prisons,	φυλακάς (phulakas)	5438: a guarding, guard, watch	from phulassó
bringing	ἀπαγομένους (apagomenous)	520: to lead away	from apo and agó
you before	ἐφ' (eph)	1909: on, upon	a prim. preposition
kings	βασιλεῖς (basileis)	935: a king	of uncertain origin
and governors	ἡγεμόνας (ēgemonas)	2232: a leader, governor	from hēgeomai
for My name's	ὀνόματος (onomatos)	3686: a name, authority, cause	a prim. word
sake.	ἐνεκεν (eneken)	1752a: on account of, because of	of uncertain origin

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τούτων demonstrative pronoun - genitive plural neuter

touton too'-tone: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

πάντων adjective - genitive plural neuter

pas pas: apparently a primary word; all, any, every, the whole

επιβαλουσιν verb - future active indicative - third person

epiballo ep-ee-bal'-lo: to throw upon (literal or figurative, transitive or reflexive; usually with more or less force)

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.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

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

διωξουσιν verb - future active indicative - third person

dioko dee-o'-ko: to pursue; by implication, to persecute -- ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

παραδιδοντες verb - present active participle - nominative plural masculine

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

συναγωγας noun - accusative plural feminine

sunagoge soon-ag-o-gay': an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φυλακας noun - accusative plural feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

αγομενους verb - present passive participle - accusative plural 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.

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.

βασιλεις noun - accusative 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

ηγεμονας noun - accusative plural masculine

hegemon hayg-em-ohn': a leader, i.e. chief person (or figuratively, place) of a province -- governor, prince, ruler.

ενεκεν adverb

heneka hen'-ek-ah: on account of -- because, for (cause, sake), (where-)fore, by reason of, that.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματος noun - genitive singular neuter

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

Luke 21:13 .

.	Greek	Strong's	Origin
"It will lead	ἀποβήσεται (apobēsetai)	576: to step off, disembark	from apo and the same as basis
to an opportunity for your testimony.	μαρτύριον (marturion)	3142: a testimony, a witness	from martus

KJV Lexicon

αποβήσεται **verb - future middle deponent indicative - third person singular**
apobaino **ap-ob-ah'-ee-no**: literally, to disembark; figuratively, to eventuate -- become, go out, turn.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμιν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εις **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.

Luke 21:14 .

.	Greek	Strong's	Origin
"So	οὕν	3767: therefore, then, (and)	a prim. word

	(oun)	so	
make	θέτε (thete)	5087: to place, lay, set	from a prim. root the-
up your minds	καρδίαις (kardiais)	2588: heart	a prim. word
not to prepare beforehand	προμελετᾶν (promeletan)	4304: to premeditate	from pro and meletaō
to defend	ἀπολογηθῆναι (apologēthēnai)	626: to give an account of oneself, hence to defend oneself	from apo and logos
yourselves;			

KJV Lexicon

θεσθε **verb - second aorist middle imperative - second person**

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τὰς **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).

ὑμῶν **personal pronoun - second person genitive plural**

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

προμελεταν **verb - present active infinitive**

promeletao **prom-el-et-ah'-o**: to premeditate -- meditate before.

απολογηθηναι **verb - aorist passive deponent middle or passive deponent**

apologeomai **ap-ol-og-eh'-om-ahēē** : to give an account (legal plea) of oneself, i.e. exculpate (self) -- answer (for self), make defence, excuse (self), speak for self.

Luke 21:15 .

.	Greek	Strong's	Origin
for I will give	δώσω (dōsō)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
you utterance	στόμα (stoma)	4750: the mouth	a prim. word
and wisdom	σοφίαν (sophian)	4678: skill, wisdom	from sophos
which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
none	οὐ (ou)	3756: not, no	a prim. word
of your opponents	ἀντικείμενοι (antikeimenoi)	480: to lie opposite, i.e. oppose, withstand	from anti and keimai
will be able	δυνήσονται (dunēsontai)	1410: to be able, to have power	a prim. verb
to resist	ἀντιστῆναι (antistēnai)	436: to set against, i.e. withstand	from anti and histēmi
or		2228: or, than	a prim. conjunction used disjunctively or cptv.
refute.	ἀντειπεῖν (anteipein)	471: to speak against	from anti and eipon

KJV Lexicon

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δωσω **verb - future active indicative - first person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

στομα **noun - accusative singular neuter**

stoma **stom'-a**: edge, face, mouth.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σοφian **noun - accusative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

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.

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.

δυνησονται **verb - future middle deponent indicative - third person**

dunamai **doo'-nam-ah**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αντειπειν **verb - second aorist active middle or passive deponent**

antepo **an-tep'-o**: to refute or deny -- gainsay, say against.

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.

αντιστηναι **verb - second aorist active middle or passive deponent**

anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

πάντες **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.

αντικειμενοι **verb - present middle or passive deponent participle - nominative plural masculine**

antikeimai an-tik'-i-mahee: to lie opposite, i.e. be adverse (figuratively, repugnant) to -- adversary, be contrary, oppose.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Luke 21:16 .

.	Greek	Strong's	Origin
"But you will be betrayed	παραδοθήσεσθε (paradothēsesthe)	3860: to hand over, to give or deliver over, to betray	from para and didómi
even	καὶ (kai)	2532: and, even, also	a prim. conjunction
by parents	γονέων (goneōn)	1118: a parent	from ginomai
and brothers	ἀδελφῶν (adelphōn)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
and relatives	συγγενῶν (sungenōn)	4773a: congenital, hence akin to, subst. a kinsman, relative	from sun and genos
and friends,	φίλων (philōn)	5384: beloved, dear, friendly	a prim. word
and they will put [some] of you to death,	θανατώσουσιν (thanatōsousin)	2289: to put to death	from thanatos

KJV Lexicon

παραδοθησεσθε **verb - future passive indicative - second person**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

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

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

γονεων **noun - genitive plural masculine**

goneus **gon-yooce'**: a parent -- parent.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συγγενων **adjective - genitive plural masculine**

suggenes **soong-ghen-ace'**: a relative (by blood); by extension, a fellow countryman -- cousin, kin(-sfolk, -sman).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φιλων **adjective - genitive plural masculine**

philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αδελφων **noun - genitive plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θανατωσουσιν **verb - future active indicative - third person**

thanatoo **than-at-o'-o:** to kill -- become dead, (cause to be) put to death, kill, mortify.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ὑμῶν personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Luke 21:17 .

.	Greek	Strong's	Origin
and you will be hated	μισοῦμενοι (misoumenoi)	3404: to hate	from misos (hatred)
by all	πάντων (pantōn)	3956: all, every	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
of My name.	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word

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

ἐσεσθε verb - future indicative - second person

esomai es'-om-ah-ee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

μισοῦμενοι verb - present passive participle - nominative plural masculine

miseo mis-eh'-o: to detest (especially to persecute); by extension, to love less -- hate(-ful).

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

παντων **adjective - genitive plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

δια **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονομα **noun - accusative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

Luke 21:18 .

.	Greek	Strong's	Origin
"Yet	καὶ (kai)	2532: and, even, also	a prim. conjunction
not a hair	θρίξ (thrix)	2359: hair	a prim. word
of your head	κεφαλῆς (kephalēs)	2776: the head	a prim. word
will perish.	ἀπόληται (apolētai)	622: to destroy, destroy utterly	from apo and same as olethros

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

θρίξ **noun - nominative singular feminine**

thrix **threeks**: hair -- hair.

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.

κεφαλῆς noun - genitive singular feminine

kephale kef-al-ay': the head (as the part most readily taken hold of), literally or figuratively -- head.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αποληται verb - second aorist middle subjunctive - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

Luke 21:19 .

.	Greek	Strong's	Origin
"By your endurance	ὑπομονῇ (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó
you will gain	κτήσεσθε (ktēsesthe)	2932: to acquire	a prim. verb
your lives.	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin

KJV Lexicon

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπομονη **noun - dative singular feminine**

hupomone **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

κτησασθε **verb - aorist middle deponent imperative - second person**

ктаοmai **ktah'-om-ahee**: to get, i.e. acquire (by any means; own) -- obtain, possess, provide, purchase.

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.

ψυχας **noun - accusative 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).

Luke 21:20 .

.	Greek	Strong's	Origin
"But when	Ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
surrounded	κυκλουμένην (kukloumenēn)	2944: to encircle	from the same as kukló

by armies,	στρατοπέδων (stratopedōn)	4760: a military camp, i.e. an army	from the same as strateuó and pedon (ground, a site)
then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
recognize	γνῶτε (gnōte)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that her desolation	ἐρήμωσις (erēmōsis)	2050: a making desolate	from erémoó
is near.	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

KJV Lexicon

οταν conjunction

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιδητε verb - second aorist active subjunctive - second person

eido i'-do: to see; by implication, (in the perfect tense only) to know

κυκλουμενην verb - present passive participle - accusative singular feminine

kukloo koo-klo'-o: to encircle, i.e. surround -- compass (about), come (stand) round about.

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

στρατοπεδων noun - genitive plural neuter

stratopedon strat-op'-ed-on: a camping-ground, i.e. (by implication) a body of troops -- army.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

γινωτε **verb - second aorist active middle - second person**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηγγικεν **verb - perfect active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ερημωσις **noun - nominative singular feminine**

eremosis **er-ay'-mo-sis**: despoliation -- desolation.

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

Luke 21:21 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
those	οί (oi)	3588: the	the def. art.
who	τιῇ (tē)	3588: the	the def. art.

are in Judea		2453: Jewish, a Jew, Judea	from Ioudas
must flee	φευγέτωσαν (pheugetōsan)	5343: to flee	a prim. verb
to the mountains,	ὄρη (orē)	3735: a mountain	a prim. word
and those	ταἱ (ta)	3588: the	the def. art.
who	οἱ (oi)	3588: the	the def. art.
are in the midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of the city	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
must leave,	ἐκχωρεῖτωσαν (ekchōreitōsan)	1633: to depart, withdraw	from ek and chóreó
and those	οἱ (oi)	3588: the	the def. art.
who	ταῖς (tais)	3588: the	the def. art.
are in the country	χώραις (chōrais)	5561: a space, place, land	a prim. word
must not enter	εἰσερχέσθωσαν (eiserchesthōsan)	1525: to go in (to), enter	from eis and erchomai
the city;	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

ΤΟΤΕ **adverb**

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαια **noun - dative singular feminine**

loudaia ee-oo-dah'-yah: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

φευγετωσαν **verb - present active imperative - third person**

pheugo fyoo'-go: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορη **noun - accusative plural neuter**

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

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.

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.

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

ἐκχωρεῖτωσαν **verb - present active imperative - third person**
ekchoreo **ek-kho-reh'-o:** to depart -- depart out.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐν preposition

en en: in, at, (up-)on, by, etc.

ταῖς definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωραῖς noun - dative plural feminine

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

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.

εἰσερχεσθωσαν **verb - present middle or passive deponent imperative - 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

αὐτήν personal pronoun - accusative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 21:22 .

.	Greek	Strong's	Origin
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
these	αὗται	3778: this	probably from a redupl. of ho,,

	(autai)		used as a demonstrative pronoun
are days	ἡμέραι (ēmerai)	2250: day	a prim. word
of vengeance,	ἐκδικήσεως (ekdikēseōs)	1557: vengeance, vindication	from ekdikeó
so that all things	πάντα (panta)	3956: all, every	a prim. word
which are written	γεγραμμένα (gegrammena)	1125: to write	a prim. verb
will be fulfilled.		4092a: to fill full of	perhaps from a prim. root ple

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.

ημεραι noun - nominative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

εκδικησεως noun - genitive singular feminine

ekdikesis ek-dik'-ay-sis: vindication, retribution -- (a-, re-)venge(-ance), punishment.

αυται demonstrative pronoun - nominative 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.

εισιv verb - present indicative - third person

eisi i-see': they are -- agree, are, be, dure, is, were.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησθηναι verb - aorist passive middle or passive deponent

pletho play'-tho: specially, to fulfil (time) -- accomplish, full (...come), furnish.

παντα adjective - accusative plural neuter
pas pas: apparently a primary word; all, any, every, the whole
τα definite article - accusative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γεγραμμενα verb - perfect passive participle - accusative plural neuter
grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

Luke 21:23 .

.	Greek	Strong's	Origin
"Woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to those	ταῖς (tais)	3588: the	the def. art.
who are pregnant	γαστρὶ (gastri)	1064: the belly	of uncertain origin
and to those	ταῖς (tais)	3588: the	the def. art.
who are nursing babies	θηλαζούσαις (thēlazousais)	2337: to suckle	from thélé (a nipple)
in those	ταῖς (tais)	3588: the	the def. art.
days;	ἡμέραις (ēmerais)	2250: day	a prim. word
for there will be great	μεγάλῃ (megalē)	3173: great	a prim. word
distress	ἀνάγκῃ (anankē)	318: necessity	from ana and agchó (to compress, press tight)
upon the land	γῆς (gēs)	1093: the earth, land	a prim. word

and wrath	ὀργή (orgē)	3709: impulse, wrath	a prim. word
to this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
people;	λαῶν (laō)	2992: the people	a prim. word

KJV Lexicon

οὐαὶ **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

γαστρι **noun - dative singular feminine**

gaster **gas-tare'**: the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.

ἐχουσας **verb - present active participle - dative plural feminine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταῖς **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θηλαζουσας **verb - present active participle - dative plural feminine**

thelazo **thay-lad'-zo**: to suckle, (by implication) to suck -- (give) suck(-ling).

εν preposition

en en: in, at, (up-)on, by, etc.

εκείναις demonstrative pronoun - dative plural feminine

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

ταῖς definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἡμέραις noun - dative plural feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ἔσται verb - future indicative - third person singular

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἀνάγκη noun - nominative singular feminine

anagke an-ang-kay': constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

μεγάλη adjective - nominative singular feminine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ἐπὶ preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τῆς definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς noun - genitive singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὄρη noun - nominative singular feminine

orge or-gay': desire (as a reaching forth or excitement of the mind), i.e. (by analogy),

violent passion (ire, or (justifiable) abhorrence); by implication punishment

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.

λαω noun - dative singular masculine

laos lah-os': a people -- people.

τουτω demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

Luke 21:24 .

.	Greek	Strong's	Origin
and they will fall	πεσοῦνται (pesountai)	4098: to fall	from a redupl. of the prim. root pet
by the edge	στόματι (stomati)	4750: the mouth	a prim. word
of the sword,	μαχαίρης (machairēs)	3162: a short sword or dagger	perhaps from machomai
and will be led captive	αἰχμαλωτισθήσονται (aichmalōtisthēsontai)	163: to take or lead captive	from aichmalótos
into all	πάντα (panta)	3956: all, every	a prim. word
the nations;	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
will be trampled under	πατουμένη (patoumenē)	3961: to tread or tread on	from patos (trodden)
foot by the Gentiles	ἐθνῶν	1484: a race, a nation, pl. the nations (as distinct	probably from a prim. root

	(ethnōn)	from Isr.)	
until	ἄχρι (achri)	891: until, as far as	a prim. particle, preposition
the times	καιροὶ (kairoi)	2540: time, season	a prim. word
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
are fulfilled.	πληρωθῶσιν (plērōthōsin)	4137: to make full, to complete	from plérés

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πесουvται verb - future middle or passive deponent indicative - third person
pipto pip'-to, : to fall -- fail, fall (down), light on.

στοματι noun - dative singular 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.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιχμαλωτισθησονται verb - future passive indicative - third person
aichmalotizo aheekh-mal-o-tid'-zo: to make captive -- lead away captive, bring into captivity.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντα adjective - accusative plural neuter
pas pas: apparently a primary word; all, any, every, the whole

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη noun - accusative plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

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.

πατουμενη verb - present passive participle - nominative singular masculine

pateo pat-eh'-o: to trample -- tread (down, under foot).

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

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

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.

πληρωθωσιν verb - aorist passive subjunctive - third person

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

καιροι noun - nominative plural masculine

kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

εθνων noun - genitive plural neuter

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

Luke 21:25 .

.	Greek	Strong's	Origin
"There will be signs	σημεῖα (sēmeia)	4592: a sign	from the same as sémainó
in sun	ἡλίῳ (ēliō)	2246: the sun	a prim. word
and moon	σελήνη (selēnē)	4582: the moon	from selas (a bright flame)
and stars,	ἄστροις (astrois)	798: a star	from astér
and on the earth	γῆς (gēs)	1093: the earth, land	a prim. word
dismay	συνοχῇ (sunochē)	4928: a holding together, fig. distress	from sunechó
among nations,	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
in perplexity	ἀπορία (aporia)	640: perplexity	from aporeó
at the roaring	ἤχους (ēchous)	2279: a noise, sound	a late form of a prim. word éché (noise, sound)
of the sea	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
and the waves,	σάλου (salou)	4535: a tossing, spec. the swell (of the sea)	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

σημεια noun - nominative plural neuter
semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

εν preposition
en en: in, at, (up-)on, by, etc.

ηλιω noun - dative singular masculine
helios hay'-lee-os: the sun; by implication, light -- + east, sun.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σεληνη noun - dative singular feminine
selene sel-ay'-nay: the moon -- moon.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αστροις noun - dative plural neuter
astron as'-tron: a constellation; put for a single star (natural or artificial) -- star.

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.

της definite article - genitive singular feminine
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.

συνοχη noun - nominative singular feminine
sunochē soon-okh-ay': restraint, i.e. (figuratively) anxiety -- anguish, distress.

εθων noun - genitive plural neuter

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

απορια **noun - dative singular feminine**

aporia **ap-or-ee'-a**: a (state of) quandary -- perplexity.

ηχουσης **verb - present active participle - genitive singular feminine**

echeo **ay-kheh'-o**: to make a loud noise, i.e. reverberate -- roar, sound.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σαλου **noun - genitive singular masculine**

salos **sal'-os**: a vibration, i.e. (specially), billow -- wave.

Luke 21:26 .

.	Greek	Strong's	Origin
men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
fainting	ἀποψυχόντων (apopsuchontōn)	674: to leave off breathing, i.e. faint	from apo and psuchó
from fear	φόβου (phobou)	5401: panic flight, fear, the causing of fear, terror	from phebomai (to be put to flight)
and the expectation	προσδοκίας (prosdokias)	4329: expectation	from prosdokaó
of the things which are coming	ἐπερχομένων (eperchomenōn)	1904: to come to or upon	from epi and erchomai
upon the world;	οἰκουμένη (oikoumenē)	3625: the inhabited earth	the fem. pres. pass. part. of oikeó
for the powers	δυνάμεις (dunameis)	1411: (miraculous) power, might, strength	from dunamai
of the heavens	οὐρανῶν	3772: heaven	a prim. word

(ouranōn)

will be shaken.

σαλευθήσονται
(saleuthēsontai)

4531: to agitate, shake, by
ext. to cast down

from salos

KJV Lexicon

αποψυχοντων **verb - present active participle - genitive plural masculine**
apopsucho **ap-ops-oo'-kho**: to breathe out, i.e. faint -- hearts failing.

ανθρωπων **noun - genitive plural masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

απο **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

φοβου **noun - genitive singular masculine**
phobos **fob'-os**: alarm or fright -- be afraid, + exceedingly, fear, terror.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσδοκias **noun - genitive singular feminine**
prosdokia **pros-dok-ee'-ah**: apprehension (of evil); by implication, infliction anticipated -- expectation, looking after.

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.

επερχομενων **verb - present middle or passive deponent participle - genitive plural masculine**
eperchomai **ep-er'-khom-ahee**: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

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.

οικουμενη **noun - dative singular feminine**
oikoumene **oy-kou-men'-ay**: land, i.e. the (terrene part of the) globe; specially, the Roman

empire -- earth, world.

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.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

δυναμεις **noun - nominative plural feminine**

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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.

σαλευθησονται **verb - future passive indicative - third person**

saleuo **sal-yoo'-o**: to waver, i.e. agitate, rock, topple or (by implication) destroy; figuratively, to disturb, incite -- move, shake (together), which can(-not) be shaken, stir up.

Luke 21:27 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they will see		3708: to see, perceive, attend to	a prim. verb
THE SON	υἱὸν (uion)	5207: a son	a prim. word
OF MAN	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
COMING	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb

IN A CLOUD	νεφέλη (nephelē)	3507: a cloud	from nephos
with power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
and great	πολλῆς (pollēs)	4183: much, many	a prim. word
glory.	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τοτε adverb

tote tot'-eh: the when, i.e. at the time that (of the past or future, also in consecution) -- that time, then.

οψονται verb - future middle deponent indicative - third person
optanomai op-tan'-om-ahee: appear, look, see, shew self.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ερχομενον verb - present middle or passive deponent participle - accusative singular masculine
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light,

next, pass, resort, be set.

εν preposition

en **en**: in, at, (up-)on, by, etc.

νεφέλη noun - dative singular feminine

nephele **nef-el'-ay**: cloudiness, i.e. (concretely) a cloud -- cloud.;

μετα preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

δυναμεις noun - genitive singular feminine

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

πολλης adjective - genitive singular feminine

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

Luke 21:28 .

.	Greek	Strong's	Origin
"But when these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
begin		757: to rule, to begin	a prim. verb
to take place,	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
straighten	ἀνακύψατε (anakupsate)	352b: to lift oneself up	from ana and kuptó
up and lift	ἐπάρατε (eparate)	1869: to lift up	from epi and airó
up your heads,	κεφαλὰς (kephalas)	2776: the head	a prim. word

because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
your redemption	ἀπολύτρωσις (apolutrōsis)	629: a release effected by payment of ransom	from apolutroó (to release on payment of ransom)
is drawing near."	ἐγγίξει (engizei)	1448: to make near, refl. to come near	from eggus

KJV Lexicon

αρχομενων **verb - present middle passive - genitive plural masculine**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τούτων **demonstrative pronoun - genitive plural masculine**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

γινεσθαι **verb - present middle or passive deponent infinitive**

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.)

ανακυψατε **verb - aorist active middle - second person**

anakupto **an-ak-ooop'-to**: to unbend, i.e. rise; figuratively, be elated -- lift up, look up.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επαρατε **verb - aorist active middle - second person**

epairo **ep-ahee'-ro**: to raise up -- exalt self, poise (lift, take) up.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κεφαλᾶς **noun - accusative plural feminine**

kephale **kef-al-ay'**: the head (as the part most readily taken hold of), literally or figuratively

-- head.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

διوتي **conjunction**
dioti **dee-ot'-ee**: on the very account that, or inasmuch as -- because (that), for, therefore.

εγγιζει **verb - present active indicative - third person singular**
eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απολυτρωσις **noun - nominative singular feminine**
apolutrosis **ap-ol-oo'-tro-sis**: (the act) ransom in full, i.e. (figuratively) riddance, or (specially) Christian salvation -- deliverance, redemption.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Luke 21:29 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
He told		3004: to say	a prim. verb
them a parable:	παραβολὴν (parabolēn)	3850b: a placing beside, a comparison	from paraballō
"Behold		3708: to see, perceive, attend to	a prim. verb
the fig tree	συκῆν (sukēn)	4808: a fig tree	from sukon
and all	πάντα (panta)	3956: all, every	a prim. word
the trees;	δένδρα (dendra)	1186: a tree	of uncertain origin

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

παραβολην noun - accusative singular feminine

parabole **par-ab-ol-ay'**: a similitude (parable), i.e. (symbolic) fictitious narrative (of common life conveying a moral), apothegm or adage -- comparison, figure, parable, proverb.

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

ιδετε verb - second aorist active middle - second person

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συκην noun - accusative singular feminine

suke **soo-kay'**: a fig-tree -- fig tree.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παντα adjective - accusative plural neuter

pas **pas**: apparently a primary word; all, any, every, the whole

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.

δενδρα noun - accusative plural neuter

dendron **den'-dron**: a tree -- tree.

Luke 21:30 .

.	Greek	Strong's	Origin
as soon	ὅταν (otan)	3752: whenever	from hote and an
as they put forth	προβάλλωσιν (probalōsin)	4261: to throw before	from pro and balló
[leaves], you see	βλέποντες (blepontes)	991: to look (at)	a prim. verb
it and know	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
for yourselves	ἐαυτῶν (eautōn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
that summer	θέρους (theros)	2330: summer	from theró (to heat)
is now	ἤδη (ēdē)	2235: already	a prim. adverb of time
near.	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

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.

προβαλλωσιν **verb - second aorist active subjunctive - third person**

proballo prob-al'-lo: to throw forward, i.e. push to the front, germinate -- put forward, shoot forth.

ηδη **adverb**

ede ay'-day: even now -- already, (even) now (already), by this time.

βλεποντες **verb - present active participle - nominative plural masculine**
blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight,
take heed.

αφ **preposition**
apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or
relation; literal or figurative)

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.

γινωσκετε **verb - present active indicative - second person**
ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with
many implications (as follow, with others not thus clearly expressed)

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as
concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ηδη **adverb**
ede **ay'-day**: even now -- already, (even) now (already), by this time.

εγγυς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near,
nigh (at hand, unto), ready.

το **definite article - nominative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

θερος **noun - nominative singular neuter**
theros **ther'-os**: heat, i.e. summer -- summer.

εστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

Luke 21:31 .

.	Greek	Strong's	Origin
"So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
you also,	καὶ (kai)	2532: and, even, also	a prim. conjunction

when	ὅταν (otan)	3752: whenever	from hote and an
you see		3708: to see, perceive, attend to	a prim. verb
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
happening,	γινόμενα (ginomena)	1096: to come into being, to happen, to become	from a prim. root gen-
recognize	γινώσκετε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
is near.	ἐγγύς (engus)	1451: near (in place or time)	of uncertain origin

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

ὕμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

ὅταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

ἴδῃτε **verb - second aorist active subjunctive - second person**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ταῦτα **demonstrative pronoun - accusative plural neuter**
tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

γινόμενα **verb - present middle or passive deponent participle - accusative plural neuter**
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.)

γινώσκετε **verb - present active imperative - second person**
ginosko **ghin-ocē'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ὅτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐγγύς **adverb**
eggus **eng-goos'**: near (literally or figuratively, of place or time) -- from , at hand, near, nigh (at hand, unto), ready.

ἐστὶν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ἡ **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεία **noun - nominative singular feminine**
basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

τοῦ **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**
theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 21:32 .

.	Greek	Strong's	Origin
"Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen

I say	λέγω (legō)	3004: to say	a prim. verb
to you, this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
generation	γενεὰ (genea)	1074: race, family, generation	from ginomai
will not pass away	παρέλθῃ (parelthē)	3928: to pass by, to come to	from para and erchomai
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
all things	πάντα (panta)	3956: all, every	a prim. word
take place.	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

αμην **hebrew transliterated word**

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λέγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

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.

παρελθῇ verb - second aorist active subjunctive - third person singular

parerchomai par-er'-khom-ahē: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεα noun - nominative singular feminine

genea ghen-eh-ah': a generation; by implication, an age (the period or the persons) -- age, generation, nation, time.

αὕτη 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.

ἕως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ἂν particle

an an: denoting a supposition, wish, possibility or uncertainty

πάντα adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

γενῆται verb - second aorist middle deponent subjunctive - third person singular

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Luke 21:33 .

.	Greek	Strong's	Origin
"Heaven	οὐρανός (ouranos)	3772: heaven	a prim. word
and earth	γῆ (gē)	1093: the earth, land	a prim. word
will pass	παρελεύσονται	3928: to pass by, to come to	from para and erchomai

	(pareleusontai)		
away,	παρελεύσονται	3928: to pass by, to come to	from para and erchomai
	(pareleusontai)		
but My words	λόγοι	3056: a word (as embodying an idea), a statement, a speech	from legó
	(logoi)		
will not pass away.		3928: to pass by, to come to	from para and erchomai

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανός noun - nominative singular masculine

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γη noun - nominative singular feminine

ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

παρελεύσονται verb - future middle deponent indicative - third person

parerchomai **par-er'-khom-ah-ee**: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λογοι noun - nominative plural masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παρελθωσιν verb - second aorist active subjunctive - third person

parerchomai par-er'-khom-ahee: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

Luke 21:34 .

.	Greek	Strong's	Origin
"Be on guard,	Προσέχετε (prosechete)	4337: to hold to, turn to, attend to	from pros and echó
so	μήποτε (mēpote)	3379: never, lest ever	from mé and pote
that your hearts	καρδίαι (kardiai)	2588: heart	a prim. word
will not be weighted down	βαρηθῶσιν (barēthōsin)	916: to weigh down	from barus
with dissipation	κραιπάλη (kraipalē)	2897: drunken nausea	a prim. word

and drunkenness	μέθη (methē)	3178: drunkenness	a prim. word
and the worries	μερίμναις (merimnais)	3308: care, anxiety	of uncertain origin
of life,	βιωτικάις (biōtikais)	982: pertaining to life	from bios
and that day	ἡμέρα (ēmera)	2250: day	a prim. word
will not come	ἐπιστῇ (epistē)	2186: to set upon, set up, to stand upon, be present	from epi and histēmi
on you suddenly	αἰφνίδιος (aiphnidios)	160: sudden	from aiphnés (suddenly)
like		5613: as, like as, even as, when, since, as long as	adverb from hos,
a trap;		3803: a trap, snare	from pégnumi

KJV Lexicon

προσεχετε **verb - present active imperative - second person**

prosecho **pros-ekh'-o:** (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εαυτοῖς **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.

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.

βαρηθωσιν **verb - aorist passive subjunctive - third person**

bareo **bar-eh'-o**: to weigh down (figuratively) -- burden, charge, heavy, press.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

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.

καρδιαι **noun - nominative plural feminine**
kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

κραιπαλη **noun - dative singular feminine**
kraipale **krahee-pal'-ay**: a headache (as a seizure of pain) from drunkenness, i.e. (by implication) a debauch (by analogy, a glut) -- surfeiting.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεθη **noun - dative singular feminine**
methe **meth'-ay**: an intoxicant, i.e. (by implication) intoxication -- drunkenness.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μεριμναις **noun - dative plural feminine**
merimna **mer'-im-nah**: solicitude -- care.

βιωτικαις **adjective - dative plural feminine**
biotikos **bee-o-tee-kos'**: relating to the present existence -- of (pertaining to, things that pertain to) this life.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αιφνιδιος **adjective - nominative singular masculine**
aiphnidios **aheef-nid'-ee-os**: unexpected, i.e. (adverbially) suddenly -- sudden, unawares.

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.

υμᾶς **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ἐπιστή **verb - second aorist active subjunctive - third person singular**

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἡμέρα **noun - nominative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ἐκεῖνη **demonstrative pronoun - nominative singular feminine**

ekainos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

Luke 21:35 .

.	Greek	Strong's	Origin
for it will come		1898b: to come in upon	from epi and eiserchomai
upon all	πάντας (pantas)	3956: all, every	a prim. word
those	τούς (tous)	3588: the	the def. art.
who dwell	καθημένους (kathēmenous)	2521: to be seated	from kata and hémai (to sit)
on the face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
of all	πάσης (pasēs)	3956: all, every	a prim. word
the earth.	γῆς (gēs)	1093: the earth, land	a prim. word

KJV Lexicon

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

παγίς **noun - nominative singular feminine**

pagis **pag-eece'**: a trap (as fastened by a noose or notch); figuratively, a trick or statagem (temptation) -- snare.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἐπελεύσεται **verb - future middle deponent indicative - third person singular**

eperchomai **ep-er'-khom-ahee**: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

καθημενους **verb - present middle or passive deponent participle - accusative plural masculine**

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

προσωπον **noun - accusative singular neuter**

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

πάσης **adjective - genitive singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

Luke 21:36 .

.	Greek	Strong's	Origin
"But keep on the alert	ἀγρυπνεῖτε (agrupneite)	69: to be sleepless, wakeful	from agreuó and hupnos
at all	παντὶ (panti)	3956: all, every	a prim. word
times,	καιρῷ (kairō)	2540: time, season	a prim. word
praying	δεόμενοι (deomenoi)	1189a: to want, entreat	a form of deó
that you may have strength	κατισχύσητε (katischusēte)	2729: to overpower	from kata and ischuó
to escape	ἐκφυγεῖν (ekphugein)	1628: to flee away	from ek and pheugó
all	πάντα (panta)	3956: all, every	a prim. word
these things	ταῦτα (tauta)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
that are about	μέλλοντα (mellonta)	3195: to be about to	a prim. verb
to take place,	γίνεσθαι (ginesthai)	1096: to come into being, to happen, to become	from a prim. root gen-
and to stand	σταθῆναι (stathēnai)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
before	ἔμπροσθεν (emprosthen)	1715: before, in front of (in place or time)	from en and pros
the Son	υἱοῦ	5207: a son	a prim. word

	(υιου)		
of Man."	ἄνθρωπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

αγρυπνεῖτε **verb - present active imperative - second person**
 agrupneo **ag-roop-neh'-o**: to be sleepless, i.e. keep awake -- watch.

οὐ **conjunction**
oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἐν **preposition**
en en: in, at, (up-)on, by, etc.

πᾶσι **adjective - dative singular masculine**
pas pas: apparently a primary word; all, any, every, the whole

καιρῷ **noun - dative singular masculine**
kairos kahee-ros': an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

δεόμενοι **verb - present middle or passive deponent participle - nominative plural masculine**
deomai deh'-om-ahēe: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

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.

καταξιωθῆτε **verb - aorist passive subjunctive - second person**
kataxioo kat-ax-ee-o'-o: to deem entirely deserving -- (ac-)count worthy.

ἐκφυγεῖν **verb - second aorist active middle or passive deponent**
ekpheugo ek-fyoo'-go: to flee out -- escape, flee.

πάντα **adjective - accusative plural neuter**
pas pas: apparently a primary word; all, any, every, the whole

τὰ **definite article - accusative plural neuter**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

μελλοντα **verb - present active participle - accusative plural neuter**
mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

γινεσθαι **verb - present middle or passive deponent infinitive**
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

σταθηναι **verb - aorist passive middle or passive deponent**
histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εμπροσθεν **preposition**
emprosten **em'-pros-then**: in front of (in place or time) -- against, at, before, (in presence, sight) of.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιου **noun - genitive singular masculine**
huios **hwee-os'**: a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**
anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Luke 21:37 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
during the day	ἡμέρας (ēmeras)	2250: day	a prim. word
He was teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)

in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
but at evening	νύκτας (nuktas)	3571: night, by night	a prim. word
He would go	ἐξερχόμενος (exerchomenos)	1831: to go or come out of	from ek and erchomai
out and spend the night	ἡυλίζετο (ēulizeto)	835: to lodge in the open, to lodge	from aulé
on the mount	ὄρος (oros)	3735: a mountain	a prim. word
that is called	καλούμενον (kaloumenon)	2564: to call	a prim. word
Olivet.		1638: an olive orchard, i.e. spec. the Mt. of Olives	from elaia

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νυκτας **noun - accusative plural feminine**

nux **noox**: night -- (mid-)night.

εξερχομενος **verb - present middle or passive deponent participle - nominative singular masculine**

exerchomai **ex-er'-khom-ahee**: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

ηυλιζετο **verb - imperfect middle or passive deponent indicative - third person singular**

aulizomai **ow-lid'-zom-ahee**: to pass the night (properly, in the open air) -- abide, lodge.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος **noun - accusative singular neuter**

oros **or'-os**: a mountain (as lifting itself above the plain): -hill, mount(-ain).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενον **verb - present passive participle - accusative singular neuter**

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)).

ελαιων **noun - genitive plural feminine**

elaia **el-ah'-yah**: an olive (the tree or the fruit) -- olive (berry, tree).

Luke 21:38 .

.	Greek	Strong's	Origin
And all	πα̃ς (pas)	3956: all, every	a prim. word
the people	λαὸς (laos)	2992: the people	a prim. word
would get up early in the morning	ὀρθριζειν (ōrthrizen)	3719: to rise early	from orthros
[to come] to Him in the temple		2413: sacred, a sacred thing, a temple	a prim. word
to listen	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
to Him.			

KJV Lexicon

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πας adjective - nominative singular masculine

pas pas: apparently a primary word; all, any, every, the whole

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος noun - nominative singular masculine

laos lah-os': a people -- people.

ωρθριζειν verb - imperfect active indicative - third person singular

orthrizo or-thrid'-zo: to use the dawn, i.e. (by implication) to repair betimes -- come early in the morning.

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

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

ακουειν **verb - present active infinitive**

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 22:1 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the Feast	ἑορτὴ (eortē)	1859: a feast, a festival	of uncertain derivation
of Unleavened	ἄζύμων (azumōn)	106: unleavened	from alpha (as a neg. prefix) and zumé
Bread, which is called	λεγομένη (legomenē)	3004: to say	a prim. verb
the Passover,	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
was approaching.	ἤγγιζεν (ēngizen)	1448: to make near, refl. to come near	from eggus

KJV Lexicon

ηγγιζεν **verb - imperfect active indicative - third person singular**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εορτη **noun - nominative singular feminine**

heorte **heh-or-tay'**: a festival -- feast, holyday.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αζυμων **adjective - genitive plural neuter**

azumos **ad'-zoo-mos**: unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

η **definite article - nominative singular feminine**

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.

πασχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

Luke 22:2 .

■			
.	Greek	Strong's	Origin

The chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hiereus
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
were seeking	ἐζήτουν (ezētoun)	2212: to seek	of uncertain origin
how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
they might put Him to death;	ἀνέλωσιν (anelōsin)	337: to take up, take away, make an end	from ana and haireó
for they were afraid	ἐφοβοῦντο (ephobounto)	5399: to put to flight, to terrify, frighten	from phobos
of the people.	λαόν (laon)	2992: the people	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐζητοῦν verb - imperfect active indicative - third person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

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.

ἀρχιερεῖς noun - nominative plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεῖς **noun - nominative plural masculine**

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πῶς **adverb - interrogative**

pos **poce**: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

ἀνελῶσιν **verb - aorist active subjunctive - third person**

anaireo **an-ahee-reh'-o**: 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.

αὐτὸν **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εφοβουντο **verb - imperfect middle or passive deponent indicative - third person**

phobeo **fob-eh'-o**: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

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.

λαόν **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

Luke 22:3 .

	Greek	Strong's	Origin
And Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan

entered	Εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
into Judas	Ἰούδαν (ioudan)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
who was called	καλούμενον (kaloumenon)	2564: to call	a prim. word
Iscariot,	Ἰσκαριώτην (iskariōtēn)	2469: Iscariot, surname of Judas and his father	of Hebrew origin, probably ish and qirya
belonging		1510: I exist, I am	a prol. form of a prim. and defective verb
to the number	ἀριθμοῦ (arithmou)	706: a number	from a prim. root ari-
of the twelve.	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka

KJV Lexicon

εισηλθεν **verb - second aorist active indicative - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

σατανας **noun - nominative singular masculine**

Satanas **sat-an-as'**: the accuser, i.e. the devil -- Satan.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιουδαν **noun - accusative singular masculine**

Ioudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

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.

ἐπικαλουμένον **verb - present passive participle - accusative singular masculine**

epikaleomai **ep-ee-kal-eh'-om-ahee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

Ἰσκαριωτῆν **noun - accusative singular masculine**

Iskariotes **is-kar-ee-o'-tace**: inhabitant of Kerioth; Iscariotes (i.e. Keriothite), an epithet of Judas the traitor -- Iscariot.

ὄντα **verb - present participle - accusative singular masculine**

on **oan**: being -- be, come, have.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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.

ἀριθμοῦ **noun - genitive singular masculine**

arithmos **ar-ith-mos'**: a number (as reckoned up) -- number.

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.

δωδεκά **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

Luke 22:4 .

.	Greek	Strong's	Origin
And he went away	ἀπελθὼν (apelthōn)	565: to go away, go after	from apo and erchomai
and discussed	συνελάλησεν (sunelalēsen)	4814: to talk together	from sun and laleó
with the chief priests	ἀρχιερεῦσιν (archiereusin)	749: high priest	from archó and hierous
and officers	στρατηγοῖς (stratēgois)	4755: a general, governor	from the same as strateuó and from agó

how	πῶς (pōs)	4459: how?	interrog. adverb from the same as posos
he might betray	παράδω (paradō)	3860: to hand over, to give or deliver over, to betray	from para and didōmi
Him 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

απελθων verb - second aorist active participle - nominative singular masculine

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

συνελαλησεν verb - aorist active indicative - third person singular

sullaleo sool-lal-eh'-o: to talk together, i.e. converse -- commune (confer, talk) with, speak among.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερευσιν noun - dative plural masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στρατηγοις noun - dative plural masculine

strategos strat-ay-gos': a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πως **adverb - interrogative**

pos poce: an interrogative particle of manner; in what way? (sometimes the question is indirect, how?); also as exclamation, how much! -- how, after (by) what manner (means), that. (Occasionally unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παραδω **verb - second aorist active subjunctive - third person singular**

paradidomi par-ad-id'-o-mee: to surrender, i.e yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

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

Luke 22:5 .

.	Greek	Strong's	Origin
They were glad	ἐχάρησαν (echarēsan)	5463: to rejoice, be glad	a prim. verb
and agreed	συνέθεντο (sunethento)	4934: to place together, hence observe, agree	from sun and tithēmi
to give	δοῦναι (dounai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
him money.	ἀργύριον (argurion)	694: silvery, by ext. a piece of silver	from arguros

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εχαρησαν **verb - second aorist passive deponent indicative - third person**
chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συνεθεντο **verb - second aorist middle indicative - third person**
suntithemai soon-tith'-em-ahee: to place jointly, i.e. (figuratively) to consent (bargain, stipulate), concur -- agree, assent, covenant.

αυτω **personal pronoun - dative singular masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αργυριον **noun - accusative singular neuter**
argurion ar-goo'-ree-on: silvery, i.e. (by implication) cash; specially, a silverling (i.e. drachma or shekel) -- money, (piece of) silver (piece).

δουναι **verb - second aorist active middle or passive deponent**
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

Luke 22:6 .

.	Greek	Strong's	Origin
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
he consented,	ἐξωμολόγησεν (exōmologēsen)	1843: to agree, confess	from ek and homologeó
and [began] seeking	ἐζήτει (ezētei)	2212: to seek	of uncertain origin
a good opportunity	εὐκαιρίαν (eukairian)	2120: fitting time	from eukairos
to betray	παραδοῦναι (paradounai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him to them apart	ἄτερ (ater)	817: without	a prim. particle
from the crowd.	ὄχλου (ochlou)	3793: a crowd, multitude, the common people	a prim. word

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξωμολογησεν **verb - aorist active indicative - third person singular**

exomologeo **ex-om-ol-og-eh'-o**: to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εζητει **verb - imperfect active indicative - third person singular**

zeteo **dzay-teh'-o**: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

ευκαιριαν **noun - accusative singular feminine**

eukairia **yoo-kahee-ree'-ah**: a favorable occasion -- opportunity.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδουναι **verb - second aorist active middle or passive deponent**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ατερ **preposition**

ater **at'-er**: aloof, i.e. apart from -- in the absence of, without.

οχλου **noun - genitive singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class

of people; figuratively, a riot -- company, multitude, number (of people), people, press.

Luke 22:7 .

.	Greek	Strong's	Origin
Then	δε (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
came	ἦλθεν (ēlthen)	2064: to come, go	a prim. verb
the [first] day	ἡμέρα (ēmera)	2250: day	a prim. word
of Unleavened	ἄζύμων (azumōn)	106: unleavened	from alpha (as a neg. prefix) and zumé
Bread on which	ἣ (ē)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
[lamb] had	ἔδει (edei)	1163: it is necessary	a form of deó
to be sacrificed.	θύεσθαι (thuesthai)	2380: to offer, sacrifice	a prim. verb

KJV Lexicon

ἦλθεν **verb - second aorist active indicative - third person singular**

erchomai **er'-khom-ahēe**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - nominative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αζυμων adjective - genitive plural neuter

azumos ad'-zoo-mos: unleavened, i.e. (figuratively) uncorrupted; (in the neutral plural) specially (by implication) the Passover week -- unleavened (bread).

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.

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.

θυεσθαι verb - present passive middle or passive deponent

thuo thoo'-o: to rush (breathe hard, blow, smoke), i.e. (by implication) to sacrifice (by fire, but genitive case); by extension to immolate (slaughter for any purpose)

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα aramaic transliterated word

pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

Luke 22:8 .

.	Greek	Strong's	Origin
And Jesus sent	ἀπέστειλεν (apesteilen)	649: to send, send away	from apo and stelló
Peter	Πέτρον	4074: "a stone" or "a boulder," Peter, one of the twelve	a noun akin to petra, used as a proper name

	(petron)	apostles	
and John,	Ἰωάννην (iōannēn)	2491: John, the name of several Isr.	of Hebrew origin Yochanan
saying,		3004: to say	a prim. verb
"Go	πορευθέντες (poreuthentes)	4198: to go	from poros (a ford, passage)
and prepare	ἐτοιμάσατε (etoimasate)	2090: to prepare	from hetoimos
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
for us, so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that we may eat		2068: to eat	akin to edó (to eat)
it."			

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

ἀπεστείλεν verb - aorist active indicative - third person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

πέτρον noun - accusative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰωάννην noun - accusative singular masculine Ioannes ee-o-an'-nace: Joannes (i.e. Jochanan), the name of four Israelites -- John.
εἰπὼν verb - second aorist active participle - nominative singular masculine epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.
πορευθεντες verb - aorist passive deponent participle - nominative plural masculine poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.
ἐτοιμάσατε verb - aorist active middle - second person hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.
ἡμῖν personal pronoun - first person dative plural hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.
τὸ definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πάσχα aramaic transliterated word pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.
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.
φαγῶμεν verb - second aorist active subjunctive - first person phago fag'-o: to eat -- eat, meat.

Luke 22:9 .

.	Greek	Strong's	Origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to Him, "Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
do You want	θέλεις (theleis)	2309: to will, wish	a prim. verb
us to prepare	ἐτοιμάσωμεν	2090: to prepare	from hetoimos

(etoimasōmen)

it?"

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

που **particle - interrogative**

pou **poo**: as adverb of place; at (by implication, to) what locality -- where, whither.

θελεις **verb - present active indicative - second person singular**

thelo **thel'-o**: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ετοιμασομεν **verb - future active indicative - first person**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

Luke 22:10 .

.			
.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb

to them, "When	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
you have entered	εἰσελθόντων (eiselthontōn)	1525: to go in (to), enter	from eis and erchomai
the city,	πόλιν (polin)	4172: a city	a prim. word
a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
will meet	συναντήσῃ (sunantēsei)	4876: to meet with, hence to befall	from sun and antaó (to come opposite, meet face to face)
you carrying	βαστάζων (bastazōn)	941: to take up, carry	of uncertain origin
a pitcher	κεράμιον (keramion)	2765: an earthen vessel	from keramos
of water;	ὕδατος (udatos)	5204: water	a prim. word
follow	ἀκολουθήσατε (akolouthēsate)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
him into the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
that he enters.	εἰσπορεύεται (eisporeuetai)	1531: lit. or fig. to enter	from eis and poreuomai

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

ἰδοῦ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εἰσελθόντων **verb - second aorist active participle - genitive plural masculine**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εἰς **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

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.

πολιν **noun - accusative singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

συναντήσει **verb - future active indicative - third person singular**

sunantao **soon-an-tah'-o**: to meet with; figuratively, to occur -- befall, meet.

ὑμῖν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

ἄνθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

κεραμῖον **noun - accusative singular neuter**

keramion **ker-am'-ee-on**: an earthenware vessel, i.e. jar -- pitcher.

ὕδατος **noun - genitive singular neuter**

hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

βασταζών **verb - present active participle - nominative singular masculine**

bastazo **bas-tad'-zo**: to lift, literally or figuratively (endure, declare, sustain, receive, etc.) - bear, carry, take up.

ακολουθήσατε **verb - aorist active middle - second person**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a

disciple) -- follow, reach.

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰς **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.

οἰκίαν **noun - accusative singular feminine**

oikia **oy-kee'-ah**: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

οὐ **adverb**

hou **hoo**: at which place, i.e. where -- where(-in), whither(-soever).

εἰσπορεύεται **verb - present middle or passive deponent indicative - third person singular**

eisporeuomai **ice-por-yoo'-om-ahēe**: to enter -- come (enter) in, go into.

Luke 22:11 .

.	Greek	Strong's	Origin
"And you shall say	λέγει (legei)	3004: to say	a prim. verb
to the owner	οἰκοδεσπότη (oikodespotē)	3617: the master of a house	from oikos and despotēs
of the house,	οἰκίας (oikias)	3614: a house, dwelling	from oikos
"The Teacher	διδάσκαλος (didaskalos)	1320: an instructor	from didaskó
says		3004: to say	a prim. verb
to you, "Where	ποῦ (pou)	4226: where?	interrog. adverb from the same as posos
is the guest room	κατάλυμα (kataluma)	2646: a lodging place	from kataluó (in the sense of to lodge)

in which	ὅπου (οπου)	3699: where	from hos, and pou
I may eat		2068: to eat	akin to edó (to eat)
the Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
with My disciples?"	μαθητῶν (mathētōn)	3101: a disciple	from manthanó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερεϊτε verb - future active indicative - second person

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικοδεσποτη noun - dative singular masculine

oikodespotes oy-kod-es-pot'-ace: the head of a family -- goodman (of the house), householder, master of the house.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικιας noun - genitive singular feminine

oikia oy-kee'-ah: residence (abstractly), but usually (concretely) an abode; by implication, a family (especially domestics) -- home, house(-hold).

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.

σοι personal pronoun - second person dative singular

σοι soy: to thee -- thee, thine own, thou, thy.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλος noun - nominative singular masculine

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master, teacher.

που particle - interrogative

pou poo: as adverb of place; at (by implication, to) what locality -- where, whither.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταλυμα noun - nominative singular neuter

kataluma kat-al'-oo-mah: a dissolution (breaking up of a journey), i.e. (by implication) a lodging-place -- guestchamber, inn.

οπου adverb

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα aramaic transliterated word

pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητων noun - genitive plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

φαγω verb - second aorist active subjunctive - first person singular

phago **fag'-o**: to eat -- eat, meat.

Luke 22:12 .

.	Greek	Strong's	Origin
"And he will show	δείξει (deixei)	1166: to show	from a prim. root deik-
you a large,	μέγα (mega)	3173: great	a prim. word
furnished	ἐστρωμένον (estrōmenon)	4766: to spread	from a prim. root stor-
upper room;		311b: above the ground, i.e. the second floor, hence, an upper room	from ana and gé
prepare	ἐτοιμάσατε (etoimasate)	2090: to prepare	from hetoimos
it there."	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

KJV Lexicon

κακεινος **demonstrative pronoun - nominative singular masculine - comparative or contracted**
kakeinos kak-i'-nos: likewise that (or those) -- and him (other, them), even he, him also,
them (also), (and) they.

υμιν **personal pronoun - second person dative plural**
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

δείξει **verb - future active indicative - third person singular**
deiknuo dike-noo'-o: to show -- shew.

ανωγειον **noun - accusative singular neuter**
anogeon an-ogue'-eh-on: above the ground, i.e. (properly) the second floor of a building;
used for a dome or a balcony on the upper story -- upper room.

μεγα **adjective - accusative singular neuter**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

εστρωμενον **verb - perfect passive participle - accusative singular neuter**

stronnumi strone'-noo-mee: to strew, i.e. spread (as a carpet or couch) -- make bed, furnish, spread, strew.

εκει **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ετοιμασατε **verb - aorist active middle - second person**

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

Luke 22:13 .

.	Greek	Strong's	Origin
And they left	ἀπελθόντες (apelthontes)	565: to go away, go after	from apo and erchomai
and found	εὑρον (euron)	2147: to find	a prim. verb
[everything] just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
as He had told		3004: to say	a prim. verb
them; and they prepared	ἠτοίμασαν (ētoimasan)	2090: to prepare	from hetoimos
the Passover.	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach

KJV Lexicon

απελθοντες **verb - second aorist active participle - nominative plural masculine**

aperchomai ap-erkh'-om-ahee: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass

away, be past.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εὑρον verb - second aorist active indicative - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

καθως adverb

kathos kath-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.

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡτοίμασαν verb - aorist active indicative - third person

hetoimazo het-oy-mad'-zo: to prepare -- prepare, provide, make ready.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πάσχα aramaic transliterated word

pascha pas'-khah: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

Luke 22:14 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
the hour	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
had come,	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
He reclined	ἀνέπεσεν	377: to fall back	from ana and piptó

(anepesen)
 [at the table], and the ἀπόστολοι 652: a messenger, one sent from apostelló
 apostles (apostoloi) on a mission, an apostle
 with Him.

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὅτε **adverb**

hote **hot'-eh**: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

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.)

ἡ **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ὥρα **noun - nominative singular feminine**

hora **ho'-rah**: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ἀνέπεσεν **verb - second aorist active indicative - third person singular**

anapipto **an-ap-ip'-to**: to fall back, i.e. lie down, lean back -- lean, sit down (to meat).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκά **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

ἀποστολοι **noun - nominative plural masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αὐτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 22:15 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "I have earnestly	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó
desired	ἐπεθύμησα (epethumēsa)	1937: desire, lust after	from epi and thumos
to eat		2068: to eat	akin to edó (to eat)
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
Passover	πάσχα (pascha)	3957: the Passover, the Passover supper or lamb	of Aramaic origin, cf. pesach
with you before	πρὸ (pro)	4253: before	a prim. preposition
I suffer;	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

επιθυμια **noun - dative singular feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

επεθυμησα **verb - aorist active indicative - first person singular**

epithumeo **ep-ee-thoo-meh'-o**: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

τουτο **demonstrative pronoun - accusative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πασχα **aramaic transliterated word**

pascha **pas'-khah**: the Passover (the meal, the day, the festival or the special sacrifices connected with it) -- Easter, Passover.

φαγειν **verb - second aorist active middle or passive deponent**

phago **fag'-o**: to eat -- eat, meat.

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

προ **preposition**

pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

με **personal pronoun - first person accusative singular**
me meh: me -- I, me, my.

παθειν **verb - second aorist active middle or passive deponent**
pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

Luke 22:16 .

.	Greek	Strong's	Origin
for I say	λέγω (legō)	3004: to say	a prim. verb
to you, I shall never	οὐ (ou)	3756: not, no	a prim. word
again		3765: no longer, no more	from ou, and eti
eat		2068: to eat	akin to edó (to eat)
it until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
it is fulfilled	πληρωθῇ (plērōthē)	4137: to make full, to complete	from plérés
in the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God."	θεοῦ (theou)	2316: God, a god	of uncertain origin

λεγω verb - present active indicative - first person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ουκετι adverb

ouketi ook-et'-ee: not yet, no longer -- after that (not), (not) any more, henceforth (hereafter) not, no longer (more), not as yet (now), now no more (not), yet (not).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φαγω verb - second aorist active subjunctive - first person singular

phago fag'-o: to eat -- eat, meat.

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτου personal pronoun - genitive singular neuter

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).

οτου relative pronoun - genitive singular neuter - attic greek form

hotou hot'-oo: during which same time, i.e. whilst -- whiles.

πληρωθη verb - aorist passive subjunctive - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

εν **preposition**
en en: in, at, (up-)on, by, etc.

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.

βασίλεια **noun - dative singular feminine**
basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 22:17 .

.	Greek	Strong's	Origin
And when He had taken	δεξάμενος (dexamenos)	1209: to receive	a prim. verb
a cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
[and] given thanks,	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
He said,		3004: to say	a prim. verb
"Take	λάβετε (labete)	2983: to take, receive	from a prim. root lab-
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
and share	διαμερίσατε (diamerisate)	1266: to distribute, to divide	from dia and merizó
it among	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition

yourselves;	ἑαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
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KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεξαμενος verb - aorist middle deponent participle - nominative singular masculine

dechomai **dekh'-om-ahēe**: to receive (in various applications, literally or figuratively) -- accept, receive, take.

ποτηριον noun - accusative singular neuter

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

ευχαριστησας verb - aorist active participle - nominative singular masculine

eucharistéo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

λαβετε verb - second aorist active middle - second person

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

τουτο demonstrative pronoun - accusative singular neuter

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαμερισατε verb - aorist active middle - second person

diamerizo **dee-am-er-id'-zo**: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

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.

Luke 22:18 .

.	Greek	Strong's	Origin
for I say	λέγω (legō)	3004: to say	a prim. verb
to you, I will not drink	πίω (piō)	4095: to drink	a prim. word
of the fruit		1079b: fruit, produce	from ginomai
of the vine	ἀμπέλου (ampelou)	288: vine	of uncertain origin
from now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the kingdom	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
comes."	ἔλθῃ (elthē)	2064: to come, go	a prim. verb

KJV Lexicon

λέγω **verb - present active indicative - first person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὐ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πινω verb - second aorist active subjunctive - first person singular

pino pee'-no: to imbibe -- drink.

ἀπο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

τοῦ definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννηματος noun - genitive singular neuter

gennema ghen'-nay-mah: offspring; by analogy, produce -- fruit, generation.

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.

ἀμπέλου noun - genitive singular feminine

ampelos am'-pel-os: a vine (as coiling about a support) -- vine.

ἕως conjunction

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

οὗ relative pronoun - genitive singular neuter - attic greek form

hotou hot'-oo: during which same time, i.e. whilst -- whiles.

ἡ definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

βασίλεια noun - nominative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του definite article - genitive singular masculine

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).

ελθῃ verb - second aorist active subjunctive - third person singular

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

Luke 22:19 .

.	Greek	Strong's	Origin
And when He had taken	λαβών (labōn)	2983: to take, receive	from a prim. root lab-
[some] bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
[and] given thanks,	εὐχαριστήσας (eucharistēsas)	2168: to be thankful	from eucharistos
He broke	ἔκλασεν (eklasen)	2806: to break	a prim. verb
it and gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
it to them, saying,	λέγων (legōn)	3004: to say	a prim. verb
"This		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is My body	σῶμα (sōma)	4983: a body	of uncertain origin
which is given	διδόμενον (didomenon)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-

for you; do	ποιεῖτε (poieite)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
in remembrance	ἀνάμνησιν (anamnēsin)	364: remembrance	from anamimnēskó
of Me."			

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβων verb - second aorist active participle - nominative singular masculine

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

αρτον noun - accusative singular masculine

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

ευχαριστησας verb - aorist active participle - nominative singular masculine

eucharistéo **yoo-khar-is-teh'-o**: to be grateful, i.e. (actively) to express gratitude (towards); specially, to say grace at a meal -- (give) thank(-ful, -s).

εκλασεν verb - aorist active indicative - third person singular

klao **klah'-o**: to break (specially, of bread) -- break.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εδωκεν verb - aorist active indicative - third person singular

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

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).

ΕΣΤΙV verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

TO definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - nominative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

TO definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

διδομενον verb - present passive participle - nominative singular neuter

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

TOUTO demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ΠΟΙΕΙΤΕ verb - present active imperative - second person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμην possessive pronoun - first person accusative singular feminine

emos em-os': my -- of me, mine (own), my.

αναμνησιν noun - accusative singular feminine

anamnesis an-am'-nay-sis: recollection -- remembrance (again).

Luke 22:20 .

.	Greek	Strong's	Origin
And in the same way	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
[He took] the cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
they had eaten,	δειπνήσαι (deipnēsai)	1172: to eat, dine	from deipnon
saying,	λέγων (legōn)	3004: to say	a prim. verb
"This		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
which is poured	ἐκχυννόμενον (ekchunnomenon)	1632b: to pour out, fig. to bestow	from the same as ekcheó
out for you is the new	καινή (kainē)	2537: new, fresh	a prim. word
covenant	διαθήκη (diathēkē)	1242: testament, will, covenant	from diatithēmi
in My blood.	αἷματι	129: blood	of uncertain origin

(aimati)

KJV Lexicon

ὡσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποτήριον **noun - nominative singular neuter**

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

μετά **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δειπνῆσαι **verb - aorist active middle or passive deponent**

deipneo **dipe-neh'-o**: to dine, i.e. take the principle (or evening) meal -- sup (-er).

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.

τοῦτο **demonstrative pronoun - nominative singular neuter**

touto **too'-to**: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποτήριον **noun - nominative singular neuter**

poterion pot-ay'-ree-on: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καινη adjective - nominative singular feminine

kainos kahee-nos': new (especially in freshness) -- new.

διαθηκη noun - nominative singular feminine

diatheke dee-ath-ay'-kay: a disposition, i.e. (specially) a contract (especially a devisory will) -- covenant, testament.

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.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εκχυνομενον verb - present passive participle - nominative singular neuter

ekcheo ek-kheh'-o, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

Luke 22:21 .

.	Greek	Strong's	Origin
"But behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the hand	χεῖρ (cheir)	5495: the hand	a prim. word
of the one betraying	παραδιδόντος (paradidontos)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Me is with Mine	ἐμοῦ (emou)	1700:	emph. form of mou, see egó
on the table.	τραπέζης (trapezēs)	5132: a table, dining table	from modified forms of tessares and pezos

KJV Lexicon

πλην **adverb**

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

ἰδοὺ **verb - second aorist active middle - second person singular**
idou id-oo': used as imperative lo!; -- behold, lo, see.

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χεῖρ **noun - nominative singular feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

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.

παραδιδόντος **verb - present active participle - genitive singular masculine**

paradidomi par-ad-id'-o-mee: to surrender, i.e yield up, intrust, transmit -- betray, bring

forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

με **personal pronoun - first person accusative singular**

me meh: me -- I, me, my.

μετ **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

μου **personal pronoun - first person genitive singular**

emou em-oo': of me -- me, mine, my.

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.

τραπεζης **noun - genitive singular feminine**

trapeza trap'-ed-zah: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

Luke 22:22 .

.	Greek	Strong's	Origin
"For indeed,	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén
the Son	υἱὸς (uios)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
is going	πορεύεται (poreuetai)	4198: to go	from poros (a ford, passage)
as it has		2192: to have, hold	a prim. verb
been determined;	ὀρισμένον (ōrismenon)	3724: to mark off by boundaries, to determine	from the same as horion

but woe	οὐαὶ (ouai)	3759: alas! woe! (an expression of grief or denunciation)	a prim. interj.
to that man	ἀνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
by whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He is betrayed!"	παράδιδόται (paradidotai)	3860: to hand over, to give or deliver over, to betray	from para and didómi

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μέν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

υἱός noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

τοῦ definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρώπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

πορεύεται verb - present middle or passive deponent indicative - third person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

ωρισμενον **verb - perfect passive participle - accusative singular neuter**

horizo **hor-id'-zo**: to mark out or bound (horizon), i.e. (figuratively) to appoint, decree, specify -- declare, determine, limit, ordain.

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

ουαι **interjection**

ouai **oo-ah'-ee**: woe -- alas, woe.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

εκεινω **demonstrative pronoun - dative singular masculine**

ekeinos **ek-i'-nos**: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

δι **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ου **relative pronoun - genitive singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

παραδιδοται **verb - present passive indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Luke 22:23 .

.			
.	Greek	Strong's	Origin
And they began		757: to rule, to begin	a prim. verb

to discuss	συζητεῖν (suzētein)	4802: to examine together, hence to dispute	from sun and zéteó
among	πρὸς (pros)	4314: advantageous for, at (denotes local proximity), toward (denotes motion toward a place)	a prim. preposition
themselves	ἑαυτοὺς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
one of them it might be who was going	μέλλων (mellōn)	3195: to be about to	a prim. verb
to do	πράσσειν (prassein)	4238: to do, practice	a prim. verb
this thing.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

ἤρξαντο verb - aorist middle deponent indicative - third person

archomai ar'-khom-ahce: to commence (in order of time) -- (rehearse from the) begin(-ning).

συζητεῖν verb - present active infinitive

suzeteo sood-zay-teh'-o: to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

εαυτους reflexive pronoun - third person accusative plural masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

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.

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

αρα particle - interrogative

ara ar'-ah: denoting an interrogation to which a negative answer is presumed -- therefore.

ειη verb - present optative - third person singular

eien i'-ane: might (could, would, or should) be -- mean, + perish, should be, was, were.

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

μελλων verb - present active participle - nominative singular masculine

mello mel'-lo: to intend, i.e. be about to be, do, or suffer something

πρασσειν verb - present active infinitive

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Luke 22:24 .

.	Greek	Strong's	Origin
And there arose	Ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
a dispute	φιλονεικία (philoneikia)	5379: love of strife	from philoneikos
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
them [as to] which	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
one of them was regarded	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
to be greatest.		3173: great	a prim. word

KJV Lexicon

ΕΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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

φιλονεικία **noun - nominative singular feminine**

philoneikia **fil-on-i-kee'-ah**: quarrelsomeness, i.e. a dispute -- strife.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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.

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

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.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

μειζων adjective - nominative singular masculine - comparative or contracted

meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

Luke 22:25 .

■			
.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "The kings	βασιλεῖς (basileis)	935: a king	of uncertain origin
of the Gentiles	ἐθνῶν (ethnōn)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
lord it over	κυριεύουσιν (kurieuousin)	2961: to be lord of, rule	from kurios
them; and those	ὁ (o)	3588: the	the def. art.

who have authority over	ἐξουσιάζοντες (exousiazontes)	1850: to exercise authority over	from exousia
them are called	καλοῦνται (kalountai)	2564: to call	a prim. word
'Benefactors.'	εὐεργέται (euergetai)	2110: a doer of good, i.e. a benefactor	from eu and the same as ergon

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεις noun - nominative plural masculine

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

των definite article - genitive plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνων noun - genitive plural neuter

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

κυριευουσιν verb - present active indicative - third person

kurieuo ko-ree-yoo'-o: to rule -- have dominion over, lord, be lord of, exercise lordship over.

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

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.

εξουσιαζοντες verb - present active participle - nominative plural masculine

exousiazō ex-oo-see-ad'-zo: to control -- exercise authority upon, bring under the (have) power of.

αυτων personal pronoun - genitive plural neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ευεργεται noun - nominative plural masculine

euergetes yoo-erg-et'-ace: a worker of good, i.e. (specially) a philanthropist -- benefactor.

καλουνται verb - present passive indicative - third person

kaleo kal-eh'-o: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

Luke 22:26 .

.	Greek	Strong's	Origin
"But [it is] not this way	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
with you, but the one		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
who is the greatest		3173: great	a prim. word
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality

you must become	γινέσθω (ginesthō)	1096: to come into being, to happen, to become	from a prim. root gen-
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the youngest,	νεώτερος (neōteros)	3501b: young, new	a prim. word
and the leader	ἡγούμενος (ēgoumenos)	2233: to lead, suppose	from agó
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
the servant.	διακονῶν (diakonōn)	1247: to serve, minister	from diakonos

KJV Lexicon

υμεῖς **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὐχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οὕτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ἀλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μειζων **adjective - nominative singular masculine - comparative or contracted**
meizon **mide'-zone**: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

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).

γενεσθω **verb - second aorist middle deponent imperative - third person singular**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεωτερος **adjective - nominative singular masculine - comparative or contracted**
neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

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.

ηγουμενος **verb - present middle or passive 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.

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακωνων **verb - present active participle - nominative singular masculine**
diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

Luke 22:27 .

.	Greek	Strong's	Origin
"For who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is greater,		3173: great	a prim. word
the one who reclines	ἀνακείμενος (anakeimenos)	345: to be laid up, to recline	from ana and keimai
[at the table] or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
the one who serves?	διακονῶν (diakonōn)	1247: to serve, minister	from diakonos
Is it not the one who reclines	ἀνακείμενος (anakeimenos)	345: to be laid up, to recline	from ana and keimai
[at the table]? But I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you as the one who serves.	διακονῶν (diakonōn)	1247: to serve, minister	from diakonos

KJV Lexicon

τίς **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

μειζων adjective - nominative singular masculine - comparative or contracted
meizon mide'-zone: larger (literally or figuratively, specially, in age) -- elder, greater(-est), more.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανακειμενος verb - present middle or passive deponent participle - nominative singular masculine
anakeimai an-ak-i'-mahee: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

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.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονων verb - present active participle - nominative singular masculine
diakoneo dee-ak-on-eh'-o: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

ουχι particle - interrogative
ouchi oo-khee': not indeed -- nay, not.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανακειμενος verb - present middle or passive deponent participle - nominative singular masculine
anakeimai an-ak-i'-mahee: to recline (as a corpse or at a meal) -- guest, lean, lie, sit (down, at meat), at the table.

εγω personal pronoun - first person nominative singular
ego eg-o': I, me.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

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.

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)

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διακονων **verb - present active participle - nominative singular masculine**
diakoneo **dee-ak-on-eh'-o**: to be an attendant, i.e. wait upon (menially or as a host, friend, or (figuratively) teacher); technically, to act as a Christian deacon

Luke 22:28 .

.	Greek	Strong's	Origin
"You are those	οἱ (oi)	3588: the	the def. art.
who have stood	διαμεμενηκότες (diamemenēkotes)	1265: to remain, continue	from dia and menó
by Me in My trials;	πειρασμοῖς (peirasmois)	3986: an experiment, a trial, temptation	from peirazó

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εστε **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαμεμνηκοτες **verb - perfect active participle - nominative plural masculine**

diameno **dee-am-en'-o**: to stay constantly (in being or relation) -- continue, remain.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

μου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

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.

πειρασμοις **noun - dative plural 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.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

Luke 22:29 .

.	Greek	Strong's	Origin
and just	καθώς (kathōs)	2531a: according as, just as	from kata and hós
as My Father	πατήρ (patēr)	3962: a father	a prim. word
has		2192: to have, hold	a prim. verb
granted	διατίθεμαι (diatithemai)	1303: to place separately, i.e. dispose of by a will	from dia and tithémi
Me a kingdom,	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
I grant	δίεθετο (dietheto)	1303: to place separately, i.e. dispose of by a will	from dia and tithémi

you

KJV Lexicon

καγω **personal pronoun - first person nominative singular - contracted form**

kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

διατιθεμαι **verb - present middle 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.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

καθως **adverb**

kathos **kath-oce'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

διεθετο **verb - second aorist middle indicative - third person singular**

diatithemai **dee-at-ith'-em-ahee**: to put apart, i.e. (figuratively) dispose (by assignment, compact, or bequest) -- appoint, make, testator.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

Luke 22:30 .

.	Greek	Strong's	Origin
that you may eat	ἔσθητε (esthēte)	2068: to eat	akin to edó (to eat)
and drink	πίνετε (pinēte)	4095: to drink	a prim. word
at My table	τραπέζης (trapezēs)	5132: a table, dining table	from modified forms of tessares and pezos
in My kingdom,	βασιλεία (basileia)	932: kingdom, sovereignty, royal power	from basileuó
and you will sit	καθήσθε (kathēsthe)	2521: to be seated	from kata and hémai (to sit)
on thrones	θρόνων (thronōn)	2362: a throne	probably from thranos (bench)
judging	κρίνοντες (krinontes)	2919: to judge, decide	a prim. verb
the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
tribes	φυλὰς (phulas)	5443: a clan or tribe	from phuó
of Israel.	Ἰσραὴλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael

KJV Lexicon

iva **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ἐσθίητε **verb - present active subjunctive - second person**
esthio es-thee'-o: to eat (usually literal) -- devour, eat, live.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πινητε verb - present active subjunctive - second person

pino pee'-no: to imbibe -- drink.

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.

τραπεζης noun - genitive singular feminine

trapeza trap'-ed-zah: a table or stool (as being four-legged), usually for food (figuratively, a meal); also a counter for money (figuratively, a broker's office for loans at interest) -- bank, meat, table.

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.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλεια noun - dative singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

μου] personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθισσεσθε verb - future middle deponent indicative - second person

kathizo kath-id'-zo: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

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.

θρονων **noun - genitive plural masculine**

thronos thron'-os: a stately seat (throne); by implication, power or (concretely) a potentate -- seat, throne.

κρινοντες **verb - present active participle - nominative plural masculine**

krino kree'-no: by implication, to try, condemn, punish

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.

δωδεκα **numeral (adjective)**

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

φυλας **noun - accusative plural feminine**

phule foo-lay': an offshoot, i.e. race or clan -- kindred, tribe.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**

Israel is-rah-ale': Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

Luke 22:31 .

.	Greek	Strong's	Origin
"Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
Simon,	Σίμων (simōn)	4613: Simon, the name of several Isr.	of uncertain origin
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
Satan	σατανᾶς (satanas)	4567: the adversary, Satan, i.e. the devil	of Hebrew origin satan
has		2192: to have, hold	a prim. verb
demanded	ἐξήτησατο (exētēsato)	1809: to ask for oneself (mid.), demand	from ek and aiteó

[permission] to sift	σινιάσαι (siniasai)	4617a: to sift	from sinion (a sieve)
you like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
wheat;	σίτον (siton)	4621: grain	a prim. word

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

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.

σιμων **noun - vocative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

σιμων **noun - vocative singular masculine**

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

ιδου **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σατανας **noun - nominative singular masculine**

Satanas sat-an-as': the accuser, i.e. the devil -- Satan.

ἐξητήσατο **verb - aorist middle indicative - third person singular**
exaiteomai **ex-ahee-teh'-om-ahee**: to demand (for trial) -- desire.

ὑμᾶς **personal pronoun - second person accusative plural**
humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your
(+ own).

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.

σινιάσαι **verb - aorist active middle or passive deponent**
siniazo **sin-ee-ad'-zo**: to riddle (figuratively) -- sift.

ὥς **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

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.

σίτον **noun - accusative singular masculine**
sitos **see'-tos**: grain, especially wheat -- corn, wheat.

Luke 22:32 .

.	Greek	Strong's	Origin
but I have prayed	ἐδεήθην (edeēthēn)	1189a: to want, entreat	a form of deó
for you, that your faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
may not fail;	ἐκλίπη (eklipē)	1587: to leave out, leave off, by impl. to cease	from ek and leipó
and you, when once	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
you have turned again,	ἐπιστρέψας (epistrepsas)	1994: to turn, to return	from epi and strephó
strengthen	στήρισον (stērison)	4741: to make fast, establish	akin to stérigx (support, prop)
your brothers."	ἀδελφούς (adelphous)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

εγω **personal pronoun - first person nominative singular**

ego eg-o': I, me.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εδεηθην **verb - aorist passive indicative - first person singular**

deomai deh'-om-ahee: to beg (as binding oneself), i.e. petition -- beseech, pray (to), make request.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ινα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εκλιπη **verb - second aorist active subjunctive - third person singular**

ekleipo ek-li'-po: to omit, i.e. (by implication) cease (die) -- fail.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

σου **personal pronoun - second person genitive singular**

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

και **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.

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.

επιστρεψας verb - aorist active participle - nominative singular masculine
epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

στηριζον verb - aorist active middle - second person singular
sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

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.

σου personal pronoun - second person genitive singular
sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

Luke 22:33 .

.	Greek	Strong's	Origin
But he said		3004: to say	a prim. verb
to Him, "Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
with You I am	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
ready	ἑτοιμος (etoimos)	2092: prepared	a prim. word
to go	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
both	καὶ	2532: and, even, also	a prim. conjunction

	(kai)		
to prison	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
and to death!"	θάνατον (thanaton)	2288: death	from thnéskó

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ετοιμος **adjective - nominative singular masculine**

hetoimos **het-oy'-mos**: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

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

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακην noun - accusative singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

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

θανατον noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

πορευεσθαι verb - present middle or passive deponent infinitive

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Luke 22:34 .

.	Greek	Strong's	Origin
And He said, "I say	λέγω (legō)	3004: to say	a prim. verb
to you, Peter,	Πέτρε (petre)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
the rooster	ἀλέκτωρ (alektōr)	220: a rooster	of uncertain origin
will not crow	φωνήσει (phōnēsei)	5455: to call out	from phóné
today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)

until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you have denied	ἄπαρνήση (aparnēsē)	533: to deny	from apo and arneomai
three times	τρὶς (tris)	5151: three times	adverb from treis
that you know		3609a: to have seen or perceived, hence to know	perf. of eidon
Me."			

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

λεγω verb - present active indicative - first person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

ΠΕΤΡΕ noun - vocative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φωνησι **verb - aorist active subjunctive - third person singular**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

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.

αλεκτωρ **noun - nominative singular masculine**

alektor **al-ek'-tore**: a cock or male fowl -- cock.

πριν **adverb**

prin **prin**: prior, sooner -- before (that), ere.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τρεις **adverb**

tris **trece**: three times -- three times, thrice.

απαρνησι **verb - future middle deponent indicative - second person singular**

aparneomai **ap-ar-neh'-om-ahee**: to deny utterly, i.e. disown, abstain -- deny.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ειδεναι **verb - perfect active middle or passive deponent**

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.

Luke 22:35 .

.	Greek	Strong's	Origin
And He said	εἶπαν (eipan)	3004: to say	a prim. verb
to them, "When	ὅτε (ote)	3753: when	from hos, and te

I sent	ἀπέστειλα (apesteila)	649: to send, send away	from apo and stelló
you out without	ἄτερο (ater)	817: without	a prim. particle
money belt	βαλλαντίου (ballantiou)	905: a purse	from a prim. root bal-
and bag	πήρας (pēras)	4082: a leather pouch	a prim. word
and sandals,	ὑποδημάτων (upodēmatōn)	5266: a sole bound under (the foot), a sandal	from hupodeó
you did not lack	ὑστερήσατε (usterēsate)	5302: to come late, be behind, come short	from husteros
anything,	τινος (tinós)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
did you?" They said,		3004: to say	a prim. verb
"[No], nothing."	οὐθενός (outhenos)	3762: no one, none	from oude and heis

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οὕτως **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

απεστείλα verb - aorist active indicative - first person singular

apostello ap-os-tel'-lo: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

ατερ preposition

ater at'-er: aloof, i.e. apart from -- in the absence of, without.

βαλαντιου noun - genitive singular neuter

balantion bal-an'-tee-on: a pouch (for money) -- bag, purse.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πηρας noun - genitive singular feminine

pera pay'-rah: a wallet or leather pouch for food -- scrip.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποδηματων noun - genitive plural neuter

hupodema hoop-od'-ay-mah: something bound under the feet, i.e. a shoe or sandal -- shoe.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

τινος indefinite pronoun - genitive singular neuter

tis tis: some or any person or object

υστερησατε verb - aorist active indicative - second person

hustereo hoos-ter-eh'-o: to be later, i.e. (by implication) to be inferior; generally, to fall short (be deficient) -- come behind (short), be destitute, fail, lack, suffer need, (be in) want, be the worse.

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπεν verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ουθενος adjective - genitive 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.

Luke 22:36 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "But now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
whoever	ὅ (o)	3588: the	the def. art.
has	ἔχων (echōn)	2192: to have, hold	a prim. verb
a money belt	βαλλάντιον (ballantion)	905: a purse	from a prim. root bal-
is to take	ἀράτω (aratō)	142: to raise, take up, lift	a prim. verb
it along, likewise	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoiōs
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
a bag,	πήραν (pēran)	4082: a leather pouch	a prim. word
and whoever	ὅ (o)	3588: the	the def. art.
has	ἔχων (echōn)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle

sword	μάχαιραν (machairan)	3162: a short sword or dagger	perhaps from machomai
is to sell	πωλησάτω (pōlēsatō)	4453: to exchange or barter, to sell	a prim. word
his coat	ἱμάτιον (imation)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
and buy	ἀγορασάτω (agorasatō)	59: to buy in the marketplace, purchase	from agora
one.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀλλὰ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

νῦν adverb

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΧΩΝ **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

βαλαντιον **noun - accusative singular neuter**

balantion **bal-an'-tee-on**: a pouch (for money) -- bag, purse.

αιρω **verb - aorist active middle - third person singular**

airo **ah'-ee-ro**: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

ομοιως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πηραν **noun - accusative singular feminine**

pera **pay'-rah**: a wallet or leather pouch for food -- scrip.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχων **verb - present active participle - nominative singular masculine**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

πωλησει **verb - future active indicative - third person singular**

poleo **po-leh'-o**: to barter (as a pedlar), i.e. to sell -- sell, whatever is sold.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματιον **noun - accusative singular neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγορασει verb - future active indicative - third person singular

agorazo ag-or-ad'-zo: to go to market, i.e. (by implication) to purchase; specially, to redeem -- buy, redeem.

μαχαιραν noun - accusative singular feminine

machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

Luke 22:37 .

.	Greek	Strong's	Origin
"For I tell	λέγω (legō)	3004: to say	a prim. verb
you that this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
which is written	γεγραμμένον (gegrammenon)	1125: to write	a prim. verb
must	δεῖ (dei)	1163: it is necessary	a form of deó
be fulfilled	τελεσθῆναι (telesthēnai)	5055: to bring to an end, complete, fulfill	from telos
in Me, 'AND HE WAS NUMBERED	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
WITH TRANSGRESSORS;	ἀνόμων (anomōn)	459: lawless, without law	from alpha (as a neg. prefix) and nomos
for that which refers	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
to Me has	ἔχει (echei)	2192: to have, hold	a prim. verb
[its] fulfillment."	τέλος (telos)	5056: an end, a toll	a prim. word

KJV Lexicon

λεγω **verb - present active indicative - first person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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).

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ετι **adverb**

eti et'-ee: yet, still (of time or degree) -- after that, also, ever, (any) further, (t-)henceforth (more), hereafter, (any) longer, (any) more(-one), now, still, yet.

τοουτο **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγραμμενον **verb - perfect passive participle - accusative singular neuter**

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

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.

τελεσθηναι **verb - aorist passive middle or passive deponent**

teleo tel-eh'-o: to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

εν **preposition**

en en: in, at, (up-)on, by, etc.

εμοι **personal pronoun - first person dative singular**
emoi **em-oy'**: to me -- I, me, mine, my.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

ανομων **adjective - genitive plural masculine**
anomos **an'-om-os**: lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked -- without law, lawless, transgressor, unlawful, wicked.

ελογισθη **verb - aorist passive indicative - third person singular**
logizomai **log-id'-zom-ahee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

τα **definite article - nominative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

τελος **noun - accusative singular neuter**
telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

εχει **verb - present active indicative - third person singular**
echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

Luke 22:38 .

.	Greek	Strong's	Origin
They said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
look,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
are two	δύο (duo)	1417: two	a primary number
swords."	μάχαιραι (machairai)	3162: a short sword or dagger	perhaps from machomai
And He said		3004: to say	a prim. verb
to them, "It is enough."	ἰκανόν (ikanon)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἶπον **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

κύριε **noun - vocative singular masculine**

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἰδοῦ verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

μαχαίραι noun - nominative plural feminine
machaira makh'-ahee-rah: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

ὡδε adverb
hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

δύο numeral (adjective)
duo doo'-o: two -- both, twain, two.

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.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εἶπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς personal pronoun - dative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἱκανόν adjective - nominative singular neuter
hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

ἐστιν verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 22:39 .

.	Greek	Strong's	Origin
And He came	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and proceeded	ἐπορεύθη (eporeuthē)	4198: to go	from poros (a ford, passage)
as was His custom	ἔθος	1485: custom, a usage	from ethó

	(ethos)	(prescribed by habit or law)	
to the Mount	ὄρος (oros)	3735: a mountain	a prim. word
of Olives;	ἐλαιῶν (elaiōn)	1636: an olive (the tree or the fruit)	a prim. word
and the disciples	μαθηταί (mathētai)	3101: a disciple	from manthanó
also	Καὶ (kai)	2532: and, even, also	a prim. conjunction
followed	ἠκολούθησαν (ēkolouthēsan)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξελθων verb - second aorist active participle - nominative singular masculine

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

επορευθη verb - aorist passive deponent indicative - third person singular

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

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.

εθος noun - accusative singular neuter

ethos eth'-os: a usage (prescribed by habit or law) -- custom, manner, be wont.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορος noun - accusative singular neuter

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελαιων noun - genitive plural feminine

elaia el-ah'-yah: an olive (the tree or the fruit) -- olive (berry, tree).

ηκολουθησαν verb - aorist active indicative - third person

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθηται noun - nominative plural masculine

mathetes math-ay-tes': a learner, i.e. pupil -- disciple.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 22:40 .

.	Greek	Strong's	Origin
When He arrived	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
at the place,	τόπου (topou)	5117: a place	a prim. word
He said		3004: to say	a prim. verb
to them, "Pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
that you may not enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
into temptation."	πειρασμόν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó

KJV Lexicon

γενομενος **verb - second aorist middle deponent participle - nominative singular 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.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐπὶ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τοπῶν **noun - genitive singular masculine**

topos **top'-os**: coast, licence, place, plain, quarter, + rock, room, where.

εἶπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command,

grant, say (on), speak, tell.

αυτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προσευχεσθε verb - present middle or passive deponent imperative - second person

proseuchomai pros-yoo'-khom-ahēe: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εἰσελθεῖν verb - second aorist active middle or passive deponent

eiserchomai ice-er'-khom-ahēe: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πειρασμον noun - accusative singular masculine

peirasmos pi-ras-mos': a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

Luke 22:41 .

.	Greek	Strong's	Origin
And He withdrew	ἀπεσπάσθη (apespasthē)	645: to draw off, draw away	from apo and spaó
from them about	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
a stone's	λίθου (lithou)	3037: a stone	a prim. word
throw,	βολήν (bolēn)	1000: a throw	from balló
and He knelt	γόνατα (gonata)	1119: the knee	a prim. word
down	θεῖς (theis)	5087: to place, lay, set	from a prim. root the-

and [began] to pray, προσήύχετο 4336: to pray from pros and euchomai
(prosēucheto)

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτος personal pronoun - nominative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απεσπασθη verb - aorist passive indicative - third person singular

apospao **ap-os-pah'-o**: to drag forth, i.e. (literally) unsheathe (a sword), or relatively (with a degree of force implied) retire (personally or factiously)

απο preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ωσει adverb

hosei **ho-si'**: as if -- about, as (it had been, it were), like (as).

λιθου noun - genitive singular masculine

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

βολην noun - accusative singular feminine

bole **bol-ay'**: a throw (as a measure of distance) -- cast.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θεις verb - second aorist active participle - nominative singular masculine

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γονατα **noun - accusative plural neuter**

gonu **gon-oo'**: the knee -- knee(-l).

προσηυχετο **verb - imperfect middle or passive deponent indicative - third person singular**

proseuchomai **pros-yoo'-khom-ahee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

Luke 22:42 .

.	Greek	Strong's	Origin
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Father,	πάτερ (pater)	3962: a father	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
You are willing,	βούλει (boulei)	1014: to will	a prim. verb
remove	παρένεγκε (parenenke)	3911: to bring to, to carry away	from para and pheró
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
cup	ποτήριον (potērion)	4221: a wine cup	a dim. form derivation from pinó
from Me; yet	πλὴν (plēn)	4133: yet, except	adverb from the cptv. form of polus
not My will,	θέλημα (thelēma)	2307: will	from theló
but Yours	σὸν (son)	4674: your	poss. pronoun from su

be done."

γινέσθω
(ginesthō)

1096: to come into being, to happen, to become from a prim. root gen-

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.

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

βουλει **verb - present middle or passive deponent indicative - second person singular**

boulomai **boo'-lom-ahēe**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

παρενεγκειν **verb - second aorist active middle or passive deponent**

paraphero **par-af-er'-o**: to bear along or aside, i.e. carry off; by implication, to avert -- remove, take away.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποτηριον **noun - accusative singular neuter**

poterion **pot-ay'-ree-on**: a drinking-vessel; by extension, the contents thereof, i.e. a cupful (draught); figuratively, a lot or fate -- cup.

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).

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

πλην adverb

plen plane: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

μη particle - nominative

me 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.

θελημα noun - nominative singular neuter

thelema thel'-ay-mah: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σου possessive pronoun - second person nominative singular neuter

sos sos: thine -- thine (own), thy (friend).

γενεσθω verb - second aorist middle deponent imperative - third person singular

ginomai ghin'-om-ahē: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Luke 22:43 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
an angel	ἄγγελος (angelos)	32a: a messenger, angel	a prim. word
from heaven	οὐρανοῦ (ouranou)	3772: heaven	a prim. word

appeared		3708: to see, perceive, attend to	a prim. verb
to Him, strengthening Him.	ἐνισχύων (enischuōn)	1765: to strengthen	from en and ischuó

KJV Lexicon

ωφθη **verb - aorist passive indicative - third person singular**
optanomai **op-tan'-om-ahēe**: appear, look, see, shew self.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αγγελος **noun - nominative singular masculine**

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

απ **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ουρανου **noun - genitive singular masculine**

ouranos **oo-ran-os'**: the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

ενισχυων **verb - present active participle - nominative singular masculine**

enischuo **en-is-khoo'-o**: to invigorate (transitively or reflexively) -- strengthen.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 22:44 .

.	Greek	Strong's	Origin
And being	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
in agony	ἀγωνία (agōnia)	74: a contest, great fear	from agón
He was praying	προσηύχετο (prosēucheto)	4336: to pray	from pros and euchomai
very	ἐκτενέστερον (ektenesteron)	1617: more intently	neut. of the cptv. of ektenés
fervently;		1619: intently, fervently	adverb from ektenés
and His sweat	ἰδρώς (idrōs)	2402: sweat	from idos (sweat)
became	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
like	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
drops	θρόμβοι (thromboi)	2361: a lump	from trephó
of blood,	αἵματος (aimatos)	129: blood	of uncertain origin
falling down	καταβαίνοντες (katabainontes)	2597: to go down	from kata and the same as basis
upon the ground.	γῆν (gēn)	1093: the earth, land	a prim. word

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.)

εν preposition

en en: in, at, (up-)on, by, etc.

αγωνια noun - dative singular feminine

agonia ag-o-nee'-ah: a struggle (properly, the state), i.e. (figuratively) anguish -- agony.

εκτενεστερον adverb

ektenesteron ek-ten-es'-ter-on: more intently -- more earnestly.

προσηυχето verb - imperfect middle or passive deponent indicative - third person singular

proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδρως noun - nominative singular masculine

hidros hid-roce': a strengthened form of a primary idos (sweat): perspiration -- sweat.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ωσει adverb

hosei ho-si': as if -- about, as (it had been, it were), like (as).

θρομβοι noun - nominative plural masculine

thrombos throm'-bos: a clot -- great drop.

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.

καταβαίνοντες **verb - present active participle - nominative plural masculine**
katabaino **kat-ab-ah'-ee-no**: to descend -- come (get, go, step) down, fall (down).

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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.

γῆν **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.

Luke 22:45 .

.	Greek	Strong's	Origin
When He rose	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
from prayer,	προσευχῆς (proseuchēs)	4335: prayer	from proseuchomai
He came	ἐλθὼν (elthōn)	2064: to come, go	a prim. verb
to the disciples	μαθητὰς (mathētas)	3101: a disciple	from manthanó
and found	εὑρεν (euren)	2147: to find	a prim. verb
them sleeping	κοιμωμένους (koimōmenous)	2837:	to put to sleep, fall asleep
from sorrow,	λύπης (lupēs)	3077: pain of body or mind, grief, sorrow	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

αναστας **verb - second aorist active participle - nominative singular masculine**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

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.

προσευχης **noun - genitive singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

ελθων **verb - second aorist active participle - nominative singular masculine**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαθητας **noun - accusative plural masculine**

mathetes **math-ay-tes'**: a learner, i.e. pupil -- disciple.

ευρεν **verb - second aorist active indicative - third person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

κοιμωμενους **verb - present passive participle - accusative plural masculine**

koimao **koy-mah'-o**: to put to sleep, i.e. (passively or reflexively) to slumber; figuratively, to de cease -- (be a-, fall a-, fall on) sleep, be dead.

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.

λυπης **noun - genitive singular feminine**

lupe **loo'-pay**: sadness -- grief, grievous, + grudgingly, heaviness, sorrow.

Luke 22:46 .

.	Greek	Strong's	Origin
and said		3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you sleeping?	καθεύδετε (kathēdēte)	2518: to sleep	from kata and heudó (to sleep)
Get	ἀναστάντες (anastantes)	450: to raise up, to rise	from ana and histēmi
up and pray	προσεύχεσθε (proseuchesthe)	4336: to pray	from pros and euchomai
that you may not enter	εἰσέλθητε (eiselthēte)	1525: to go in (to), enter	from eis and erchomai
into temptation."	πειρασμόν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó

KJV Lexicon

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

καθευδετε verb - present active indicative - second person

katheudo kath-yoo'-do: to lie down to rest, i.e. (by implication) to fall asleep -- (be a-)sleep.

ανασταντες verb - second aorist active participle - nominative plural masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

προσευχεσθε 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.

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.

εισελθητε verb - second aorist active subjunctive - second person

eiserchomai ice-er'-khom-ahee: to enter -- arise, come (in, into), enter in(-to), go in (through).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πειρασμον noun - accusative singular masculine

peirasmos pi-ras-mos': a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

Luke 22:47 .

■			
.	Greek	Strong's	Origin

While He was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
a crowd	ὄχλος (ochlos)	3793: a crowd, multitude, the common people	a prim. word
[came], and the one called	λεγόμενος (legomenos)	3004: to say	a prim. verb
Judas,	Ἰούδας (ioudas)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
one	εἷς (eis)	1520: one	a primary number
of the twelve,	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
was preceding	προήρχετο (proērcheto)	4281: to go forward, go on	from pro and erchomai
them; and he approached	ἤγγισεν (ēngisen)	1448: to make near, refl. to come near	from eggus
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to kiss	φιλησαι (philēsai)	5368: to love	from philos
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.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλουντος **verb - present active participle - genitive singular masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

οχλος **noun - nominative singular masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγομενος **verb - present passive participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ιουδας **noun - nominative singular masculine**

loudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα **numeral (adjective)**

dodeka **do'-dek-ah**: two and ten, i.e. a dozen -- twelve.

προηρχετο **verb - imperfect middle or passive deponent indicative - third person singular**

proerchomai **pro-er'-khom-ah**: to go onward, precede (in place or time) -- go before

(farther, forward), outgo, pass on.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηγγισεν **verb - aorist active indicative - third person singular**

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - dative singular masculine**

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

φιλησαι **verb - aorist active middle or passive deponent**

phileo fil-eh'-o: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 22:48 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to him, "Judas,	Ἰούδα (iouda)	2455: Judah, Judas, the name of several Isr., also one of the twelve tribes of Isr., also the Southern kingdom	of Hebrew origin Yehudah
are you betraying	παραδίδως (paradidōs)	3860: to hand over, to give or deliver over, to betray	from para and didómi

the Son	υἱὸν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
with a kiss?"	φιλήματι (philēmati)	5370: a kiss	from phileó

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους noun - nominative singular masculine

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιουδα noun - vocative singular masculine

loudas **ee-oo-das'**: Judas (i.e. Jehudah), the name of ten Israelites; also of the posterity of one of them and its region -- Juda(-h, -s); Jude.

φιληματι noun - dative singular neuter

philema **fil'-ay-mah**: a kiss -- kiss.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον noun - accusative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

παραδιδως verb - present active indicative - second person singular

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

Luke 22:49 .

.	Greek	Strong's	Origin
When those	οἱ (oi)	3588: the	the def. art.
who	τοῦ (to)	3588: the	the def. art.
were around	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him saw		3708: to see, perceive, attend to	a prim. verb
what was going to happen,		1510: I exist, I am	a prol. form of a prim. and defective verb
they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Lord,	κύριε (kurie)	2962: lord, master	from kuros (authority)
shall we strike	πατάξομεν (pataxomen)	3960: to beat (of the heart), to strike	of uncertain origin
with the sword?"	μαχαίρῃ (machairē)	3162: a short sword or dagger	perhaps from machomai

KJV Lexicon

ιδοντες **verb - second aorist active participle - nominative plural masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσομενον **verb - future participle - accusative singular neuter**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κυριε **noun - vocative singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

παταξομεν **verb - future active indicative - first person**

patasso **pat-as'-so**: to knock (gently or with a weapon or fatally) -- smite, strike.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

μαχαίρα **noun - dative singular feminine**
machaira **makh'-ahee-rah**: a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

Luke 22:50 .

.	Greek	Strong's	Origin
And one	εἷς (eis)	1520: one	a primary number
of them struck	ἐπάταξεν (epataxen)	3960: to beat (of the heart), to strike	of uncertain origin
the slave	δοῦλον (doulon)	1401: a slave	of uncertain derivation
of the high priest	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierēus
and cut off	ἀφείλεν (apheilen)	851: to take from, take away	from apo and haireó
his right	δεξιόν (dexion)	1188: the right hand or side	perhaps a prim. word
ear.	οὖς (ous)	3775: the ear	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

επάταξεν **verb - aorist active indicative - third person singular**
patasso **pat-as'-so**: to knock (gently or with a weapon or fatally) -- smite, strike.

εις adjective - nominative singular masculine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δουλον noun - accusative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερωσ noun - genitive singular masculine

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφειλεν verb - second aorist active indicative - third person singular

aphaereo af-ahee-reh'-o: to remove -- cut (smite) off, take away.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ους noun - accusative singular neuter

ous ooce: the ear (physically or mentally) -- ear.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δεξιον **adjective - accusative singular neuter**

dexios **dex-ee-os'**: the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

Luke 22:51 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said,		3004: to say	a prim. verb
"Stop!	ἔατε (eate)	1439: to let alone, leave	a prim. verb, see also ea
No more	ἔως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
of this."		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
And He touched		681: to fasten to, lay hold of	from a prim. root haph-
his ear	ωτίου (ōtiou)	5621b: an ear	dim. of ous
and healed	ἰάσατο (iasato)	2390: to heal	a prim. verb
him.			

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**

apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εατε **verb - present active imperative - second person**

eao **eh-ah'-o**: to let be, i.e. permit or leave alone -- commit, leave, let (alone), suffer.

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).

τουτου **demonstrative pronoun - genitive singular neuter**

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αψαμενος **verb - aorist middle passive - nominative singular masculine**

haptomai **hap'-tom-ahee**: to attach oneself to, i.e. to touch (in many implied relations) -- touch.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωτιου **noun - genitive singular neuter**

otion **o-tee'-on**: an earlet, i.e. one of the ears, or perhaps the lobe of the ear -- ear.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ιασατο verb - aorist middle deponent indicative - third person singular
iaomai ee-ah'-om-ahee: to cure -- heal, 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

Luke 22:52 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
said		3004: to say	a prim. verb
to the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and officers	στρατηγούς (stratēgous)	4755: a general, governor	from the same as strateuó and from agó
of the temple		2413: sacred, a sacred thing, a temple	a prim. word
and elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
who had come	παραγενομένων (paragenomenous)	3854: to be beside, to arrive	from para and ginomai
against	ἐπ' (ep)	1909: on, upon	a prim. preposition
Him, "Have you come	ἐξήλθατε (exēlthate)	1831: to go or come out of	from ek and erchomai
out with swords	μαχαίρων (machairōn)	3162: a short sword or dagger	perhaps from machomai

and clubs	ξύλων (xulōn)	3586: wood	a prim. word
as you would against	ἐπὶ (epi)	1909: on, upon	a prim. preposition
a robber?	ληστήν (lēstēn)	3027: a robber	from léis (booty)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΙΗΣΟΥΣ **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραγενομενους **verb - second aorist middle deponent participle - accusative plural masculine**

paraginomai **par-ag-in'-om-ahee**: to become near, i.e. approach (have arrived); by implication, to appear publicly -- come, go, be present.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στρατηγους **noun - accusative plural masculine**

strategos strat-ay-gos': a general, i.e. (by implication or analogy) a (military) governor (praetor), the chief (praefect) of the (Levitical) temple-wardens -- captain, magistrate.

του **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερου **noun - genitive singular neuter**

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πρεσβυτερους **adjective - accusative 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.

ως **adverb**

hos hoc: which how, i.e. in that manner (very variously used, as follows)

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ληστην **noun - accusative singular masculine**

leistes lace-tace': a brigand -- robber, thief.

εξεληλυθατε **verb - perfect active indicative - second person**

exerchomai ex-er'-khom-ah-ee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

μετα **preposition**

meta met-ah': denoting accompaniment; amid (local or causal);

μαχαιρων **noun - genitive plural feminine**
machaira **makh'-ahee-rah:** a knife, i.e. dirk; figuratively, war, judicial punishment -- sword.

και **conjunction**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ξυλων **noun - genitive plural neuter**
xulon **xoo'-lon:** timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

Luke 22:53 .

.	Greek	Strong's	Origin
"While I was with you daily	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
in the temple,		2413: sacred, a sacred thing, a temple	a prim. word
you did not lay	ἐξετεínaτε (exeteinate)	1614: to extend	from ek and teinó (to stretch)
hands	χειράς (cheiras)	5495: the hand	a prim. word
on Me; but this	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
hour	ώρα (ōra)	5610: a time or period, an hour	a prim. word
and the power	ἐξουσία (exousia)	1849: power to act, authority	from exesti
of darkness	σκότους (skotous)	4655: darkness	a prim. word
are yours."		4771: you (early mod. Eng. thou)	second pers. sing. pers. pronoun

KJV Lexicon

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

οντος **verb - present participle - genitive singular masculine**

on **oan**: being -- be, come, have.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μεθ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω **noun - dative singular neuter**

hieron **hee-er-on'**: a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

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.

εξετεινατε **verb - aorist active indicative - second person**

ekteino **ek-ti'-no**: to extend -- cast, put forth, stretch forth (out).

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

επ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εμε personal pronoun - first person accusative singular

eme em-eh': me -- I, me, my(-self).

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.

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.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - nominative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

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.

εξουσια noun - nominative singular feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σκοτους noun - genitive singular neuter

skotos skot'-os: shadiness, i.e. obscurity -- darkness.

Luke 22:54 .

.	Greek	Strong's	Origin
Having arrested	Συλλαβόντες (sullabontes)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
Him, they led	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
Him [away] and brought	εἰσήγαγον (eisēgagon)	1521: to bring in, to introduce	from eis and agó
Him to the house	οἰκίαν (oikian)	3614: a house, dwelling	from oikos
of the high priest;	ἀρχιερέως (archiereōs)	749: high priest	from archó and hierews
but Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was following	ἠκολούθει (ēkolouthei)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
at a distance.	μακρόθεν (makrothen)	3113: from afar, afar	from makros

KJV Lexicon

συλλαβοντες **verb - second aorist active participle - nominative plural masculine**

sullambano **sool-lam-ban'-o**: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηγαγον **verb - second aorist active indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισηγαγον **verb - second aorist active indicative - third person**

eisago **ice-ag'-o**: to introduce -- bring in(-to), (+ was to) lead into.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οικον **noun - accusative singular masculine**

oikos **oy'-kos**: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.

του **definite article - genitive singular masculine**

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.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πετρος **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ηκολουθει **verb - imperfect active indicative - third person singular**

akoloutheo **ak-ol-oo-theh'-o**: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

μακροθεν **adverb**

makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

Luke 22:55 .

.	Greek	Strong's	Origin
After they had kindled		4015a: to tie around	from peri and haptó
a fire	πῦρ (pur)	4442: fire	a prim. word
in the middle	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
of the courtyard	αὐλῆς (aulēs)	833: a courtyard, a court	of uncertain origin
and had sat down together,	συγκαθισάντων (sunkathisantōn)	4776: to make to sit together, to sit together	from sun and kathizó
Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
was sitting	ἐκάθητο (ekathēto)	2521: to be seated	from kata and hémai (to sit)
among	μέσος (mesos)	3319: middle, in the midst	a prim. word
them.			

KJV Lexicon

αψαντων **verb - aorist active participle - genitive plural masculine**

hapto hap'-to: to fasten to, i.e. (specially) to set on fire -- kindle, light.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πυρ noun - accusative singular neuter

pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

εν preposition

en en: in, at, (up-)on, by, etc.

μεσω adjective - dative singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυλης noun - genitive singular feminine

aule ow-lay': a yard (as open to the wind); by implication, a mansion -- court, (sheep-)fold, hall, palace.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συγκαθισαντων verb - aorist active participle - genitive plural masculine

sugkathizo soong-kath-id'-zo: to give (or take) a seat in company with -- (make) sit (down) together.

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

εκαθητο verb - imperfect middle or passive deponent indicative - third person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

εν preposition

en en: in, at, (up-)on, by, etc.

μεσω adjective - dative singular neuter

mesos mes'-os: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

αυτων personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

Luke 22:56 .

.	Greek	Strong's	Origin
And a servant-girl,	παιδίσκη (paidiskē)	3814: a young girl, maidservant	dim. of pais
seeing		3708: to see, perceive, attend to	a prim. verb
him as he sat	καθήμενον (kathēmenon)	2521: to be seated	from kata and hémai (to sit)
in the firelight	φῶς (phōs)	5457: light	cont. of phaos (light, daylight); from the same as phainó
and looking intently	ἀτενίσασα (atenisasa)	816: to look fixedly, gaze	from alpha (as a cop. prefix) and teinó (to stretch, extend)
at him, said,		3004: to say	a prim. verb
"This man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
was with Him too."	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

ἰδοῦσα **verb - second aorist active participle - nominative singular feminine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

παιδίσκη noun - nominative singular feminine
paidiske pahee-dis'-kay: a girl, i.e. (specially), a female slave or servant -- bondmaid(-woman), damsel, maid(-en).

τις indefinite pronoun - nominative singular feminine
tis tis: some or any person or object

καθήμενον verb - present middle or passive deponent participle - accusative singular masculine
kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

το definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φως noun - accusative singular neuter
phos foke: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ατενισασα verb - aorist active participle - nominative singular feminine
atenizo at-en-id'-zo: to gaze intently -- behold earnestly (stedfastly), fasten (eyes), look (earnestly, stedfastly, up stedfastly), set eyes.

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

ειπεν verb - second aorist active indicative - third person singular
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

συν preposition
sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αὐτῷ **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

Luke 22:57 .

.	Greek	Strong's	Origin
But he denied	ἡρνήσατο (ērnēsato)	720: to deny, say no	of uncertain origin
[it], saying,	λέγων (legōn)	3004: to say	a prim. verb
"Woman,	γύναι (gunai)	1135: a woman	a prim. word
I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
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).

ἠρνήσατο **verb - aorist middle deponent indicative - third person singular**

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

αὐτόν **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

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.

γυναι noun - vocative singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδα verb - perfect active indicative - first person singular

eido i'-do: to see; by implication, (in the perfect tense only) to know

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 22:58 .

.	Greek	Strong's	Origin
A little	βραχυ (brachu)	1024: short, little	a prim. word
later,	μετα (meta)	3326: with, among, after	a prim. preposition
another	ἕτερος (eteros)	2087: other	of uncertain origin
saw		3708: to see, perceive, attend to	a prim. verb
him and said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"You are [one] of them too!"	καὶ (kai)	2532: and, even, also	a prim. conjunction
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-

"Man,	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
I am	εἰμί (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb
not!"			

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

μετά preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

βραχυ adjective - accusative singular neuter

brachus **brakh-ooce'**: short (of time, place, quantity, or number) -- few words, little (space, while).

ἕτερος adjective - nominative singular masculine

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

ἰδων verb - second aorist active participle - nominative singular masculine

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

αὐτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εφη verb - imperfect indicative - third person singular

phemi **fay-mee'**: to show or make known one's thoughts, i.e. speak or say -- affirm, say.

καὶ conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

συ personal pronoun - second person nominative singular

su **soo**: the person pronoun of the second person singular thou -- thou.

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

εἶ verb - present indicative - second person singular

ei i: thou art -- art, be.

ὁ definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πέτρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἄνθρωπε noun - vocative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἰμι verb - present indicative - first person singular

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

Luke 22:59 .

.	Greek	Strong's	Origin
After about	ὥσεί (ōsei)	5616: as if, as it were, like	adverb from hós and ei
an hour	ῥας (ōras)	5610: a time or period, an hour	a prim. word
had passed,	διαστάσης	1339: to set apart, to	from dia and histémi

	(diastasēs)	intervene, make an interval	
another man	ἄλλος (allos)	243: other, another	a prim. word
[began] to insist,	διῴσχυρίζετο (diischurizeto)	1340: to lean upon, affirm confidently	from dia and ischurizomai (to rely on something, feel confident); from ischuros
saying,	λέγων (legōn)	3004: to say	a prim. verb
"Certainly	ἐπ' (ep)	1909: on, upon	a prim. preposition
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was with Him, for he is a Galilean	Γαλιλαῖος (galilaios)	1057: Galilean	from Galilaia
too."	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

διαστασης **verb - second aorist active participle - genitive singular feminine**

diistemi dee-is'-tay-mee: to stand apart, i.e. (reflexively) to remove, intervene -- go further, be parted, after the space of.

ὥσει **adverb**

hosei ho-si': as if -- about, as (it had been, it were), like (as).

ώρας **noun - genitive singular feminine**

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

μιας **adjective - genitive singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

αλλος **adjective - nominative singular masculine**

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

διισχυριζετο **verb - imperfect middle or passive deponent indicative - third person singular**

diischurizomai **dee-is-khoo-rid'-zom-ahée**: to stout it through, i.e. asservate -- confidently (constantly) affirm.

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.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αληθειας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

γαλιλαιοσ noun - nominative singular masculine

Galilaios gal-ee-lah'-yos: Galilean or belonging to Galilea -- Galilean, of Galilee.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 22:60 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
said,	λέγεις (legeis)	3004: to say	a prim. verb
"Man,	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
I do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you are talking		3004: to say	a prim. verb
about." Immediately,	παραχρῆμα (parachrēma)	3916: instantly	from para and chrēma
while he was still	ἔτι (eti)	2089: still, yet	a prim. adverb
speaking,	λαλοῦντος (lalountos)	2980: to talk	from lalos (talkative)
a rooster	ἀλέκτωρ (alektōr)	220: a rooster	of uncertain origin
crowed.	ἐφώνησεν (ephōnēsen)	5455: to call out	from phóné

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΤΡΟΣ **noun - nominative singular masculine**

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

ΑΝΘΡΩΠΕ **noun - vocative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ΟΥΚ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΟΙΔΑ **verb - perfect active indicative - first person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ο **relative pronoun - accusative singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ΛΕΓΕΙΣ **verb - present active indicative - second person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΑΡΑΧΡΗΜΑ **adverb**

parachrema **par-akh-ray'-mah**: at the thing itself, i.e. instantly -- forthwith, immediately, presently, straightway, soon.

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.

λαλουντος verb - present active participle - genitive singular masculine
laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εφωνησεν verb - aorist active indicative - third person singular
phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

αλεκτωρ noun - nominative singular masculine
alektor al-ek'-tore: a cock or male fowl -- cock.

Luke 22:61 .

.	Greek	Strong's	Origin
The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
turned	στραφείς (strapheis)	4762: to turn, i.e. to change	a prim. verb
and looked	ἐνέβλεψεν (eneblepsen)	1689: to look at, fig. to consider	from en and blepó
at Peter.	Πέτρω (petrō)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
And Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
remembered	ὑπεμνήσθη (upemnēsthē)	5279: to cause (one) to remember, to remind	from hupo and mimnēskó
the word		3056: a word (as embodying an idea), a statement, a speech	from legó
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
how	ὥς	5613: as, like as, even as,	adverb from hos,

	(ōs)	when, since, as long as	
He had told		3004: to say	a prim. verb
him, "Before	πρὶν (prin)	4250: before	a prim. adverb akin to pro
a rooster	ἀλέκτορα (alektora)	220: a rooster	of uncertain origin
crows	φωνῆσαι (phōnēsai)	5455: to call out	from phóné
today,	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
you will deny	ἀπαρνήση (aparnēsē)	533: to deny	from apo and arneomai
Me three times."	τρὶς (tris)	5151: three times	adverb from treis

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

στραφείς verb - second aorist passive participle - nominative singular masculine

strepho stref'-o: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἐνεβλεψεν verb - aorist active indicative - third person singular

emblepo **em-blep'-o:** to look on, i.e. (relatively) to observe fixedly, or (absolutely) to discern clearly -- behold, gaze up, look upon, (could) see.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρω **noun - dative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υπεμνησθη **verb - aorist active indicative - third person singular**

hupomimnesko **hoop-om-im-nace'-ko:** to remind quietly, i.e. suggest to the (middle voice, one's own) memory -- put in mind, remember, bring to (put in) remembrance.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος **noun - nominative singular masculine**

Petros **pet'-ros:** as a name, Petrus, an apostle -- Peter, rock.

του **definite article - genitive singular masculine**

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.

του **definite article - genitive singular masculine**

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.

ως **adverb**

hos **hoco:** which how, i.e. in that manner (very variously used, as follows)

ειπεν **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πριν adverb

prin prin: prior, sooner -- before (that), ere.

αλεκτορα noun - accusative singular masculine

alektor al-ek'-tore: a cock or male fowl -- cock.

φωνησαι verb - aorist active middle or passive deponent

phoneo fo-neh'-o: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

απαρνηση verb - future middle deponent indicative - second person singular

aparneomai ap-ar-neh'-om-ahee: to deny utterly, i.e. disown, abstain -- deny.

με personal pronoun - first person accusative singular

me meh: me -- I, me, my.

τρεις adverb

tris trece: three times -- three times, thrice.

Luke 22:62 .

.	Greek	Strong's	Origin
And he went	ἐξελθὼν (exelthōn)	1831: to go or come out of	from ek and erchomai
out and wept	ἔκλαυσεν (eklausen)	2799: to weep	a prim. verb
bitterly.	πικρῶς (pikrōs)	4090: bitterly	adverb from pikros

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εξελθων verb - second aorist active participle - nominative singular masculine

exerchomai ex-er'-khom-ahēe: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εξω adverb

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πετρος noun - nominative singular masculine

Petros pet'-ros: as a name, Petrus, an apostle -- Peter, rock.

εκλαυσεν verb - aorist active indicative - third person singular

klaio klah'-yo: to sob, i.e. wail aloud -- bewail, weep.

πικρως adverb

pikros pik-roce': bitterly, i.e. (figuratively) violently -- bitterly.

Luke 22:63 .

.	Greek	Strong's	Origin
Now the men	ἄνδρες (andres)	435: a man	a prim. word
who were holding Jesus in custody	συνέχοντες (sunechontes)	4912: to hold together, to hold fast, pass. to be seized (by illness)	from sun and echó
were mocking	ἐνέπαιζον (enepaizon)	1702: to mock at	from en and paizó
Him and beating	δέροντες (derontes)	1194: to skin, to thrash	a prim. verb
Him,			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνεχοντες **verb - present active participle - nominative plural masculine**

sunecho **soon-ekh'-o**: to hold together, i.e. to compress (the ears, with a crowd or siege) or arrest (a prisoner); figuratively, to compel, perplex, afflict, preoccupy

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησουν **noun - accusative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

επεπαιζον **verb - imperfect active indicative - third person**

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

δεροντες **verb - present active participle - nominative plural masculine**

dero **der'-o**: to flay, i.e. (by implication) to scourge, or (by analogy) to thrash -- beat, smite.

Luke 22:64 .

.	Greek	Strong's	Origin
and they blindfolded	περικαλύψαντες (perikalupsantes)	4028: to cover around	from peri and kaluptó
Him and were asking	ἐπηρώτων (epērōtōn)	1905: to inquire of	from epi and erótaó
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Prophesy,	προφήτευσον (prophēteuson)	4395: to foretell, tell forth, prophesy	from prophétés
who	τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis
is the one who hit	παίσας (paisas)	3817: to strike, spec. to sting	a prim. verb
You?"			

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περικαλυψαντες **verb - aorist active participle - nominative plural masculine**

perikalupto per-ee-kal-oop'-to: to cover all around, i.e. entirely (the face, a surface) -- blindfold, cover, overlay.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ετυπτον **verb - imperfect active indicative - third person**

tupto toop'-to: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον noun - accusative singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επηρωτων verb - imperfect active indicative - third person

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προφητευσον verb - aorist active middle - second person singular

propheteuo prof-ate-yoo'-o: to foretell events, divine, speak under inspiration, exercise the prophetic office -- prophesy.

τις interrogative pronoun - nominative singular masculine

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παισας verb - aorist active participle - nominative singular masculine

paio pah'-yo: to hit ; specially, to sting (as a scorpion) -- smite, strike.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

Luke 22:65 .

.	Greek	Strong's	Origin
And they were saying	ἔλεγον (elegon)	3004: to say	a prim. verb
many	πολλὰ (polla)	4183: much, many	a prim. word
other	ἕτερα (etera)	2087: other	of uncertain origin
things		4183: much, many	a prim. word
against	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
Him, blaspheming.	βλασφημοῦντες (blasphēmountes)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos

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

ἕτερα **adjective - accusative plural neuter**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

πολλὰ **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

βλασφημοῦντες **verb - present active participle - nominative plural masculine**

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-

er, -mously, -my), defame, rail on, revile, speak evil.

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

εις 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

Luke 22:66 .

.	Greek	Strong's	Origin
When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
it was day,	ἡμέρα (ēmera)	2250: day	a prim. word
the Council of elders	πρεσβυτέριον (presbuterion)	4244: a body of elders	from presbuteros
of the people	λαοῦ (laou)	2992: the people	a prim. word
assembled,	συνήχθη (sunēchthē)	4863: to lead together, i.e. bring together, hence come together (pass.), entertain	from sun and agó
both	τε (te)	5037: and (denotes addition or connection)	a prim. enclitic particle
chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and scribes,	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
and they led Him away	ἀπήγαγον (apēgagon)	520: to lead away	from apo and agó

to their council	συνέδριον (sunedrion)	4892: a sitting together, hence a council, spec. the Sanhedrin	from sun and the same as hedraios
[chamber], saying,	λέγοντες (legontes)	3004: to say	a prim. verb

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως adverb

hos hoco: which how, i.e. in that manner (very variously used, as follows)

εγενετο verb - second aorist middle deponent indicative - third person singular

ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ημερα noun - nominative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

συνηχθη verb - aorist passive indicative - third person singular

sunago soon-ag'-o: to lead together, i.e. collect or convene; specially, to entertain (hospitably)

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.

πρεσβυτεριον noun - nominative singular neuter

presbuterion pres-boo-ter'-ee-on: the order of elders, i.e. (specially), Israelite Sanhedrin or Christian presbytery -- (estate of) elder(-s), presbytery.

του definite article - genitive singular masculine

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.

<p>αρχιερείς noun - nominative plural masculine archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>γραμματεῖς noun - nominative plural masculine grammateus gram-mat-yooce': a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.</p>
<p>και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words</p>
<p>ἀναγαγον verb - second aorist active indicative - third person - attic anago an-ag'-o: to lead up; by extension to bring out; specially, to sail away</p>
<p>αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons</p>
<p>εις preposition eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases</p>
<p>το definite article - accusative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.</p>
<p>συνεδριον noun - accusative singular neuter sunedrion soon-ed'-ree-on: a joint session, i.e. (specially), the Jewish Sanhedrin; by analogy, a subordinate tribunal -- council.</p>
<p>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</p>
<p>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.</p>

Luke 22:67 .

.	Greek	Strong's	Origin
.			

"If	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
You are the Christ,	ΧΡΙΣΤΟΣ (christos)	5547: the Anointed One, Messiah, Christ	from chrió
tell us." But He said	εἰπὼν (eipon)	3004: to say	a prim. verb
to them, "If	ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I tell		3004: to say	a prim. verb
you, you will not believe;	πιστεύσητε (pisteusēte)	4100: to believe, entrust	from pistis

KJV Lexicon

εἰ conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

εἰ verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ειπτε verb - second aorist active middle - second person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ἡμῖν **personal pronoun - first person dative plural**
hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

εἶπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτοῖς **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εἰν **conditional**
ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ὑμῖν **personal pronoun - second person dative plural**
humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εἰπω **verb - second aorist active subjunctive - first person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

πιστευσητε **verb - aorist active subjunctive - second person**
pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

Luke 22:68 .

.	Greek	Strong's	Origin
and if	εἰάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
I ask a question,	ἐρωτήσω	2065: to ask, question	akin to eromai (to ask)

(erōtēsō)

you will not answer.

ἀποκριθῆτε
(apokrithēte)

611: to answer

from apo and krinó

KJV Lexicon

εάν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

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

ερωτησω **verb - aorist active subjunctive - first person singular**

erotao **er-o-tah'-o**: to interrogate; by implication, to request -- ask, beseech, desire, intreat, pray.

ου **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αποκριθῆτε **verb - aorist passive deponent imperative - second person**

apokrinomai **ap-ok-ree'-nom-ahēe**: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

μοι **personal pronoun - first person dative singular**

moi **moy**: to me -- I, me, mine, my.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

απολυσητε **verb - aorist active subjunctive - second person**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

Luke 22:69 .

.	Greek	Strong's	Origin
"But from now	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
on THE SON	υἱός (uios)	5207: a son	a prim. word
OF MAN	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
WILL BE SEATED	καθήμενος (kathēmenos)	2521: to be seated	from kata and hémai (to sit)
AT THE RIGHT HAND	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
of the power	δυνάμεως (dunameōs)	1411: (miraculous) power, might, strength	from dunamai
OF GOD."	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν **adverb**

nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

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.

ο definite article - nominative singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine
huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου noun - genitive singular masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

καθημενος verb - present middle or passive deponent participle - nominative singular masculine
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).

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμεις noun - genitive singular feminine
dunamis doo'-nam-is: force; specially, miraculous power (usually by implication, a miracle itself)

του definite article - genitive singular masculine
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).

Luke 22:70 .

.	Greek	Strong's	Origin
And they all	πάντες (pantes)	3956: all, every	a prim. word
said,	εἶπαν (eipan)	3004: to say	a prim. verb
"Are You the Son	υἱός (uios)	5207: a son	a prim. word
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
then?"	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
And He said	εἶφη (ephē)	5346: to declare, say	from a prim. root pha-
to them, "Yes, I am."	εἰμι (eimi)	1510: I exist, I am	a prol. form of a prim. and defective verb

KJV Lexicon

ΕΙΠΟΝ **verb - second aorist active indicative - third person**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΠΑΝΤΕΣ **adjective - nominative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

ΣΥ **personal pronoun - second person nominative singular**

su soo: the person pronoun of the second person singular thou -- thou.

ΟΥΝ **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιος noun - nominative singular masculine

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ο definite article - nominative singular masculine

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).

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

εφη verb - imperfect indicative - third person singular

phemi fay-mee': to show or make known one's thoughts, i.e. speak or say -- affirm, say.

υμεις personal pronoun - second person nominative plural

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

λεγετε verb - present active indicative - second person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εγω personal pronoun - first person nominative singular

ego eg-o': I, me.

εἰμι **verb - present indicative - first person singular**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

Luke 22:71 .

.	Greek	Strong's	Origin
Then		2532: and, even, also	a prim. conjunction
they said,	εἶπαν (eipan)	3004: to say	a prim. verb
"What	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
further	ἔτι (eti)	2089: still, yet	a prim. adverb
need	χρεῖαν (chreian)	5532: need, business	akin to chraomai
do we have	ἔχομεν (echomen)	2192: to have, hold	a prim. verb
of testimony?	μαρτυρίας (marturias)	3141: testimony	from martureó
For we have heard	ἠκούσαμεν (ēkousamen)	191: to hear, listen	from a prim. word mean. hearing
it ourselves	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
from His own mouth."	στόματος (stomatos)	4750: the mouth	a prim. word

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον verb - second aorist active indicative - third person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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.

χρεια noun - accusative singular feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

εχομεν verb - present active indicative - first person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

μαρτυριας noun - genitive singular feminine

marturia mar-too-ree'-ah: evidence given (judicially or genitive case) -- record, report, testimony, witness.

αυτοι personal pronoun - nominative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ηκουσαμεν verb - aorist active indicative - first person

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοματος **noun - genitive singular neuter**
stoma **stom'-a**: edge, face, mouth.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 23:1 .

.	Greek	Strong's	Origin
Then	Καὶ (kai)	2532: and, even, also	a prim. conjunction
the whole	ᾧπαν (apan)	537a: all, the whole	from alpha (as a cop. prefix) and pas
body	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
of them got	ἀναστὰν (anastan)	450: to raise up, to rise	from ana and histémi
up and brought	ἤγαγον (ēgagon)	71: to lead, bring, carry	a prim. verb
Him before	ἐπὶ (epi)	1909: on, upon	a prim. preposition
Pilate.	Πιλάτον (pilaton)	4091: Pilate, a Rom. procurator of Judea	of Latin 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

ἀναστάν **verb - second aorist active participle - nominative singular neuter**

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).

απαν **adjective - nominative singular neuter**

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

το **definite article - nominative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πληθος **noun - nominative singular neuter**

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

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

ηγαγον **verb - second aorist active indicative - third person**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

αυτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατον **noun - accusative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

Luke 23:2 .

.	Greek	Strong's	Origin
And they began		757: to rule, to begin	a prim. verb
to accuse	κατηγορεῖν (katēgorein)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
Him, saying,	λέγοντες	3004: to say	a prim. verb

	(legontes)		
"We found	εὗραμεν (euramen)	2147: to find	a prim. verb
this man		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
misleading	διαστρέφοντα (diastrephonta)	1294: to distort, fig. misinterpret, corrupt	from dia and strephó
our nation	ἔθνος (ethnos)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
and forbidding	κωλύοντα (kōluonta)	2967: to hinder	probably from the same as kolazó
to pay	διδόναι (didonai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
taxes	φόρους (phorous)	5411: tribute	from pheró
to Caesar,	Καίσαρι (kaisari)	2541: Caesar, a Roman emperor	of Latin origin
and saying	λέγοντα (legonta)	3004: to say	a prim. verb
that He Himself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
is Christ,	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
a King."	βασιλέα (basilea)	935: a king	of uncertain origin

KJV Lexicon

ἤρξαντο **verb - aorist middle deponent indicative - third person**

archomai **ar'-khom-ahēe**: to commence (in order of time) -- (rehearse from the) begin(-

ning).

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

κατηγορειν verb - present active infinitive

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

τουτον demonstrative pronoun - accusative singular masculine

touton **too'-ton**: this (person, as objective of verb or preposition) -- him, the same, that, this.

ευρομεν verb - second aorist active indicative - first person

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

διαστρεφοντα verb - present active participle - accusative singular masculine

diastrepho **dee-as-tref'-o**: to distort, i.e. (figuratively) misinterpret, or (morally) corrupt -- perverse(-rt), turn away.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνος noun - accusative singular neuter

ethnos **eth'-nos**: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κωλυοντα verb - present active participle - accusative singular masculine

koluo **ko-loo'-o**: to estop, i.e. prevent (by word or act) -- forbid, hinder, keep from, let, not suffer, withstand.

καισαρι noun - dative singular masculine

Kaisar **kah'-ee-sar**: Caesar, a title of the Roman emperor -- Caesar.

φορους noun - accusative plural masculine

phoros **for'-os**: a load (as borne), i.e. (figuratively) a tax (properly, an individual assessment on persons or property) -- tribute.

διδόναι verb - present active infinitive didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)
λεγοντα verb - present active participle - accusative singular masculine lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.
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.
χριστον noun - accusative singular masculine Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.
βασιλεα noun - accusative singular masculine basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.
ειναι verb - present infinitive einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Luke 23:3 .

.	Greek	Strong's	Origin
So	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
asked	ἠρώτησεν (ērōtēsen)	2065: to ask, question	akin to eromai (to ask)
Him, saying,	λέγων (legōn)	3004: to say	a prim. verb
"Are You the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews?"	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
And He answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinō

him and said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"[It is as] you say."	λέγεις (legeis)	3004: to say	a prim. verb

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

επηρωτησεν **verb - aorist active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λεγων **verb - present active participle - nominative singular masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς **noun - nominative singular masculine**

basileus **bas-il-yooce'**: a sovereign (abstractly, relatively, or figuratively) -- king.

των	definite article - genitive plural masculine
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ιουδαιων	adjective - genitive plural masculine
loudaios ee-oo-dah'-yos :	Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.
ο	definite article - nominative singular masculine
ho ho :	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
δε	conjunction
de deh :	but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).
αποκριθεις	verb - aorist passive deponent participle - nominative singular masculine
apokrinomai ap-ok-ree'-nom-ahee :	to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.
αυτω	personal pronoun - dative singular masculine
autos ow-tos' :	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
εφη	verb - imperfect indicative - third person singular
phemi fay-mee' :	to show or make known one's thoughts, i.e. speak or say -- affirm, say.
συ	personal pronoun - second person nominative singular
su soo :	the person pronoun of the second person singular thou -- thou.
λεγεις	verb - present active indicative - second person singular
lego leg'-o :	ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

Luke 23:4 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
said		3004: to say	a prim. verb
to the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierews

and the crowds,	ὄχλους (ochlous)	3793: a crowd, multitude, the common people	a prim. word
"I find	εὕρισκω (euriskō)	2147: to find	a prim. verb
no	οὐδέν (ouden)	3762: no one, none	from oude and heis
guilt		159a: causative of, responsible for	from aitia
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man."	ἄνθρωπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os:** close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o:** to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros:** a preposition of direction; forward to, i.e. toward

τους **definite article - accusative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεις **noun - accusative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

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.

οχλους **noun - accusative plural masculine**

ochlos **okh'los**: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

ευρισκω **verb - present active indicative - first person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

αιτιον **adjective - accusative singular neuter**

aition **ah'-ee-tee-on**: a reason or crime -- cause, fault.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπω **noun - dative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

τουτω **demonstrative pronoun - dative singular masculine**

toutoi **too'-to**: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

Luke 23:5 .

.	Greek	Strong's	Origin
But they kept on insisting,	ἐπίσχυον (epischuon)	2001: to grow stronger	from epi and ischuó
saying,	λέγοντες	3004: to say	a prim. verb

	(legontes)		
"He stirs	ἀνασεΐει (anaseiei)	383: to move to and fro, stir up	from ana and seió
up the people,	λαὸν (laon)	2992: the people	a prim. word
teaching	διδάσκων (didaskōn)	1321: to teach	a redupl. caus. form of daó (to learn)
all	ὅλης (olēs)	3650: whole, complete	a prim. word
over	καθ' (kath)	2596: down, against, according to	preposition of uncertain origin
Judea,		2453: Jewish, a Jew, Judea	from Ioudas
starting		757: to rule, to begin	a prim. verb
from Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
even as far	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
as this place."	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,

KJV Lexicon

οἱ **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐπισχοῦν **verb - imperfect active indicative - third person**

episucho **ep-is-khoo'-o**: to avail further, i.e. (figuratively) insist stoutly -- be the more fierce.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ανασειει **verb - present active indicative - third person singular**

anaseio **an-as-i'-o**: figuratively, to excite -- move, stir up.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαον **noun - accusative singular masculine**

laos **lah-os'**: a people -- people.

διδασκων **verb - present active participle - nominative singular masculine**

didasko **did-as'-ko**: to teach (in the same broad application) -- teach.

καθ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

ολης **adjective - genitive singular feminine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιας **noun - genitive singular feminine**

loudaia **ee-oo-dah'-yah**: the Judaeian land (i.e. Judaea), a region of Palestine -- Judaea.

αρχαμενος **verb - aorist middle passive - nominative singular masculine**

archomai **ar'-khom-ahee**: to commence (in order of time) -- (rehearse from the) begin(-ning).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

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).

ωδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

Luke 23:6 .

.	Greek	Strong's	Origin
When	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
heard	ἀκούσας (akousas)	191: to hear, listen	from a prim. word mean. hearing
it, he asked	ἐπηρώτησεν (epērōtēsen)	1905: to inquire of	from epi and erōtaó
whether	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
the man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was a Galilean.	Γαλιλαίος (galilaios)	1057: Galilean	from Galilaia

KJV Lexicon

πιλατος **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ακουσας verb - aorist active participle - nominative singular masculine

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

γαλιλαιαν noun - accusative singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

επηρωτησεν verb - aorist active indicative - third person singular

eperotao ep-er-o-tah'-o: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος noun - nominative singular masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

γαλιλαιος noun - nominative singular masculine

Galilaios gal-ee-lah'-yos: Galilean or belonging to Galilea -- Galilean, of Galilee.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

Luke 23:7 .

.	Greek	Strong's	Origin
And when he learned	ἐπιγνούς (epignous)	1921: to know exactly, to recognize	from epi and ginóskó
that He belonged		1510: I exist, I am	a prol. form of a prim. and defective verb
to Herod's	Ἡρώδου (ērōdou)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
jurisdiction,	ἐξουσίας (exousias)	1849: power to act, authority	from exesti

he sent	ἀνέπεμψεν (anepempsen)	375: to send up	from ana and pempó
Him to Herod,	Ἡρώδην (ērōdēn)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
who 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
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
was in Jerusalem	Ἱεροσολύμοις (ierosolumois)	2414: Jerusalem, the capital of united Isr. and Judah	of Hebrew origin Yerushalaim
at that time.	ἡμέραις (ēmerais)	2250: day	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιγινούς verb - second aorist active participle - nominative singular masculine

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

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.

ἐξουσίας **noun - genitive singular feminine**

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

Ἡρώδου **noun - genitive singular masculine**

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ἀνέπεμψεν **verb - aorist active indicative - third person singular**

anapempo an-ap-em'-po: to send up or back -- send (again).

αὐτὸν **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

Ἡρώδην **noun - accusative singular masculine**

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

ὄντα **verb - present participle - accusative singular masculine**

on oan: being -- be, come, have.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτὸν **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ἱεροσολυμοῖς **noun - dative plural neuter**

Hierosoluma hee-er-os-ol'-oo-mah: Hierosolyma (i.e. Jerushalaim}, the capitol of Palestine -
- Jerusalem.

ἐν **preposition**

en en: in, at, (up-)on, by, etc.

ταύταις **demonstrative pronoun - dative plural feminine**

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ταῖς **definite article - dative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημεραις **noun - dative plural feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Luke 23:8 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
was very	λίαν (lian)	3029: very, exceedingly	of uncertain derivation
glad	ἐχάρη (echarē)	5463: to rejoice, be glad	a prim. verb
when he saw		3708: to see, perceive, attend to	a prim. verb
Jesus;	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
for he had		1510: I exist, I am	a prol. form of a prim. and defective verb
wanted	θέλων (thelōn)	2309: to will, wish	a prim. verb
to see		3708: to see, perceive, attend to	a prim. verb
Him for a long	ἱκανῶν (ikanōn)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
time,	χρόνων (chronōn)	5550: time	a prim. word
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition

he had been hearing	ἀκούειν (akouein)	191: to hear, listen	from a prim. word mean. hearing
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Him and was hoping	ἤλπιζεν (ēlpizen)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
to see		3708: to see, perceive, attend to	a prim. verb
some	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
sign	σημεῖον (sēmeion)	4592: a sign	from the same as sémainó
performed	γινόμενον (ginomenon)	1096: to come into being, to happen, to become	from a prim. root gen-
by 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).

ἡρωδῆς **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦν noun - accusative singular masculine

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ἐχαρή verb - second aorist passive deponent indicative - third person singular

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

λίαν adverb

lian lee'-an: much (adverbially) -- exceeding, great(-ly), sore, very (+ chiefest).

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.

γάρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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

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)

ἱκανοῦ adjective - genitive singular masculine

hikanos hik-an-os': competent (as if coming in season), i.e. ample (in amount) or fit (in character)

ἰδεῖν verb - second aorist active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

διὰ 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.

ἀκούειν verb - present active infinitive

akouo ak-oo'-o: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

πολλα **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

περι **preposition**

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηλπιζεν **verb - imperfect active indicative - third person singular**

elpizo el-pid'-zo: to expect or confide -- (have, thing) hope(-d) (for), trust.

τι **indefinite pronoun - accusative singular neuter**

tis tis: some or any person or object

σημειον **noun - accusative singular neuter**

semeion say-mi'-on: an indication, especially ceremonially or supernaturally -- miracle, sign, token, wonder.

ιδειν **verb - second aorist active middle or passive deponent**

eido i'-do: to see; by implication, (in the perfect tense only) to know

υπ **preposition**

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

γινομενον **verb - present middle or passive deponent participle - accusative singular neuter**

ginomai ghin'-om-ahee': to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

Luke 23:9 .

.	Greek	Strong's	Origin
And he questioned	ἐπηρώτα (epērōta)	1905: to inquire of	from epi and erōtaō

Him at some	ἱκανοῖς (ikanois)	2425: sufficient, fit	from hikneomai (to come, reach, attain to)
length;	λόγοις (logois)	3056: a word (as embodying an idea), a statement, a speech	from legó
but He answered	ἀπεκρίνατο (apekrinato)	611: to answer	from apo and krinó
him nothing.	οὐδὲν (ouden)	3762: no one, none	from oude and heis

KJV Lexicon

ἐπηρώτα **verb - imperfect active indicative - third person singular**

eperotao **ep-er-o-tah'-o**: to ask for, i.e. inquire, seek -- ask (after, questions), demand, desire, question.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

λογοις **noun - dative plural masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ικανοις **adjective - dative plural masculine**

hikanos **hik-an-os'**: competent (as if coming in season), i.e. ample (in amount) or fit (in character)

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ουδεν adjective - accusative singular neuter

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

απεκρινατο verb - aorist middle deponent indicative - third person singular

apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

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

Luke 23:10 .

.	Greek	Strong's	Origin
And the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierēus
and the scribes	γραμματεῖς (grammateis)	1122: a writer, scribe	from gramma
were standing	εἰστήκεισαν (eistēkeisan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
there, accusing	κατηγοροῦντες (katēgorountes)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)
Him vehemently.	εὐτόνως (eutonōs)	2159: in a well-strung manner, fig. vigorously	from eu and teinó (to stretch)

KJV Lexicon

εἰστήκεισαν verb - pluperfect active indicative - third person

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερείς noun - nominative plural masculine

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραμματεῖς noun - nominative plural masculine

grammateus **gram-mat-yooce'**: a writer, i.e. (professionally) scribe or secretary--scribe, town-clerk.

ευτονως adverb

eutonos **yoo-ton'-oce**: in a well-strung manner, i.e. (figuratively) intensely (in a good sense, cogently; in a bad one, fiercely) -- mightily, vehemently.

κατηγορουντες verb - present active participle - nominative plural masculine

kategoreo **kat-ay-gor-eh'-o**: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 23:11 .

.	Greek	Strong's	Origin
And Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
with his soldiers,	στρατεύμασιν (strateumasin)	4753: an expedition, an army, a company of soldiers	from strateuó

after treating Him with contempt	ἐξουθενήσας (exouthenēsas)	1848: to despise, treat with contempt	from exoudeneó
and mocking	ἐμπαίξας (empaixas)	1702: to mock at	from en and paizó
Him, dressed	περιβαλὼν (peribalōn)	4016: to throw around, put on	from peri and balló
Him in a gorgeous	λαμπρὰν (lampran)	2986: bright	from lampó
robe	ἐσθήτα (esthēta)	2066: clothing	from hennumi (to clothe)
and sent Him back	ἀνέπεμψεν (anepempsen)	375: to send up	from ana and pempó
to Pilate.	Πιλάτῳ (pilatō)	4091: Pilate, a Rom. procurator of Judea	of Latin origin

KJV Lexicon

ἐξουθενήσας **verb - aorist active participle - nominative singular masculine**

exoutheneo **ex-oo-then-eh'-o**: contemptible, despise, least esteemed, set at nought.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρώδης **noun - nominative singular masculine**

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance,

possession, instrumentality, addition, 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.

στρατευμασιν **noun - dative plural neuter**

strateuma **strat'-yoo-mah**: an armament, i.e. (by implication) a body of troops (more or less extensive or systematic) -- army, soldier, man of war.

αυτου **personal pronoun - genitive 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

εμπαιξας **verb - aorist active participle - nominative singular masculine**

empaizo **emp-aheed'-zo**: to jeer at, i.e. deride -- mock.

περιβαλων **verb - second aorist active participle - nominative singular masculine**

periballo **per-ee-bal'-lo**: to throw all around, i.e. invest (with a palisade or with clothing) -- array, cast about, clothe(-d me), put on.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εσθητα **noun - accusative singular feminine**

esthes **es-thace'**: dress -- apparel, clothing, raiment, robe.

λαμπραν **adjective - accusative singular feminine**

lampros **lam-pros'**: radiant; by analogy, limpid; figuratively, magnificent or sumptuous (in appearance) -- bright, clear, gay, goodly, gorgeous, white.

ανεπεμψεν **verb - aorist active indicative - third person singular**

anapempo **an-ap-em'-po**: to send up or back -- send (again).

αυτον **personal pronoun - accusative 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.

πιλατω **noun - dative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

Luke 23:12 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
Herod	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
and Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
became	ἐγένοντο (egenonto)	1096: to come into being, to happen, to become	from a prim. root gen-
friends	φίλοι (philoi)	5384: beloved, dear, friendly	a prim. word
with one another	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
that very	αὕτη (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
day;	ἡμέρα (ēmera)	2250: day	a prim. word
for before they had been	προὔπῃρχον (proupērchon)	4391: to exist beforehand	from pro and huparchó
enemies	ἐχθρα (echthra)	2189b: enmity	from echthros
with each other.		848:	see heautou

KJV Lexicon

ΕΓΕΝΟΝΤΟ **verb - second aorist middle deponent indicative - third person**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

φιλοι adjective - nominative plural masculine

philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

ο definite article - nominative singular masculine

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.

πιλατος noun - nominative singular masculine

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηρωδης noun - nominative singular masculine

Herodes **hay-ro'-dace**: heroic; Herod, the name of four Jewish kings -- Herod.

εν preposition

en **en**: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αλληλων **reciprocal pronoun - genitive plural masculine**
allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

προυπηρχον **verb - imperfect active indicative - third person**
prouparcho **pro-ooop-ar'-kho**: to exist before, i.e. (adverbially) to be or do something previously -- + be before(-time).

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.

εχθρα **noun - dative singular feminine**
echthra **ekh'-thrah**: hostility; by implication, a reason for opposition -- enmity, hatred.

οντες **verb - present participle - nominative plural masculine**
on **oan**: being -- be, come, have.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

εαυτους **reflexive pronoun - third person accusative plural masculine**
heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

Luke 23:13 .

.	Greek	Strong's	Origin
Pilate	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
summoned	συγκαλεσάμενος (sunkalesamenos)	4779: to call together	from sun and kaleó
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierous
and the rulers	ἄρχοντας (archontas)	758: ruler, chief	pres. part. of archó
and the people,	λαὸν (laon)	2992: the people	a prim. word

KJV Lexicon

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os**: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

συγκαλεσμενος **verb - aorist middle passive - nominative singular masculine**

sugkaleo **soong-kal-eh'-o**: to convoke -- call together.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

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.

αρχοντας **noun - accusative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τον **definite article - accusative singular masculine**

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.

Luke 23:14 .

.	Greek	Strong's	Origin
and said		3004: to say	a prim. verb
to them, "You brought	προσηνέγκατε (prosēnenkate)	4374: to bring to, i.e. to offer	from pros and pheró
this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
to me as one who incites	ἀποστρέφοντα (apostrephonta)	654: to turn away, turn back	from apo and strephó
the people	λαόν (laon)	2992: the people	a prim. word
to rebellion,		654: to turn away, turn back	from apo and strephó
and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
having examined	ἀνακρίνας (anakrinas)	350: to examine, investigate	from ana and krinó
Him before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
you, I have found	εὔρον (euron)	2147: to find	a prim. verb
no	οὐθὲν (outhen)	3762: no one, none	from oude and heis
guilt		159a: causative of, responsible for	from aitia
in this		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
man	ἄνθρώπῳ (anthrōpō)	444: a man, human, mankind	probably from anér and óps (eye, face)
regarding the charges	κατηγορεῖτε (katēgoreite)	2723: to make accusation	from kata and agoreuó (to speak in the assembly)

which	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
you make		2723: to make accusation	from kata and agoreuó (to speak in the assembly)
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
Him.			

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

προσηνεγκατε **verb - aorist active indicative - second 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.

μοι **personal pronoun - first person dative singular**

moi moy: to me -- I, me, mine, my.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπον **noun - accusative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τουτον **demonstrative pronoun - accusative singular masculine**

touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

ως **adverb**

hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

αποστρεφοντα **verb - present active participle - accusative plural masculine**

apostrepho **ap-os-tref'-o**: to turn away or back -- bring again, pervert, turn away (from).

τον **definite article - accusative singular masculine**

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

ενωπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ανακρινας **verb - aorist active participle - nominative singular masculine**

anakrino **an-ak-ree'-no**: to scrutinize, i.e. (by implication) investigate, interrogate, determine -- ask, question, discern, examine, judge, search.

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.

ευρον **verb - second aorist active indicative - first person singular**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπω **noun - dative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ΤΟΥΤΩ demonstrative pronoun - dative singular masculine

toutoi too'-to: to (in, with or by) this (person or thing) -- here(-by, -in), him, one, the same, there(-in), this.

ΑΙΤΙΟΝ adjective - accusative singular neuter

aition ah'-ee-tee-on: a reason or crime -- cause, fault.

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.

ΚΑΤΗΓΟΡΕΙΤΕ verb - present active indicative - second person

kategoreo kat-ay-gor-eh'-o: to be a plaintiff, i.e. to charge with some offence -- accuse, object.

ΚΑΤ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ΑΥΤΟΥ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 23:15 .

.	Greek	Strong's	Origin
"No,	ἀλλ' (all)	235: otherwise, on the other hand, but	adversative particle from allos
nor	οὐδὲ (oude)	3761: and not, neither	from ou, and de
has Herod,	Ἡρώδης (ērōdēs)	2264: perhaps "son of a hero," Herod, the name of several kings of the Jews	perhaps from hérós (hero) and a patronymic suff.
for he sent Him back	ἀνέπεμψεν (anepempsen)	375: to send up	from ana and pempó
to us; and behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
nothing	οὐδέν (ouden)	3762: no one, none	from oude and heis

deserving	ἄξιον (axion)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
death	θανάτου (thanatou)	2288: death	from thnéskó
has been		1510: I exist, I am	a prol. form of a prim. and defective verb
done	πεπραγμένον (pepragmenon)	4238: to do, practice	a prim. verb
by Him.			

KJV Lexicon

αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

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.

ηρωδης noun - nominative singular masculine

Herodes hay-ro'-dace: heroic; Herod, the name of four Jewish kings -- Herod.

ανεπεμψα verb - aorist active indicative - first person singular

anapempo an-ap-em'-po: to send up or back -- send (again).

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αὐτον **personal pronoun - accusative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοῦ **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

οὐδεν **adjective - nominative singular neuter**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

αἰσιον **adjective - nominative singular neuter**

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

θανατου **noun - genitive singular masculine**

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

πεπραγμενον **verb - perfect passive participle - nominative singular neuter**

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

αὐτω **personal pronoun - dative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 23:16 .

.	Greek	Strong's	Origin
"Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I will punish	παιδεύσας (paideusas)	3811: to train children, to chasten, correct	from pais
Him and release	ἀπολύσω (apolusō)	630: to set free, release	from apo and luó

Him."

KJV Lexicon

παιδευσας **verb - aorist active participle - nominative singular masculine**

paideuo **pahee-dyoo'-o**: to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απολυσω **verb - future active indicative - first person singular**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

Luke 23:17 .

.	Greek	Strong's	Origin
[Now		1161: but, and, now, (a connective or adversative particle)	a prim. word
he was obliged		2192: to have, hold	a prim. verb
to release		630: to set free, release	from apo and luó
to them at the feast		1859: a feast, a festival	of uncertain derivation
one		1520: one	a primary number

prisoner].

KJV Lexicon

αναγκην **noun - accusative singular feminine**

anagke an-ang-kay': constraint; by implication, distress -- distress, must needs, (of) necessity(-sary), needeth, needful.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εΙΧΕΝ **verb - imperfect active indicative - third person singular**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

απολueiv **verb - present active infinitive**

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κατα **preposition**

kata kat-ah': (prepositionally) down (in place or time), in varied relations

εορτην **noun - accusative singular feminine**

heorte heh-or-tay': a festival -- feast, holyday.

ενα **adjective - accusative singular masculine**

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

Luke 23:18 .

.	Greek	Strong's	Origin
But they cried	Ἀνέκραγον (anekragon)	349: to cry out	from ana and krazó

out all together,	παμπληθεὶ (pamplēthei)	3826: with the whole multitude	from pas and plēthos
saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Away	αἶρε (aire)	142: to raise, take up, lift	a prim. verb
with this man,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and release	ἀπόλυσον (apoluson)	630: to set free, release	from apo and luó
for us Barabbas!"	Βαραββᾶν (barabban)	912: "son of Abba," Barabbas, the Isr. robber released instead of Christ	of Aramaic origin bar and Abba

KJV Lexicon

ανεκραξαν **verb - aorist active indicative - third person**
anakrazo an-ak-rad'-zo: to scream up (aloud) -- cry out.

δε conjunction
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παμπληθει adverb
pamplēthei pam-play-thi': in full multitude, i.e. concertedly or simultaneously -- all at once.

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.

αιρε verb - present active imperative - second person singular
airo ah'-ee-ro: to lift up; by implication, to take up or away; figuratively, to raise (the voice), keep in suspense (the mind), specially, to sail away (i.e. weigh anchor); by Hebraism to expiate sin

τουτον demonstrative pronoun - accusative singular masculine
touton too'-ton: this (person, as objective of verb or preposition) -- him, the same, that, this.

απολυσον **verb - aorist active middle - second person singular**
apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

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.

βαρabbαν **noun - accusative singular masculine**
Barabbas bar-ab-bas': son of Abba; Bar-abbas, an Israelite -- Barabbas.

Luke 23:19 .

.	Greek	Strong's	Origin
(He was one who	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
had been thrown	βληθεῖς (blêtheis)	906: to throw, cast	a prim. word
into prison	φυλακῇ (phulakē)	5438: a guarding, guard, watch	from phulassó
for an insurrection	στάσιν (stasin)	4714b: a standing, by impl. an insurrection, fig. strife	from histémi
made	γενομένην (genomenēn)	1096: to come into being, to happen, to become	from a prim. root gen-
in the city,	πόλει (polei)	4172: a city	a prim. word
and for murder.)	φόνον (phonon)	5408: a murder	from phen- (to slay)

KJV Lexicon

οστις **relative pronoun - nominative singular masculine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

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.

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

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.

τινα indefinite pronoun - accusative singular feminine

tis tis: some or any person or object

γενομενην verb - second aorist middle deponent participle - accusative singular feminine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

πολει noun - dative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φονον noun - accusative singular masculine

phonos fon'-os: murder -- murder, + be slain with, slaughter.

βεβλημενος verb - perfect passive participle - nominative singular masculine

ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

φυλακην noun - accusative singular feminine

phulake foo-lak-ay': a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

Luke 23:20 .

.	Greek	Strong's	Origin
Pilate,	Πιλάτος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
wanting	θέλων (thelōn)	2309: to will, wish	a prim. verb
to release	ἀπολῦσαι (apolusai)	630: to set free, release	from apo and luó
Jesus,	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
addressed	προσεφώνησεν (prosephōnēsen)	4377: to call to	from pros and phōnéó
them again,	πάλιν (palin)	3825: back (of place), again (of time), further	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.

οὐν **conjunction**

oun oon: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλάτος **noun - nominative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

προσεφώνησεν **verb - aorist active indicative - third person singular**
prospheo **pros-fo-neh'-o**: to sound towards, i.e. address, exclaim, summon -- call unto, speak (un-)to.

θελῶν **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

ἀπολῦσαι **verb - aorist active middle or passive deponent**
apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἰησοῦν **noun - accusative singular masculine**
iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 23:21 .

.	Greek	Strong's	Origin
but they kept on calling	ἐπεφώνουν (epēphōnoun)	2019: to call out	from epi and phōnéō
out, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Crucify,	σταύρου (staurou)	4717: to fence with stakes, to crucify	from stauros
crucify	σταύρου (staurou)	4717: to fence with stakes, to crucify	from stauros
Him!"			

οι **definite article - nominative plural masculine**

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).

επιφωνουν **verb - imperfect active indicative - third person**

epiphoneo **ep-ee-fo-neh'-o**: to call at something, i.e. exclaim -- cry (against), give a shout.

λεγοντες **verb - present active participle - nominative plural masculine**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σταυρωσον **verb - aorist active middle - second person singular**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

σταυρωσον **verb - aorist active middle - second person singular**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 23:22 .

.	Greek	Strong's	Origin
And he said		3004: to say	a prim. verb
to them the third time,	τρίτον (triton)	5154: third	ord. num. from treis
"Why,	γὰρ (gar)	1063: for, indeed (a conjunc. used to express cause, explanation, inference or continuation)	a contr. of ge ara (verily then)
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
evil	κακὸν (kakon)	2556: bad, evil	a prim. word

has this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
done?	ἐποίησεν (epoiēsen)	4160: to make, do	a prim. word
I have found	εὔρον (euron)	2147: to find	a prim. verb
in Him no	οὐδέν (ouden)	3762: no one, none	from oude and heis
guilt		159a: causative of, responsible for	from aitia
[demanding] death;	θανάτου (thanatou)	2288: death	from thnέskό
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
I will punish	παιδεύσας (paideusas)	3811: to train children, to chasten, correct	from pais
Him and release	ἀπολύσω (apolusō)	630: to set free, release	from apo and luό
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).

τριτον adjective - accusative singular neuter

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

επο ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

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

τι interrogative pronoun - accusative singular neuter

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

κακον adjective - accusative singular neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

εποίησεν verb - aorist active indicative - third person singular

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

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.

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.

αιτιον adjective - accusative singular neuter

aition ah'-ee-tee-on: a reason or crime -- cause, fault.

θανατου noun - genitive singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

ευρον verb - second aorist active indicative - first person singular

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

εν preposition

en en: in, at, (up-)on, by, etc.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

παιδευσας verb - aorist active participle - nominative singular masculine

paideuo pahee-dyoo'-o: to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

οὐν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

αὐτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απολυσω verb - future active indicative - first person singular

apoluo ap-ol-oo'-o: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

Luke 23:23 .

.	Greek	Strong's	Origin
But they were insistent,	ἐπέκειντο (epekeinto)	1945: to lie on	from epi and keimai
with loud	μεγάλαις (megalais)	3173: great	a prim. word
voices	φωναῖς (phōnais)	5456: a voice, sound	probably from phēmi
asking	αἰτούμενοι (aitoumenoi)	154: to ask, request	a prim. verb
that He be crucified.	σταυρωθῆναι (staurōthēnai)	4717: to fence with stakes, to crucify	from stauros
And their voices	φωναὶ (phōnai)	5456: a voice, sound	probably from phēmi
[began] to prevail.	κατίσχυον (katischuon)	2729: to overpower	from kata and ischuó

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΠΕΚΕΙΝΤΟ **verb - imperfect middle or passive deponent indicative - third person**

epikeimai **ep-ik'-i-mahee**: to rest upon -- impose, be instant, (be) laid (there-, up-)on, (when) lay (on), lie (on), press upon.

φωναις **noun - dative plural feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλαις **adjective - dative plural feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

αιτουμενοι **verb - present middle passive - nominative plural masculine**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σταυρωθηναι **verb - aorist passive middle or passive deponent**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατισχυον **verb - imperfect active indicative - third person**

katischuo **kat-is-khoo'-o**: to overpower -- prevail (against).

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.

φωναι **noun - nominative plural feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any

purpose), saying or language -- noise, sound, voice.

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 masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀρχιερέων **noun - genitive plural masculine**

archiereus ar-khee-er-yuce': the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

Luke 23:24 .

.	Greek	Strong's	Origin
And Pilate	Ἰππῆλατος (pilatos)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
pronounced sentence	ἐπέκρινεν (epekrinen)	1948: to decree, give sentence	from epi and krinó
that their demand	αἶτημα (aitēma)	155: a request	from aiteó
be granted.	γενέσθαι (genesthai)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πιλατος **noun - nominative singular masculine**

Pilatos **pil-at'-os:** close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

επεκρινεν **verb - aorist active indicative - third person singular**

epikrino **ep-ee-kree'-no:** to adjudge -- give sentence.

γενεσθαι **verb - second aorist middle deponent middle or passive deponent**

ginomai **ghin'-om-ah-ee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

αιτημα **noun - nominative singular neuter**

aitema **ah'-ee-tay-mah:** a thing asked or (abstractly) an asking -- petition, request, required.

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

Luke 23:25 .

.	Greek	Strong's	Origin
And he released	ἀπέλυσεν (apelusen)	630: to set free, release	from apo and luó
the man they were asking	ἠτοῦντο (ētounto)	154: to ask, request	a prim. verb
for who had been thrown	βεβλημένον (beblēmenon)	906: to throw, cast	a prim. word
into prison	φυλακὴν (phulakēn)	5438: a guarding, guard, watch	from phulassó
for insurrection	στάσιν (stasin)	4714b: a standing, by impl. an insurrection, fig. strife	from histémi
and murder,	φόνον (phonon)	5408: a murder	from phen- (to slay)
but he delivered	παρέδωκεν (paredōken)	3860: to hand over, to give or deliver over, to betray	from para and didómi

Jesus	Ἰησοῦν (iēsoun)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
to their will.	Θελήματι (thelēmati)	2307: will	from theló

KJV Lexicon

απελευσεν **verb - aorist active indicative - third person singular**

apoluo **ap-ol-oo'-o**: to free fully, i.e. (literally) relieve, release, dismiss (reflexively, depart), or (figuratively) let die, pardon or (specially) divorce

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.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

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.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φονον **noun - accusative singular masculine**

phonos **fon'-os**: murder -- murder, + be slain with, slaughter.

βεβλημενον **verb - perfect passive participle - accusative singular masculine**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυλακην **noun - accusative singular feminine**

phulake **foo-lak-ay'**: a guarding or (concretely, guard), the act, the person; figuratively, the place, the condition, or (specially), the time (as a division of day or night), literally or figuratively -- cage, hold, (im-)prison(-ment), ward, watch.

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.

ητουντο **verb - imperfect middle indicative - third person**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησουν **noun - accusative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

παρεδωκεν **verb - aorist active indicative - third person singular**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεληματι **noun - dative singular neuter**

thelema **thel'-ay-mah**: a determination (properly, the thing), i.e. (actively) choice (specially, purpose, decree; abstractly, volition) or (passively) inclination -- desire, pleasure, will.

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

Luke 23:26 .

■			
.	Greek	Strong's	Origin

When	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
they led Him away,	ἀπήγαγον (apēgagon)	520: to lead away	from apo and agó
they seized	ἐπιλαβόμενοι (epilabomenoi)	1949: to lay hold of	from epi and lambanó
a man,	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
Simon	Σίμωνα (simōna)	4613: Simon, the name of several Isr.	of uncertain origin
of Cyrene,	Κυρηναῖον (kurēnaion)	2956: of Cyrene	from Kuréné
coming	ἐρχόμενον (erchomenon)	2064: to come, go	a prim. verb
in from the country,	ἀγροῦ (agrou)	68: a field, the country	a prim. word
and placed	ἐπέθηκαν (epethēkan)	2007: to lay upon, to place upon	from epi and tithémi
on him the cross	σταυρὸν (stauron)	4716: an upright stake, hence a cross (the Rom. instrument of crucifixion)	from the same as histémi
to carry	φέρειν (pherein)	5342: to bear, carry, bring forth	a prim. word
behind	ὀπισθεν (opisthen)	3693: behind, after	probably from opis (back)
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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)

απηγαγον verb - second aorist active indicative - third person

apago ap-ag'-o: to take off (in various senses) -- bring, carry away, lead (away), put to death, take away.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επιλαβομενοι verb - second aorist middle deponent participle - nominative plural 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).

σιμωνος noun - genitive singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

τινος indefinite pronoun - genitive singular masculine

tis tis: some or any person or object

κυρηναιου noun - genitive singular masculine

Kurenaios koo-ray-nah'-yos: i.e. Cyrenaeen, i.e. inhabitant of Cyrene -- of Cyrene, Cyrenian.

ερχομενου verb - present middle or passive deponent participle - genitive singular masculine

erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

απ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αγρου noun - genitive singular masculine

agros ag-ros': a field (as a drive for cattle); genitive case, the country; specially, a farm, i.e. hamlet -- country, farm, piece of ground, land.

επεθηκαν verb - aorist active indicative - third person

epitithemi ep-ee-tith'-ay-mee: to impose (in a friendly or hostile sense) -- add unto, lade, lay upon, put (up) on, set on (up), + surname, wound.

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

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σταυρον noun - accusative singular masculine

stauros stow-ros': a stake or post (as set upright), i.e. (specially), a pole or cross; figuratively, exposure to death, i.e. self-denial; by implication, the atonement of Christ -- cross.

φέρειν verb - present active infinitive

phero fer'-o: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

οπισθεν adverb

opisthen op'-is-then: from the rear (as a secure aspect), i.e. at the back (adverb and preposition of place or time) -- after, backside, behind.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 23:27 .

.	Greek	Strong's	Origin
And following	Ἠκολούθει (ēkolouthēi)	190: to follow	from alpha (as a cop. prefix) and keleuthos (a road, way)
Him was a large	πολὺ (polu)	4183: much, many	a prim. word
crowd	πλῆθος (plēthos)	4128: a great number	from plēthó (to be full)
of the people,	λαοῦ (laou)	2992: the people	a prim. word
and of women	γυναικῶν (gunaikōn)	1135: a woman	a prim. word
who	αἱ (ai)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
were mourning	ἐκόπτοντο	2875: to cut (off), strike, by	from a prim. root kop-

	(ekoptonto)	ext. to mourn	
and lamenting	ἐθρήνουν (ethrēnoun)	2354: to lament	from thrénos

Him.

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ηκολουθει **verb - imperfect active indicative - third person singular**

akoloutheo ak-ol-oo-theh'-o: to be in the same way with, i.e. to accompany (specially, as a disciple) -- follow, reach.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

πολυ **adjective - nominative singular neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

πληθος **noun - nominative singular neuter**

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαου **noun - genitive singular masculine**

laos lah-os': a people -- people.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναικων **noun - genitive plural feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

αι **relative pronoun - nominative plural feminine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκοπτοντο **verb - imperfect middle indicative - third person**

kopto **kop'-to**: to chop; specially, to beat the breast in grief -- cut down, lament, mourn, (be-)wail.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθρηνουν **verb - imperfect active indicative - third person**

threneo **thray-neh'-o**: to bewail -- lament, mourn.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 23:28 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
turning	στραφεῖς (strapheis)	4762: to turn, i.e. to change	a prim. verb
to them said,		3004: to say	a prim. verb
"Daughters	θυγατέρες (thugateres)	2364: daughter	a prim. word
of Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
stop	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
weeping	κλαίετε	2799: to weep	a prim. verb

	(klaiete)		
for Me, but weep	κλαίετε (klaiete)	2799: to weep	a prim. verb
for yourselves	ἐαυτὰς (eautas)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and for your children.	τέκνα (tekna)	5043: a child (of either sex)	from tikto

KJV Lexicon

στραφεις **verb - second aorist passive participle - nominative singular masculine**

strepho **stref'-o**: to twist, i.e. turn quite around or reverse -- convert, turn (again, back again, self, self about).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

θυγατερες **noun - vocative plural feminine**

thugater **thoo-gat'-air**: a female child, or (by Hebraism) descendant (or inhabitant) -- daughter.

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κλαιετε **verb - present active imperative - second person**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

εμε **personal pronoun - first person accusative singular**

eme **em-eh'**: me -- I, me, my(-self).

πλην **adverb**

plen **plane**: moreover (besides), i.e. albeit, save that, rather, yet -- but (rather), except, nevertheless, notwithstanding, save, than.

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.

εαυτας **reflexive pronoun - third person accusative plural feminine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

κλαιετε **verb - present active imperative - second person**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τεκνα **noun - accusative plural neuter**

teknon **tek'-non**: a child (as produced) -- child, daughter, son.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

Luke 23:29 .

.	Greek	Strong's	Origin
"For behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the days	ἡμέραι (ēmerai)	2250: day	a prim. word
are coming	ἔρχονται (erchontai)	2064: to come, go	a prim. verb
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
they will say,		3004: to say	a prim. verb
Blessed	μακάριαι (makariai)	3107: blessed, happy	from makar (happy)
are the barren,	στεῖραι (steirai)	4723: barren	from steiros (barren)
and the wombs	κοιλίαι (koiliai)	2836: belly	from koilos (hollow)
that never	οὐκ (ouk)	3756: not, no	a prim. word
bore,	ἐγέννησαν (egennēsan)	1080: to beget, to bring forth	from genna (descent, birth)
and the breasts	μαστοὶ (mastoi)	3149: the breast	der. from a prim. root ma-
that never	οὐκ (ouk)	3756: not, no	a prim. word
nursed.'	ἐθρεψαν (ethrepsan)	5142: to make to grow, to nourish, feed	a prim. verb

KJV Lexicon

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΙΔΟΥ verb - second aorist active middle - second person singular

idou id-oo': used as imperative lo!; -- behold, lo, see.

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.

ΗΜΕΡΑΙ noun - nominative 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.

ΕΡΟΥΣΙΝ verb - future active indicative - third person

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

ΜΑΚΑΡΙΑΙ adjective - nominative plural feminine

makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

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.

ΣΤΕΙΡΑΙ noun - nominative plural feminine

steiros sti'-ros: sterile -- barren.

ΚΑΙ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κοιλιαι **noun - nominative plural feminine**

koilia koy-lee'-ah: a cavity, i.e. (especially) the abdomen; by implication, the matrix; figuratively, the heart -- belly, womb.

αι **relative pronoun - nominative plural feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

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.

εγεννησαν **verb - aorist active 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

μαστοι **noun - nominative plural masculine**

mastos mas-tos': a (properly, female) breast (as if kneaded up) -- pap.

οι **relative pronoun - nominative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εθηλασαν **verb - aorist active indicative - third person**

thelazo thay-lad'-zo: to suckle, (by implication) to suck -- (give) suck(-ling).

Luke 23:30 .

.	Greek	Strong's	Origin
"Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
they will begin		757: to rule, to begin	a prim. verb
TO SAY	λέγειν (legein)	3004: to say	a prim. verb
TO THE	ὄρεσιν	3735: a mountain	a prim. word

MOUNTAINS,	(oresin)		
'FALL	πέσετε (pesete)	4098: to fall	from a redupl. of the prim. root pet
ON US,' AND TO THE HILLS,	βουνοῖς (bounois)	1015: a hill	probably of foreign origin
'COVER	καλύψατε (kalupsate)	2572: to cover	akin to kalubé (hut, cabin)
US.'			

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.

αρχονται **verb - future middle indicative - third person**

archomai ar'-khom-ahē: to commence (in order of time) -- (rehearse from the) begin(-ning).

λεγειν **verb - present active infinitive**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τοις **definite article - dative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορεσιν **noun - dative plural neuter**

oros or'-os: a mountain (as lifting itself above the plain): -hill, mount(-ain).

πεσετε **verb - second aorist active middle - second person**

pipto pip'-to, : to fall -- fail, fall (down), light on.

εφ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ημας personal pronoun - first person accusative plural hemas hay-mas': us -- our, us, we.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
τοις definite article - dative plural masculine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
βουνοις noun - dative plural masculine bounos boo-nos': a hillock -- hill.
καλυψατε verb - aorist active middle - second person kalupto kal-oop'-to: to cover up -- cover, hide.
ημας personal pronoun - first person accusative plural hemas hay-mas': us -- our, us, we.

Luke 23:31 .

.	Greek	Strong's	Origin
"For if	ἐἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
they do	ποιοῦσιν (poiousin)	4160: to make, do	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
the tree	ξύλω (xulō)	3586: wood	a prim. word
is green,	ὑγρῶ (ugrō)	5200: wet, moist, of wood sappy	a prim. word
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

will happen	γένηται (genētai)	1096: to come into being, to happen, to become	from a prim. root gen-
when	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
it is dry?"	ξηρῶ (xērō)	3584: dry	a prim. word

KJV Lexicon

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

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.

υγρω adjective - dative singular neuter

hugros hoo-gros': wet (as if with rain), i.e. (by implication) sappy (fresh) -- green.

ξυλω noun - dative singular neuter

xulon xoo'-lon: timber (as fuel or material); by implication, a stick, club or tree or other wooden article or substance -- staff, stocks, tree, wood.

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.

ποιουσιν verb - present active indicative - third person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

εν preposition

en en: in, at, (up-)on, by, etc.

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.

ξηρῳ adjective - dative singular neuter

xeros xay-ros': arid; by implication, shrunken, earth (as opposed to water) -- dry land, withered.

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.

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.)

Luke 23:32 .

.	Greek	Strong's	Origin
Two	δύο (duo)	1417: two	a primary number
others	ἄλλοι (eteroi)	2087: other	of uncertain origin
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
who were criminals,	κακοῦργοι (kakourgoi)	2557: a criminal	from kakos and the same as ergon
were being led away	ἄγοντο (ēgonto)	71: to lead, bring, carry	a prim. verb
to be put to death	ἀναιρεθῆναι (anairēthēnai)	337: to take up, take away, make an end	from ana and haireó
with Him.			

KJV Lexicon

ηγοντο **verb - imperfect passive indicative - third person**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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

ετεροι **adjective - nominative plural masculine**

heteros **het'-er-os**: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

κακουργοι **adjective - nominative plural masculine**

kakourgos **kak-oor'-gos**: a wrong-doer, i.e. criminal -- evil-doer, malefactor.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αναιρεθηναι **verb - aorist passive middle or passive deponent**

anaireo **an-ahee-reh'-o**: 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.

Luke 23:33 .

.	Greek	Strong's	Origin
When	ὅτε (ote)	3753: when	from hos, and te
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to the place	τόπον (topon)	5117: a place	a prim. word

called	καλούμενον (kaloumenon)	2564: to call	a prim. word
The Skull,	Κρανίον (kranion)	2898: a skull	from kara (the head)
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
they crucified	ἐσταύρωσαν (estaurōsan)	4717: to fence with stakes, to crucify	from stauros
Him and the criminals,	κακούργους (kakourgous)	2557: a criminal	from kakos and the same as ergon
one	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
on the right	δεξιῶν (dexiōn)	1188: the right hand or side	perhaps a prim. word
and the other	ὅν (on)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
on the left.	ἀριστερῶν (aristerōn)	710: better, euph. for left, on the left	cptv. adjective akin to aristos (best)

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

ὅτε adverb

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

ἀπελθόν verb - second aorist active indicative - third person

aperchomai ap-erkh'-om-ahēe: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

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.

ΤΟΠΟΝ noun - accusative singular masculine

topos top'-os: coast, licence, place, plain, quarter, + rock, room, where.

ΤΟΝ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλουμενον verb - present passive participle - accusative 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)).

κρανιον noun - accusative singular neuter

kranion kran-ee'-on: a skull (cranium) -- Calvary, skull.

ΕΚΕΙ adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

εσταυρωσαν verb - aorist active indicative - third person

stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

αυτον personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

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.

κακουργους adjective - accusative plural masculine

kakourgos kak-oor'-gos: a wrong-doer, i.e. criminal -- evil-doer, malefactor.

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.

μεν particle

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

δεξιων adjective - genitive plural masculine

dexios dex-ee-os': the right side or (feminine) hand (as that which usually takes) -- right (hand, side).

ὅς relative pronoun - accusative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δέ conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αριστερων adjective - genitive plural masculine

aristeros ar-is-ter-os': the left hand (as second-best) -- left (hand).

Luke 23:34 .

.	Greek	Strong's	Origin
But Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"Father,	πάτερ (pater)	3962: a father	a prim. word
forgive	ἄφες (aphes)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
them; for they do not know		3609a: to have seen or perceived, hence to know	perf. of eidon
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis

they are doing."	ποιουῦσιν (poiousin)	4160: to make, do	a prim. word
And they cast	ἔβαλον (ebalon)	906: to throw, cast	a prim. word
lots,	κλήρον (klēron)	2819: a lot	of uncertain origin
dividing	διαμεριζόμενοι (diamerizomenoi)	1266: to distribute, to divide	from dia and merizó
up His garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
among		1266: to distribute, to divide	from dia and merizó
themselves.			

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ελεγεν **verb - imperfect active indicative - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αφες **verb - second aorist active middle - second person singular**

aphiemi af-ee'-ay-mee: an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

αυτοις personal pronoun - dative plural masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ου particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οιδασιν verb - perfect active indicative - third person
eido i'-do: to see; by implication, (in the perfect tense only) to know

τι interrogative pronoun - accusative singular neuter
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ποιουσιν verb - present active indicative - third person
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

διαμεριζομενοι verb - present middle passive - nominative plural masculine
diamerizo dee-am-er-id'-zo: to partition thoroughly (literally in distribution, figuratively in dissension) -- cloven, divide, part.

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.

ιματια noun - accusative plural neuter
himation him-at'-ee-on: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

αυτου personal pronoun - genitive singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εβαλον verb - second aorist active indicative - third person
ballo bal'-lo: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

κληρον **noun - accusative singular masculine**

kleros **klay'-ros**: a die (for drawing chances); by implication, a portion (as if so secured); by extension, an acquisition (especially a patrimony, figuratively) -- heritage, inheritance, lot, part.

Luke 23:35 .

.	Greek	Strong's	Origin
And the people	λαὸς (laos)	2992: the people	a prim. word
stood	εἰστήκει (eistēkei)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
by, looking	θεωρῶν (theōrōn)	2334: to look at, gaze	from theóros (an envoy, spectator)
on. And even	Καὶ (kai)	2532: and, even, also	a prim. conjunction
the rulers	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
were sneering	ἐξεμυκτήριζον (exemukterizon)	1592: to hold up the nose in derision of	from ek and muktérizó
at Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"He saved	ἔσωσεν (esōsen)	4982: to save	from sós (safe, well)
others;	ἄλλους (allous)	243: other, another	a prim. word
let Him save	σωσάτω (sōsatō)	4982: to save	from sós (safe, well)
Himself	ἑαυτόν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

this	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
is the Christ	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chrió
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
His Chosen One."	ἐκλεκτός (eklektos)	1588: select, by impl. favorite	from eklegó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισθηκει verb - pluperfect active indicative - third person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαος noun - nominative singular masculine

laos lah-os': a people -- people.

θεωρων verb - present active participle - nominative singular masculine

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

εξεμυκτηριζον verb - imperfect active indicative - third person

ekmukterizo ek-mook-ter-id'-zo: to sneer outright at -- deride.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχοντες noun - nominative plural masculine

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

συν preposition

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

αλλους adjective - accusative plural masculine

allos **al'-los**: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

εσωσεν verb - aorist active indicative - third person singular

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σωσάτω verb - aorist active middle - third person singular

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

εαυτον reflexive pronoun - third person accusative singular masculine

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

ει conditional

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

ουτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος noun - nominative singular masculine

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκλεκτος **adjective - nominative singular masculine**

eklektos ek-lek-tos': select; by implication, favorite -- chosen, elect.

Luke 23:36 .

.	Greek	Strong's	Origin
The soldiers	στρατιῶται (stratiōtai)	4757: a soldier	from stratia
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
mocked	ἐνέπαιξαν (enepaixan)	1702: to mock at	from en and paizó
Him, coming	προσερχόμενοι (proserchomenoi)	4334: to approach, to draw near	from pros and erchomai
up to Him, offering	προσφέροντες (prospheronτες)	4374: to bring to, i.e. to offer	from pros and pheró
Him sour wine,	ὄξος (oxos)	3690: sour wine	from oxus

ΕΝΕΠΑΙΖΟΝ **verb - imperfect active indicative - third person**
empaizo **emp-ahead'-zo**: to jeer at, i.e. deride -- mock.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αὐτῷ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατιῶται **noun - nominative plural masculine**

stratiotes **strat-ee-o'-tace**: a camper-out, i.e. a (common) warrior -- soldier.

προσερχόμενοι **verb - present middle or passive deponent participle - nominative plural masculine**

proserchomai **pros-er'-khom-ahee**: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἶνος **noun - accusative singular neuter**

oxos **oz-os**: vinegar, i.e. sour wine -- vinegar.

προσφέροντες **verb - present active participle - nominative 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.

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

Luke 23:37 .

.	Greek	Strong's	Origin
and saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"If	εἰ	1487: sometimes used with a	a prim. particle; if, whether (a

	(ei)	command or as an indirect question, etc.)	cond. part. introducing circumstances nec. for a given proposition to be true
You are the King	βασιλεὺς (basileus)	935: a king	of uncertain origin
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
save	σῶσον (sōson)	4982: to save	from sós (safe, well)
Yourself!"	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ει verb - present indicative - second person singular

ei i: thou art -- art, be.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeon, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

σωσον verb - aorist active middle - second person singular

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σεαυτον reflexive pronoun - second person accusative singular masculine

seautou seh-ow-too': respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

Luke 23:38 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
there was also	καὶ (kai)	2532: and, even, also	a prim. conjunction
an inscription	ἐπιγραφὴ (epigraphē)	1923: an inscription	from epigraphó
above	ἐπ' (ep)	1909: on, upon	a prim. preposition
Him, "THIS	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
IS THE KING	βασιλεὺς (basileus)	935: a king	of uncertain origin
OF THE JEWS."	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιγραφη **noun - nominative singular feminine**

epigraphe **ep-ig-raf-ay'**: an inscription -- superscription.

γεγραμμενη **verb - perfect passive participle - nominative singular feminine**

grapho **graf'-o**: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

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

γραμμασιν **noun - dative plural neuter**

gramma **gram'-mah**: a writing, i.e. a letter, note, epistle, book, etc.; plural learning -- bill, learning, letter, scripture, writing, written.

ελληνικοις **adjective - dative plural neuter**

Hellenikos **hel-lay-nee-kos'**: Hellenic, i.e. Grecian (in language) -- Greek.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ρωμαιοις **adjective - dative plural neuter**

Rhomaikos **rho-mah-ee-kos'**: Romaic, i.e. Latin -- Latin.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εβραιοις **adjective - dative plural neuter**

Hebraikos **heb-rah-ee-kos'**: Hebraic or the Jewish language -- Hebrew.

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.

ἔστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλευς noun - nominative singular masculine

basileus bas-il-yooce': a sovereign (abstractly, relatively, or figuratively) -- king.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαίων adjective - genitive plural masculine

Ioudaios ee-oo-dah'-yos: Judaeans, i.e. belonging to Judah -- Jew(-ess), of Judaea.

Luke 23:39 .

.	Greek	Strong's	Origin
One	Εἰς (eis)	1520: one	a primary number
of the criminals	κακούργων (kakourgōn)	2557: a criminal	from kakos and the same as ergon
who were hanged	κρεμασθέντων (kremasthēntōn)	2910: to hang	from a prim. root krem-
[there] was hurling abuse	ἐβλασφήμει (eblasphēmei)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
at Him, saying,		3004: to say	a prim. verb
"Are You not the Christ?"	χριστός (christos)	5547: the Anointed One, Messiah, Christ	from chriō
Save	σῶσον (sōson)	4982: to save	from sós (safe, well)
Yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos

and us!"

KJV Lexicon

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

κρεμασθεντων **verb - aorist passive participle - genitive plural masculine**

kremannumi **krem-an'-noo-mee**: to hang -- hang.

κακουργων **adjective - genitive plural masculine**

kakourgos **kak-oor'-gos**: a wrong-doer, i.e. criminal -- evil-doer, malefactor.

εβλασφημει **verb - imperfect active indicative - third person singular**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

αυτον **personal pronoun - accusative 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.

ει **conditional**

ei **i**: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ει **verb - present indicative - second person singular**

ei **i**: thou art -- art, be.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστος **noun - nominative singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

σωσον **verb - aorist active middle - second person singular**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

Luke 23:40 .

.	Greek	Strong's	Origin
But the other	ἕτερος (eteros)	2087: other	of uncertain origin
answered,	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and rebuking	ἐπιτιμῶν (epitimōn)	2008: to honor, to mete out due measure, hence to censure	from epi and timáo
him said,	ἔφη (ephē)	5346: to declare, say	from a prim. root pha-
"Do you not even	οὐδὲ (oude)	3761: and not, neither	from ou, and de
fear	φοβῆ (phobē)	5399: to put to flight, to terrify, frighten	from phobos
God,	θεόν (theon)	2316: God, a god	of uncertain origin
since	ὅτι	3754: that, because	conjunction from neut. of hostis,

	(oti)		
you are under	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
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
sentence of condemnation?	κρίματι (krimati)	2917: a judgment	from krinó

KJV Lexicon

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai ap-ok-ree'-nom-ahee: to conclude for oneself, i.e. (by implication) to respond; by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετερος **adjective - nominative singular masculine**

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

επιτιμα **verb - imperfect active indicative - third person singular**

epitimaio ep-ee-tee-mah'-o: to tax upon, i.e. censure or admonish; by implication, forbid -- (straitly) charge, rebuke.

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

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.

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.

φοβη verb - present middle or passive deponent indicative - second person singular
phobeo fob-eh'-o: to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere -- be (+ sore) afraid, fear (exceedingly), reverence.

συ personal pronoun - second person nominative singular
su soo: the person pronoun of the second person singular thou -- thou.

τον definite article - accusative singular masculine
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).

οτι conjunction
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.

τω definite article - dative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτω personal pronoun - dative singular neuter
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κριματι noun - dative singular neuter
krima kree'-mah: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

ει verb - present indicative - second person singular
ei i: thou art -- art, be.

Luke 23:41 .

.	Greek	Strong's	Origin
"And we indeed	μὲν (men)	3303a: shows affirmation or concession, usually followed by NG1161 and a contrasting clause	a synonym of mén

[are suffering] justly,	δικαίως (dikaiōs)	1346: righteously, justly	from dikaios
for we are receiving	ἀπολαμβάνομεν (apolambanomen)	618: to receive from, receive as one's due	from apo and lambanó
what	ὧν (ōn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we deserve	ἄξια (axia)	514: of weight, of worth, worthy	from agó (in the sense of to weigh)
for our deeds;		3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
but this man	οὗτος (outos)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
has done	ἔπραξεν (epraxen)	4238: to do, practice	a prim. verb
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
wrong."	ἄτοπον (atopon)	824: out of place, strange	from alpha (as a neg. prefix) and topos

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

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

μέν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

δικαιῶς **adverb**

dikaios dik-ah'-yoce: equitably -- justly, (to) righteously(-ness).

αξια adjective - accusative plural neuter

axios ax'-ee-os: deserving, comparable or suitable (as if drawing praise) -- due reward, meet, (un-)worthy.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

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.

επραξαμεν verb - aorist active indicative - first person

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

απολαμβανομεν verb - present active indicative - first person

apolambano ap-ol-am-ban'-o: to receive (specially, in full, or as a host); also to take aside -- receive, take.

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.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

ατοπον adjective - accusative singular neuter

atopos at'-op-os: out of place, i.e. (figuratively) improper, injurious, wicked -- amiss, harm, unreasonable.

επραξεν verb - aorist active indicative - third person singular

prasso pras'-so: to practise, i.e. perform repeatedly or habitually; by implication, to execute, accomplish, etc.; specially, to collect (dues), fare (personally) -- commit, deeds, do, exact, keep, require, use arts.

Luke 23:42 .

■			
.	Greek	Strong's	Origin

And he was saying,	ἔλεγεν (elegen)	3004: to say	a prim. verb
"Jesus,	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
remember		3403: to remind, remember	from a prim. verb
me when	ὅταν (otan)	3752: whenever	from hote and an
You come	ἔλθης (elthēs)	2064: to come, go	a prim. verb
in Your kingdom!"	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó

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

ελεγεν verb - imperfect active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου noun - dative singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

μνησθητι verb - aorist passive imperative - second person singular

mnaomai mnah'-om-ahce: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

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.
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.
ελθης verb - second aorist active subjunctive - second person singular erchomai er'-khom-ahee : accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.
εν preposition en en : in, at, (up-)on, by, etc.
τη definite article - dative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
βασιλεια noun - dative 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.

Luke 23:43 .

.	Greek	Strong's	Origin
And He said	λέγω (legō)	3004: to say	a prim. verb
to him, "Truly	ἀμήν (amēn)	281: truly	adverb of Hebrew origin amen
I say		3004: to say	a prim. verb
to you, today	σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
you shall be with Me in Paradise."	παραδείσω (paradeisō)	3857: a park, a garden, a paradise	of Pers. origin (enclosure)

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους noun - nominative singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

αμην hebrew transliterated word

amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.

λεγω verb - present active indicative - first person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σοι personal pronoun - second person dative singular

soi **soy**: to thee -- thee, thine own, thou, thy.

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.

μετ preposition

meta **met-ah'**: denoting accompaniment; amid (local or causal);

εμου personal pronoun - first person genitive singular

emou **em-oo'**: of me -- me, mine, my.

εση **verb - future indicative - second person singular**

esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παραδεισω **noun - dative singular masculine**

paradeisos par-ad'-i-sos: a park, i.e. (specially), an Eden (place of future happiness, paradise) -- paradise.

Luke 23:44 .

.	Greek	Strong's	Origin
It was now	ἤδη (ēdē)	2235: already	a prim. adverb of time
about	ὥσει (ōsei)	5616: as if, as it were, like	adverb from hós and ei
the sixth	ἕκτῃ (ektē)	1623: sixth	ord. from hex
hour,	ὥρα (ōra)	5610: a time or period, an hour	a prim. word
and darkness	σκότος (skotos)	4655: darkness	a prim. word
fell	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-
over	ἐφ' (eph)	1909: on, upon	a prim. preposition
the whole	ὅλην (olēn)	3650: whole, complete	a prim. word
land	γῆν (gēn)	1093: the earth, land	a prim. word

until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the ninth		1729a: ninth	ord. from ennea
hour,	ὥρα (ōras)	5610: a time or period, an hour	a prim. word

KJV Lexicon

ην **verb - imperfect indicative - third person singular**

en **ane:** I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ωσει **adverb**

hosei **ho-si':** as if -- about, as (it had been, it were), like (as).

ωρα **noun - nominative singular feminine**

hora **ho'-rah:** an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

εκτη **adjective - nominative singular feminine**

hektos **hek'-tos:** sixth -- sixth.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σκοτος **noun - nominative singular neuter**

skotos **skot'-os:** shadiness, i.e. obscurity -- darkness.

εγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εφ **preposition**

epi **ep-ee':** meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ολην **adjective - accusative singular feminine**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην **noun - accusative singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

εως **conjunction**

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ωρας **noun - genitive singular feminine**

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

ενατης **adjective - genitive singular feminine**

ennatos en'-nat-os: ninth -- ninth.

Luke 23:45 .

.	Greek	Strong's	Origin
because the sun	ἡλίου (ēliou)	2246: the sun	a prim. word
was obscured;	ἐκλειπόντος (ekleipontos)	1587: to leave out, leave off, by impl. to cease	from ek and leipó
and the veil	καταπέτασμα (katapetasma)	2665: a curtain (the inner veil of the temple)	from kata and petannumi (to spread out)
of the temple	ναοῦ (naou)	3485: a temple	probably akin to naió (to inhabit)
was torn	ἐσχίσθη (eschisthē)	4977: to cleave, split	from a prim. root schid-
in two.	μέσον (meson)	3319: middle, in the midst	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

εσκοτισθη **verb - aorist passive indicative - third person singular**
skotizo **skot-id-zo**: to obscure -- darken.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιος **noun - nominative singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εσχισθη **verb - aorist passive indicative - third person singular**
schizo **skhid'-zo**: to split or sever -- break, divide, open, rend, make a rent.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταπετασμα **noun - nominative singular neuter**

katapetasma **kat-ap-et'-as-mah**: something spread thoroughly, i.e. (specially) the door screen (to the Most Holy Place) in the Jewish Temple -- veil.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ναου **noun - genitive singular masculine**

naos **nah-os'**: a fane, shrine, temple -- shrine, temple.

μεσον **adjective - accusative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

Luke 23:46 .

.	Greek	Strong's	Origin
And Jesus,	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
crying	φωνήσας (phōnēsas)	5455: to call out	from phóné
out with a loud	μεγάλη (megalē)	3173: great	a prim. word
voice,	φωνῇ (phōnē)	5456: a voice, sound	probably from phémi
said,		3004: to say	a prim. verb
"Father,	πάτερ (pater)	3962: a father	a prim. word
INTO YOUR HANDS	χεῖρας (cheiras)	5495: the hand	a prim. word
I COMMIT	παρατίθεμαι (paratithemai)	3908: to place beside, to set before	from para and tithémi
MY SPIRIT."	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
Having said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He breathed His last.	ἐξέπνευσεν (exepneusen)	1606: to breathe out, expire	from ek and pneó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φωνησας **verb - aorist active participle - nominative singular masculine**

phoneo **fo-neh'-o**: to emit a sound (animal, human or instrumental); by implication, to address in words or by name, also in imitation -- call (for), crow, cry.

φωνη **noun - dative singular feminine**

phone **fo-nay'**: a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language -- noise, sound, voice.

μεγαλη **adjective - dative singular feminine**

megas **meg'-as**: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

ειπεν **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

πατερ **noun - vocative singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

παραθησομαι **verb - future middle deponent indicative - first person singular**

paratithemi **par-at-ith'-ay-mee**: to place alongside, i.e. present (food, truth); by implication, to deposit (as a trust or for protection) -- allege, commend, commit (the keeping of), put forth, set before.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πνευμα noun - accusative singular neuter
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ταυτα demonstrative pronoun - accusative plural neuter
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ειπων verb - second aorist active participle - nominative singular masculine
epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

εξεπνευσεν verb - aorist active indicative - third person singular
ekpneo ek-pneh'-o: to expire -- give up the ghost.

Luke 23:47 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
when the centurion	ἐκατοντάρχης (ekatontarchēs)	1543: a centurion, a captain of one hundred men	from hekaton and archó
saw		3708: to see, perceive, attend to	a prim. verb
what had happened,	γεγόμενον (genomenon)	1096: to come into being, to happen, to become	from a prim. root gen-
he [began] praising	ἐδόξαζεν (edoxazen)	1392: to render or esteem glorious (in a wide application)	from doxa
God,	θεὸν (theon)	2316: God, a god	of uncertain origin

saying,	λέγων (legōn)	3004: to say	a prim. verb
"Certainly	ὄντως (ontōs)	3689: really, truly	from the part. of eimi
this	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
was innocent."	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké

KJV Lexicon

ἰδὼν **verb - second aorist active participle - nominative singular masculine**

eido **i'-do:** to see; by implication, (in the perfect tense only) to know

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκατονταρχος **noun - nominative singular masculine**

hekatontarches **hek-at-on-tar'-khace:** the captain of one hundred men -- centurion.

το **definite article - accusative singular neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενομενον **verb - second aorist middle deponent participle - accusative singular neuter**

ginomai **ghin'-om-ahee:** to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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.

τον definite article - accusative singular masculine

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).

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.

οντως adverb

ontos **on'-toce**: really -- certainly, clean, indeed, of a truth, verily.

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπος noun - nominative singular masculine

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ουτος demonstrative pronoun - nominative singular masculine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

δικαιος adjective - nominative singular masculine

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

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.

Luke 23:48 .

.	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word
the crowds	ὄχλοι (ochloi)	3793: a crowd, multitude, the common people	a prim. word
who came together	συνπαράγενομενοι (sumparagenomenoi)	4836: to be present together	from sun and paraginomai
for this	ταύτην	3778: this	probably from a redupl. of ho,,

	(tautēn)		used as a demonstrative pronoun
spectacle,	θεωρίαν (theōrian)	2335: a viewing, hence a spectacle	from the same as theóreō
when they observed	θεωρήσαντες (theōrēsantes)	2334: to look at, gaze	from theóros (an envoy, spectator)
what had happened,	γενόμενα (genomena)	1096: to come into being, to happen, to become	from a prim. root gen-
[began] to return,	ὑπέστρεφον (upestrephon)	5290: to turn back, return	from hupo and strephó
beating	τύπτοντες (tuptontes)	5180: to strike, smite, beat	a prim. verb
their breasts.	στήθη (stēthē)	4738: the breast	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

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.

συμπαράγενομενοι verb - second aorist middle deponent participle - nominative plural masculine

sumparaginomai soom-par-ag-in'-om-ahee: to be present together, i.e. to convene; by implication, to appear in aid -- come together, stand with.

οχλοι noun - nominative plural masculine

ochlos okh'los: a throng (as borne along); by implication, the rabble; by extension, a class of people; figuratively, a riot -- company, multitude, number (of people), people, press.

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.

θεωριαν noun - accusative singular feminine

theoria theh-o-ree'-ah: spectatorship, i.e. (concretely) a spectacle -- sight.

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.

θεωρουντες verb - present active participle - nominative plural masculine

theoreo theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

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.

γενομενα verb - second aorist middle deponent participle - accusative plural neuter

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

τυπτοντες verb - present active participle - nominative plural masculine

tupto toop'-to: to thump, i.e. cudgel or pummel; by implication, to punish; figuratively, to offend (the conscience) -- beat, smite, strike, wound.

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.

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.

στηθη noun - accusative plural neuter

stethos stay'-thos: the (entire external) bosom, i.e. chest -- breast.

υπεστρεφον verb - imperfect active indicative - third person

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

Luke 23:49 .

.	Greek	Strong's	Origin
And all	πάντες (pantes)	3956: all, every	a prim. word
His acquaintances	γνωστοὶ (gnōstōi)	1110: known	from ginóskō
and the women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
who accompanied	συνακολουθοῦσαι (sunakolouthousai)	4870: to follow along with	from sun and akoloutheó
Him from Galilee	Γαλιλαίας (galilaia)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
were standing	Εἰστήκεισαν (eistēkeisan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
at a distance,	μακρόθεν (makrothen)	3113: from afar, afar	from makros
seeing	ὁρῶσαι (orōsai)	3708: to see, perceive, attend to	a prim. verb
these things.		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

KJV Lexicon

ειστήκεισαν **verb - pluperfect active indicative - third person**

histemi **his'-tay-mee:** to stand (transitively or intransitively), used in various applications

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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.

γνωστοι **adjective - nominative plural masculine**

gnostos **gnoc-tos'**: well-known -- acquaintance, (which may be) known, notable.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μακροθεν **adverb**

makrothen **mak-roth'-en**: from a distance or afar -- afar off, from far.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναικες **noun - nominative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

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.

συνακολουθησασαι **verb - aorist active participle - nominative plural feminine**

sunakolouthéo **soon-ak-ol-oo-theh'-o**: to accompany -- follow.

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

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαιας **noun - genitive singular feminine**

Galilaia **gal-il-ah'-yah**: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

ορωσαι **verb - present active participle - nominative plural feminine**

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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.

Luke 23:50 .

.	Greek	Strong's	Origin
And a man	ἀνὴρ (anēr)	435: a man	a prim. word
named	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
Joseph,	Ἰωσήφ (iōsēph)	2501: Joseph, the name of several Isr.	of Hebrew origin Yoseph
who was a member of the Council,	βουλευτῆς (bouleutēs)	1010: a councilor	from bouleuó
a good	ἀγαθός (agathos)	18: good	of uncertain origin
and righteous	δίκαιος (dikaios)	1342: correct, righteous, by impl. innocent	from diké
man	ἀνὴρ (anēr)	435: a man	a prim. word

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἰδοὺ **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

ανὴρ **noun - nominative singular masculine**

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ὀνόματι **noun - dative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

ιωσηφ **proper noun**

Joseph **ee-o-safe'**: Joseph, the name of seven Israelites -- Joseph.

βουλευτης **noun - nominative singular masculine**

bouleutes **bool-yoo-tace'**: an adviser, i.e. (specially) a councillor or member of the Jewish Sanhedrin -- counsellor.

υπαρχων **verb - present active participle - nominative singular masculine**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

αγαθος **adjective - nominative singular masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

Luke 23:51 .

.	Greek	Strong's	Origin
(he had not consented	συγκατατεθειμένος (sunkatatetheimenos)	4784: to deposit together, hence to agree with	from sun and katatithēmi
to their plan	βουλῇ (boulē)	1012: counsel	from boulomai
and action),	πράξει (praxei)	4234: a deed, function	from prassó
[a man] from Arimathea,	Αριμαθαίας (arimathaias)	707: Arimathea, probably a city near Jer.	of Hebrew origin, cf. Ramah
a city	πόλεως (poleōs)	4172: a city	a prim. word
of the Jews,	Ἰουδαίων (ioudaiōn)	2453: Jewish, a Jew, Judea	from Ioudas
who	ὅς	3739: usually rel. who,	a prim. pronoun

	(ος)	which, that, also demonstrative this, that	
was waiting	προσεδέχετο (prosedecheto)	4327: to receive to oneself	from pros and dechomai
for the kingdom	βασιλείαν (basileian)	932: kingdom, sovereignty, royal power	from basileuó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

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.

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἦν **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συγκατατεθειμένος **verb - perfect middle or passive deponent participle - nominative singular masculine**

sugkatatithemai soong-kat-at-ith'-em-ahee: to deposit (one's vote or opinion) in company with, i.e. (figuratively) to accord with -- consent.

ἡ **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βουλή **noun - dative singular feminine**

boule boo-lay': volition, i.e. (objectively) advice, or (by implication) purpose -- + advise, counsel, will.

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πραξει **noun - dative singular feminine**

praxis **prax'-is**: practice, i.e. (concretely) an act; by extension, a function -- deed, office, work.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αριμαθαιας **noun - genitive singular feminine**

Arimathaia **ar-ee-math-ah'-ee-ah**: Arimathaea (or Ramah), a place in Palestine -- Arimathaea.

πολεως **noun - genitive singular feminine**

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιουδαιων **adjective - genitive plural masculine**

Ioudaios **ee-oo-dah'-yos**: Judaeen, i.e. belonging to Jehudah -- Jew(-ess), of Judaea.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσδεχεται **verb - imperfect middle or passive deponent indicative - third person singular**
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.

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

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειαν **noun - accusative singular feminine**

basileia **bas-il-i'-ah**: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Luke 23:52 .

.	Greek	Strong's	Origin
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
went	προσελθὼν (proselthōn)	4334: to approach, to draw near	from pros and erchomai
to Pilate	Πιλάτῳ (pilatō)	4091: Pilate, a Rom. procurator of Judea	of Latin origin
and asked	ἠτήσατο (ētēsato)	154: to ask, request	a prim. verb
for the body	σῶμα (sōma)	4983: a body	of uncertain origin
of Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

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.

προσελθων **verb - second aorist active participle - nominative singular masculine**

proserchomai pros-er'-khom-ahee: to approach, i.e. (literally) come near, visit, or (figuratively) worship, assent to

τω **definite article - dative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιλατω **noun - dative singular masculine**

Pilatos pil-at'-os: close-pressed, i.e. firm; Pilatus, a Roman -- Pilate.

ητησατο **verb - aorist middle indicative - third person singular**

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - accusative singular neuter**

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησου **noun - genitive singular masculine**

lesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 23:53 .

.	Greek	Strong's	Origin
And he took it down	καθελῶν (kathelōn)	2507: to take down, pull down	from kata and haireó
and wrapped	ἐνετύλιξεν (enetulixen)	1794: to wrap up	from en and tulissó (to twist)
it in a linen cloth,	σινδόνι (sindoni)	4616: fine linen cloth	of uncertain derivation

and laid	ἔθηκεν (ethēken)	5087: to place, lay, set	from a prim. root the-
Him in a tomb	μνήματι (mnēmati)	3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
cut into the rock,	λαξευτῶ (laxeutō)	2991: hewn (in stone)	from a comp. of laas (a stone) and xeó (to scrape)
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
no	οὐκ (ouk)	3756: not, no	a prim. word
one	οὐδεὶς (oudeis)	3762: no one, none	from oude and heis
had ever	οὐπω (oupō)	3768: not yet	from ou, and #NAME?
lain.	κείμενος (keimenos)	2749: to be laid, lie	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

καθελων verb - second aorist active participle - nominative singular masculine

kathaireo kath-ahee-reh'-o: to lower (or with violence) demolish -- cast (pull, put, take) down, destroy.

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

ενετυλιξεν verb - aorist active indicative - third person singular

entulisso en-too-lis'-so: to entwine, i.e. wind up in -- wrap in (together).

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

σινδονι noun - dative singular feminine

sinдон sin-done': byssos, i.e. bleached linen (the cloth or a garment of it) -- (fine) linen (cloth).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εθηκεν verb - aorist active indicative - third person singular

tithemi tith'-ay-mee: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

αυτο personal pronoun - accusative singular neuter

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

μνηματι noun - dative singular neuter

mnema mnay'-mah: a memorial, i.e. sepulchral monument (burial-place) -- grave, sepulchre, tomb.

λαξευτω adjective - dative singular neuter

laxeutos lax-yoo-tos': rock-quarried -- hewn in stone.

ου relative pronoun - genitive singular neuter

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

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.

ουδεπω adverb

oudepo oo-dep'-o: not even yet -- as yet not, never before (yet), (not) yet.

ουδεις adjective - nominative singular masculine

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

κειμενος verb - present middle or passive deponent participle - nominative singular masculine

keimai ki'-mahee: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

Luke 23:54 .

.	Greek	Strong's	Origin
It was the preparation	παρασκευῆς (paraskeuēs)	3904: preparation, the day of preparation (for a Sabbath or feast)	from paraskeuazó
day,	ἡμέρα (ēmera)	2250: day	a prim. word
and the Sabbath	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
was about to begin.	ἐπέφωσκεν (epephōsken)	2020: to let shine, i.e. to dawn	from epi and phós

KJV Lexicon

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ημερα **noun - nominative singular feminine**

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

ην **verb - imperfect indicative - third person singular**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

παρασκευη **noun - nominative singular feminine**

paraskeue par-ask-yoo-ay': readiness -- preparation.

σαββατον **noun - nominative singular neuter**

sabbaton sab'-bat-on: sabbath (day), week.

επεφωσκεν **verb - imperfect active indicative - third person singular**

epiphosko ep-ee-foce'-ko: to begin to grow light -- begin to dawn, draw on.

Luke 23:55 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
the women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
who	αἵτινες (aitines)	3748: whoever, anyone who	from hos, and tis
had come	συνεληλυθυῖαι (sunelēluthuiai)	4905: to come together, by ext. to accompany	from sun and erchomai
with Him out of Galilee	Γαλιλαίας (galilaias)	1056: Galilee, the northern region of Pal., also the name of a sea (same as NG5085)	of Hebrew origin galil
followed,	κατακολουθήσασαι (katakolouthēsasai)	2628: to follow after	from kata and akoloutheó
and saw	εἶθεάσαντο (etheasanto)	2300: to behold, look upon	of uncertain origin
the tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
and how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
His body	σῶμα (sōma)	4983: a body	of uncertain origin
was laid.	ἐτέθη (etethē)	5087: to place, lay, set	from a prim. root the-

KJV Lexicon

κατακολουθησασαι **verb - aorist active participle - nominative plural feminine**

katakoulouthéo **kat-ak-ol-oo-theh'-o**: to accompany closely -- follow (after).

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γυναῖκες noun - nominative plural feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

αἰτινές relative pronoun - nominative plural feminine

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ἦσαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

συνεληλυθῆναι verb - perfect active participle - nominative plural feminine

sunerchomai soon-er'-khom-ahee: to convene, depart in company with, associate with, or (specially), cohabit (conjugally)

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

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τῆς definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαίας noun - genitive singular feminine

Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

εθεασαντο verb - aorist middle deponent indicative - third person

theaomai theh-ah'-om-ahee: to look closely at, i.e. (by implication) perceive; by extension to visit -- behold, look (upon), see.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημεῖον noun - accusative singular neuter

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ως **adverb**

hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

ετεθη **verb - aorist passive indicative - third person singular**

tithemi **tith'-ay-mee**: advise, appoint, bow, commit, conceive, give, kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - nominative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 23:56 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
they returned	ὑποστρέψασαι (upostrepsasai)	5290: to turn back, return	from hupo and strephó
and prepared	ἡτοίμασαν (ētoimasan)	2090: to prepare	from hetoimos
spices	ἀρώματα (arōmata)	759: a spice	of uncertain origin
and perfumes.	μύρα (mura)	3464: ointment	a prim. word
And on the Sabbath	σάββατον (sabbaton)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
they rested	ἡσύχασαν (ēsuchasan)	2270: to be still, be silent	from the same as hésuchios
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the	ἐντολήν	1785: an injunction, order,	from entellomai

commandment.

(entolēn)

command

KJV Lexicon

υποστρεψασαι **verb - aorist active participle - nominative plural feminine**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ητοιμασαν **verb - aorist active indicative - third person**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

αρωματα **noun - accusative plural neuter**

aroma **ar'-o-mah**: an aromatic -- (sweet) spice.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μυρα **noun - accusative plural neuter**

muron **moo'-ron**: myrrh, i.e. (by implication) perfumed oil -- ointment.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - accusative singular neuter**

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.)

σαββατον **noun - accusative singular neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

ησυχασαν **verb - aorist active indicative - third person**

hesuchazo **hay-soo-khad'-zo**: to keep still (intransitively), i.e. refrain from labor, meddlesomeness or speech -- cease, hold peace, be quiet, rest.

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.

εντολην **noun - accusative singular feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

Luke 24:1 .

.	Greek	Strong's	Origin
But on the first	μια̃ (mia)	1520: one	a primary number
day of the week,	σαββάτων (sabbatōn)	4521: the Sabbath, i.e. the seventh day (of the week)	of Hebrew origin shabbath
at early dawn,	ὄρθρου (orthrou)	3722: daybreak, dawn	a prim. word
they came	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
to the tomb	μνη̃μα (mnēma)	3418: a memorial, a sepulcher	from mnaomai (in the sense of to be mindful of)
bringing	φέρειν (pherosai)	5342: to bear, carry, bring forth	a prim. word
the spices	ἀρώματα (arōmata)	759: a spice	of uncertain origin
which	ὃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they had prepared.	ἡτοίμασαν (ētoimasan)	2090: to prepare	from hetoimos

KJV Lexicon

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μια **adjective - dative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαββατων **noun - genitive plural neuter**

sabbaton **sab'-bat-on**: sabbath (day), week.

ορθου **noun - genitive singular masculine**

orthros **or'-thros**: dawn (as sun-rise, rising of light); by extension, morn -- early in the morning.

βαθος **adjective - genitive singular masculine**

bathus **bath-oos'**: profound (as going down), literally or figuratively -- deep, very early.

ηλθον **verb - second aorist active indicative - third person**

erchomai **er'-khom-ahee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημα **noun - accusative singular neuter**

mnema **mnay'-mah**: a memorial, i.e. sepulchral monument (burial-place) -- grave, sepulchre, tomb.

φερουσαι **verb - present active participle - nominative plural feminine**

phero **fer'-o**: be, bear, bring (forth), carry, come, + let her drive, be driven, endure, go on, lay, lead, move, reach, rushing, uphold.

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.

ητοιμασαν **verb - aorist active indicative - third person**

hetoimazo **het-oy-mad'-zo**: to prepare -- prepare, provide, make ready.

αρωματα **noun - accusative plural neuter**

aroma **ar'-o-mah**: an aromatic -- (sweet) spice.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τινες **indefinite pronoun - nominative plural feminine**

tis **tis**: some or any person or object

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, 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

Luke 24:2 .

.	Greek	Strong's	Origin
And they found	εὑρον (euron)	2147: to find	a prim. verb
the stone	λίθον (lithon)	3037: a stone	a prim. word
rolled away	ἀποκεκυλισμένον (apokekulismenon)	617: to roll away	from apo and kulió
from the tomb,	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé

εὕρισκον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λίθον **noun - accusative singular masculine**

lithos **lee'-thos**: a stone -- (mill-, stumbling-)stone.

αποκεκυλισμενον **verb - perfect passive participle - accusative singular masculine**

apokulio **ap-ok-oo-lee'-o**: to roll away -- roll away (back).

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειου **noun - genitive singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

Luke 24:3 .

.	Greek	Strong's	Origin
but when they entered,	εἰσελθοῦσαι (eiselthousai)	1525: to go in (to), enter	from eis and erchomai
they did not find	εὗρον (euron)	2147: to find	a prim. verb
the body	σῶμα (sōma)	4983: a body	of uncertain origin
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus.	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εισελθουσαι **verb - second aorist active participle - nominative plural feminine**

eiserchomai **ice-er'-khom-ah-ee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

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.

ευρον **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - accusative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

Luke 24:4 .

■			
.	Greek	Strong's	Origin

While	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
they were perplexed	ἀπορεῖσθαι (aporeisthai)	639: to be at a loss, be perplexed	from alpha (as a neg. prefix) and poros (a way, resource)
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
two	δύο (duo)	1417: two	a primary number
men	ἄνδρες (andres)	435: a man	a prim. word
suddenly stood near	ἐπέστησαν (epestēsan)	2186: to set upon, set up, to stand upon, be present	from epi and histēmi
them in dazzling	ἀστραπτύση (astraptousē)	797: to lighten, flash forth	of uncertain origin
clothing;	ἐσθῆτι (esthēti)	2066: clothing	from hennumi (to clothe)

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐγενετο **verb - second aorist middle deponent indicative - third person singular**

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

διαπορεισθαι **verb - present passive middle or passive deponent**

diaporeo **dee-ap-or-eh'-o**: to be thoroughly nonplussed -- (be in) doubt, be (much) perplexed.

αυτας **personal pronoun - accusative plural feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τουτου **demonstrative pronoun - genitive singular neuter**

toutou **too'-too**: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ανδρες **noun - nominative plural masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

δυο **numeral (adjective)**

duo **doo'-o**: two -- both, twain, two.

επιστησαν **verb - second aorist active indicative - third person**

ephistemi **ef-is'-tay-mee**: to stand upon, i.e. be present (in various applications, friendly or otherwise, usually literal)

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

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

εσθησεσιν **noun - dative plural feminine**

esthesis **es'-thay-sis**: clothing (concretely) -- government.

αστραπτουσας **verb - present active participle - dative plural feminine**

astrapto **as-trap'-to:** to flash as lightning -- lighten, shine.

Luke 24:5 .

.	Greek	Strong's	Origin
and as [the women] were terrified	ἐμφόβων (emphobōn)	1719: terrible, in fear (used of godly fear)	from en and phobos
and bowed	κλινουσῶν (klinousōn)	2827: to cause to bend	a prim. verb
their faces	πρόσωπα (prosōpa)	4383: the face	from pros and óps (an eye, face)
to the ground,	γῆν (gēn)	1093: the earth, land	a prim. word
[the men] said	εἶπαν (eipan)	3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
do you seek	ζητεῖτε (zēteite)	2212: to seek	of uncertain origin
the living	ζῶντα (zōnta)	2198: to live	from prim. roots zé- and zó-
One among	μετὰ (meta)	3326: with, among, after	a prim. preposition
the dead?	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

εμφοβων **adjective - genitive plural masculine**

emphobos **em'-fob-os:** in fear, i.e. alarmed -- affrighted, afraid, tremble.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γενομενων verb - second aorist middle deponent participle - genitive plural feminine

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

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

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλινουσων verb - present active participle - genitive plural feminine

klino **klee'-no**: to slant or slope, i.e. incline or recline -- bow (down), be far spent, lay, turn to flight, wear away.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον noun - accusative singular neuter

prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

εις 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.

ειπον verb - second aorist active indicative - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros **pros**: a preposition of direction; forward to, i.e. toward

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

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.

ζητεῖτε verb - present active indicative - second person

zeteo dzay-teh'-o: to seek; specially, (by Hebraism) to worship (God), or (in a bad sense) to plot (against life)

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωντα verb - present active participle - accusative singular masculine

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

μετα preposition

meta met-ah': denoting accompaniment; amid (local or causal);

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

Luke 24:6 .

.	Greek	Strong's	Origin
"He is not here,	ὧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
but He has risen.	ἠγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
Remember		3403: to remind, remember	from a prim. verb
how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He spoke	ἐλάλησεν (elalēsen)	2980: to talk	from lalos (talkative)
to you while He was still	ἔτι (eti)	2089: still, yet	a prim. adverb

in Galilee,

Γαλιλαία
(galilaia)

1056: Galilee, the northern
region of Pal., also the name
of a sea (same as NG5085)

of Hebrew origin galil

KJV Lexicon

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

ὧδε **adverb**

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

ἀλλ **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ἡγερθῇ **verb - aorist passive indicative - third person singular**

egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

μνησθῆτε **verb - aorist passive imperative - second person**

mnaomai mnah'-om-ahee: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

ὥς **adverb**

hos hoke: which how, i.e. in that manner (very variously used, as follows)

ἐλάλησεν **verb - aorist active indicative - third person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

ὑμιν **personal pronoun - second person dative plural**

humim hoo-min': to (with or by) you -- ye, you, your(-selves).

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.

ὢν **verb - present participle - nominative singular masculine**

on oan: being -- be, come, have.

εν **preposition**
en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαλιλαια **noun - dative singular feminine**
Galilaia gal-il-ah'-yah: Galiloea (i.e. the heathen circle), a region of Palestine -- Galilee.

Luke 24:7 .

.	Greek	Strong's	Origin
saying	λέγων (legōn)	3004: to say	a prim. verb
that the Son	υἱὸν (uion)	5207: a son	a prim. word
of Man	ἀνθρώπου (anthrōpou)	444: a man, human, mankind	probably from anér and óps (eye, face)
must	δεῖ (dei)	1163: it is necessary	a form of deó
be delivered	παραδοθῆναι (paradothēnai)	3860: to hand over, to give or deliver over, to betray	from para and didómi
into the hands	χεῖρας (cheiras)	5495: the hand	a prim. word
of sinful	ἀμαρτωλῶν (amartōlōn)	268: sinful	from hamartanó
men,	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
and be crucified,	σταυρωθῆναι (staurōthēnai)	4717: to fence with stakes, to crucify	from stauros
and the third	τρίτη (tritē)	5154: third	ord. num. from treis
day	ἡμέρα (ēmera)	2250: day	a prim. word
rise again."	ἀναστῆναι	450: to raise up, to rise	from ana and histémi

(anastēnai)

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.

οτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δει **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or figuratively, kinship -- child, foal, son.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπου **noun - genitive singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

παραδοθηναι **verb - aorist passive middle or passive deponent**

paradidomi par-ad-id'-o-mee: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

χειρας **noun - accusative plural feminine**

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means

or instrument) -- hand.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

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

σταυρωθηναι **verb - aorist passive middle or passive deponent**

stauroo **stow-ro'-o**: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τη **definite article - dative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τριτη **adjective - dative singular feminine**

tritōs **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ημερα **noun - dative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αναστηναι **verb - second aorist active middle or passive deponent**

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

Luke 24:8 .

.			
.	Greek	Strong's	Origin
And they remembered		3403: to remind, remember	from a prim. verb
His words,	ῥημάτων (rēmātōn)	4487: a word, by impl. a matter	from a modified form of ereó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμνησθησαν **verb - aorist passive indicative - third person**

mnaomai **mnaah'-om-ahee**: to bear in mind, i.e. recollect; by implication, to reward or punish -- be mindful, remember, come (have) in remembrance.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ρηματων **noun - genitive plural neuter**

rhema **hray'-mah**: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 24:9 .

.	Greek	Strong's	Origin
and returned	ὑποστρέψασαι (upostrepasai)	5290: to turn back, return	from hupo and strephó
from the tomb	μνημείου (mnēmeiou)	3419: a memorial, a monument	from mnémé
and reported	ἀπήγγειλαν (apēngeilan)	518: to report, announce	from apo and aggeló
all	πάντα (panta)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

to the eleven	ένδεκα (endeka)	1733: eleven	cardinal number from the neut. of heis and deka
and to all	πᾶσιν (pasin)	3956: all, every	a prim. word
the rest.	λοιποῖς (loipois)	3062: the rest, the remaining	from leipó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υποστρεψασαι **verb - aorist active participle - nominative plural feminine**

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)

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειου **noun - genitive singular neuter**

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

απηγγειλαν **verb - aorist active indicative - third person**

apaggello **ap-ang-el'-lo**: to announce -- bring word (again), declare, report, shew (again), tell.

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

ενδεκα **numeral (adjective)**

hendeka **hen'-dek-ah**: one and ten, i.e. eleven -- eleven.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πᾶσιν **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

τοῖς **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λοιποῖς **adjective - dative plural masculine**

loipoy **loy-poy'**: remaining ones -- other, which remain, remnant, residue, rest.

Luke 24:10 .

.	Greek	Strong's	Origin
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
they were Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
Magdalene	Μαγδαληνὴ (magdalēnē)	3094: Magdalene, of Magdala, a place on the coast of the Sea of Galilee near Tiberias	fem. of Magdalénos
and Joanna	Ἰωάννα (iōanna)	2489b: Joanna, a follower of Jesus	of Aramaic origin
and Mary	Μαρία (maria)	3137: Mary, the name of several Christian women	of Hebrew origin Miryam
the [mother] of James;	Ἰακώβου (iakōbou)	2385: James, the name of several Isr.	from the same as Iakób
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the other women	λοιπαὶ	3062: the rest, the remaining	from leipó

	(loipai)		
with them were telling	ἔλεγον (elegon)	3004: to say	a prim. verb
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to the apostles.	ἀποστόλους (apostolous)	652: a messenger, one sent on a mission, an apostle	from apostelló

KJV Lexicon

ἦσαν **verb - imperfect indicative - third person**

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαγδαληνη **noun - nominative singular feminine**

Magdalene mag-dal-ay-nay': a female Magdalene, i.e. inhabitant of Magdala -- Magdalene.

μαρια **noun - nominative singular feminine**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιωαννα **noun - nominative singular feminine**

Ioanna ee-o-an'-nah: Joanna, a Christian -- Joanna.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαρια **noun - nominative singular feminine**

Maria mar-ee'-ah: Maria or Mariam (i.e. Mirjam), the name of six Christian females -- Mary.

[η] definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιακωβου noun - genitive singular masculine

lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

λοιπαι adjective - nominative plural feminine

loipoy loy-poy': remaining ones -- other, which remain, remnant, residue, rest.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, 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

αι relative pronoun - nominative plural feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελεγον verb - imperfect active indicative - third person

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

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.

αποστολους noun - accusative plural masculine

apostolos ap-os'-tol-os: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

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.

Luke 24:11 .

.	Greek	Strong's	Origin
But these	ταῦτα (tauta)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
words	ῥήματα (rēmata)	4487: a word, by impl. a matter	from a modified form of ereó
appeared	ἐφάνησαν (ephanēsan)	5316: to bring to light, to cause to appear	from a prim. root
to them as nonsense,	λῆρος (lēros)	3026: silly talk	a prim. word
and they would not believe	ἠπίσταν (ēpistoun)	569: to disbelieve, be faithless	from apistos
them.			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εφανησαν verb - second aorist passive indicative - third person

phaino fah'-ee-no: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

ενωπιον adverb

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

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

ὥσει adverb hosei ho-si': as if -- about, as (it had been, it were), like (as).
λήρος noun - nominative singular masculine leros lay'-ros: twaddle, i.e. an incredible story -- idle tale.
τα definite article - nominative plural neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ρηματα noun - nominative plural neuter rhema hray'-mah: an utterance (individually, collectively or specially); by implication, a matter or topic (especially of narration, command or dispute); with a negative naught whatever
αὐτῶν 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
καί conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ἠπιστοῦν verb - imperfect active indicative - third person apisteo ap-is-teh'-o: to be unbelieving, i.e. (transitively) disbelieve, or (by implication) disobey -- believe not.
αὐταῖς 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

Luke 24:12 .

.	Greek	Strong's	Origin
But Peter	Πέτρος (petros)	4074: "a stone" or "a boulder," Peter, one of the twelve apostles	a noun akin to petra, used as a proper name
got	ἀναστὰς (anastas)	450: to raise up, to rise	from ana and histémi
up and ran	ἔδραμεν (edramen)	5143: to run	a prim. verb
to the tomb;	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé

stooping and looking	παράκυσας (parakupsas)	3879: to stoop sideways, to stoop to look	from para and kuptó
in, he saw	βλέπει (blepei)	991: to look (at)	a prim. verb
the linen wrappings	ὀθόνια (othonia)	3608: a piece of fine linen	dim. of othoné
only;	μόνα (mona)	3441: alone	a prim. word
and he went away	ἀπῆλθεν (apēlthen)	565: to go away, go after	from apo and erchomai
to his home,		848:	see heautou
marveling	θαυμάζων (thaumazōn)	2296: to marvel, wonder	from thauma
at what	Ὁ (o)	3588: the	the def. art.
had happened.	γεγονός (gegonos)	1096: to come into being, to happen, to become	from a prim. root gen-

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).

πέτρος noun - nominative singular masculine

Petros **pet'-ros**: as a name, Petrus, an apostle -- Peter, rock.

αναστας verb - second aorist active participle - nominative singular masculine

anistemi **an-is'-tay-mee**: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

εδραμεν **verb - second aorist active indicative - third person singular**
trecho **trekh'-o**: to run or walk hastily -- have course, run.

επι **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειον **noun - accusative singular neuter**
mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακυψας **verb - aorist active participle - nominative singular masculine**
parakupto **par-ak-oop'-to**: to bend beside, i.e. lean over (so as to peer within) -- look (into), stoop down.

βλεπτει **verb - present active indicative - third person singular**
blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

τα **definite article - accusative plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οθονια **noun - accusative plural neuter**
othonion **oth-on'-ee-on**: a linen bandage -- linen clothes.

κειμενα **verb - present middle or passive deponent participle - accusative plural neuter**
keimai **ki'-mahee**: to lie outstretched -- be (appointed, laid up, made, set), lay, lie.

μονα **adjective - accusative plural neuter**
monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθεν **verb - second aorist active indicative - third person singular**
aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass

away, be past.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

ἐαυτου 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.

θαυμαζων verb - present active participle - nominative singular masculine

thaumazo thou-mad'-zo: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεγονος verb - second perfect active participle - accusative singular neuter

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.)

Luke 24:13 .

.	Greek	Strong's	Origin
And behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
two	δύο (duo)	1417: two	a primary number
of them were going	πορευόμενοι (poreuomenoi)	4198: to go	from poros (a ford, passage)
that very	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
day	ἡμέρα (ēmera)	2250: day	a prim. word
to a village	κώμην (kōmēn)	2968: a village	a prim. word
named	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
Emmaus,	Ἑμμαοῦς	1695: Emmaus, a place 60	probably of Hebrew origin,

	(emmaous)	stadia (7.5 miles) west of Jer.	cf. yem
which was about seven	ἑξήκοντα (exēkonta)	1835: sixty	cardinal number from hex and a modified form of deka
miles	σταδίους (stadious)	4712: a stadium (a Gr. measure of length), by impl. a racecourse	from the same as histēmi
from Jerusalem.	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

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

ἰδοῦ verb - second aorist active middle - second person singular
idou id-oo': used as imperative lo!; -- behold, lo, see.

δύο numeral (adjective)

duo doo'-o: two -- both, twain, two.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν personal pronoun - genitive plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἦσαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

πορεύομενοι verb - present middle or passive deponent participle - nominative plural masculine
poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

ἐν preposition

en en: in, at, (up-)on, by, etc.

αυτη **personal pronoun - dative singular feminine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κωμην **noun - accusative singular feminine**

kome ko'-may: a hamlet (as if laid down) -- town, village.

απεχουσαν **verb - present active participle - accusative singular feminine**

apecho ap-ekh'-o: (actively) to have out, i.e. receive in full; (intransitively) to keep (oneself) away, i.e. be distant -- be, have, receive.

σταδιους **noun - accusative plural neuter**

stadion stad'-ee-on: a stade or certain measure of distance; by implication, a stadium or race-course -- furlong, race.

εξηκοντα **numeral (adjective)**

hexekonta hex-ay'-kon-tah: sixty -- sixty(-fold), threescore.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιερουσαλημ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

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.

ονομα **noun - nominative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

εμμαους **proper noun**

Emmaous em-mah-ooce': Emmaus, a place in Palestine -- Emmaus.

Luke 24:14 .

.	Greek	Strong's	Origin
And they were talking	ὡμίλουν (ōmiloun)	3656: to consort with, hence to converse with	from homilos (a crowd, throng)
with each other	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
all	πάντων (pantōn)	3956: all, every	a prim. word
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
which had taken place.	συμβεβηκότων (sumbebēkotōn)	4819: to come together, i.e. (of events) to come to pass	from sun and the same as basis

KJV Lexicon

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

ωμιλουν **verb - imperfect active indicative - third person**

homileo hom-il-eh'-o: to be in company with, i.e. (by implication) to converse -- commune, talk.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-,

your-)selves, (selves)

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντων adjective - genitive plural 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.

συμβεβηκοτων verb - perfect active participle - genitive plural neuter

sumbaino **soom-bah'-ee-no**: to walk (figuratively, transpire) together, i.e. concur (take place) -- be(-fall), happen (unto).

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.

Luke 24:15 .

.	Greek	Strong's	Origin
While	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
they were talking	ὁμιλεῖν (omilein)	3656: to consort with, hence to converse with	from homilos (a crowd, throng)
and discussing,	συζητεῖν (suzētein)	4802: to examine together, hence to dispute	from sun and zēteó
Jesus	Ἰησοῦς (iēsous)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Himself	αὐτοὺς (autous)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
approached	ἐγγίσας (engisas)	1448: to make near, refl. to come near	from eggus
and [began] traveling	συνεπορεύετο (suneporeueto)	4848: to journey together, hence to come together	from sun and poreuomai

with them.

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εΓΕΝΕΤΟ **verb - second aorist middle deponent indicative - third person singular**

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

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.

ομιλειν **verb - present active infinitive**

homileo **hom-il-eh'-o**: to be in company with, i.e. (by implication) to converse -- commune, talk.

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

συζητειν **verb - present active infinitive**

suzeteo **sood-zay-teh'-o**: to investigate jointly, i.e. discuss, controvert, cavil -- dispute (with), enquire, question (with), reason (together).

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εγγισας **verb - aorist active participle - nominative singular masculine**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

συνεπορευετο **verb - imperfect middle or passive deponent indicative - third person singular**

sumporeuomai **soom-por-yoo'-om-ahee**: to journey together; by implication, to assemble -- go with, resort.

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

Luke 24:16 .

.	Greek	Strong's	Origin
But their eyes	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
were prevented	ἐκρατοῦντο (ekratounto)	2902: to be strong, rule	from kratos
from recognizing	ἐπιγινῶναι (epignōnai)	1921: to know exactly, to recognize	from epi and ginóskó
Him.			

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οφθαλμοι **noun - nominative plural masculine**

ophthalmos **of-thal-mos'**: the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

κρατουντο **verb - imperfect passive indicative - third person**

krateo **krat-eh'-o**: to use strength, i.e. seize or retain -- hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).

του **definite article - genitive singular masculine**

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.

επιγινωσκειν **verb - second aorist active middle or passive deponent**

epiginosko **ep-ig-in-occe'-ko**: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 24:17 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "What	τίνες (tines)	5101: who? which? what?	an interrog. pronoun related to tis
are these	οὗτοι (outoi)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

words	λόγοι (logoi)	3056: a word (as embodying an idea), a statement, a speech	from legó
that you are exchanging	ἀντιβάλλετε (antiballetē)	474: to throw in turn, exchange	from anti and balló
with one another	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
as you are walking?"	περιπατοῦντες (peripatountes)	4043: to walk	from peri and pateó
And they stood still,	ἐστάθησαν (estathēsan)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
looking sad.	σκυθρωποί (skuthrōpoi)	4659: with a gloomy look	from skuthros (sullen) and óps (eye)

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

τινες **interrogative pronoun - nominative plural masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογοι **noun - nominative plural masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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.

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.

αντιβαλλετε **verb - present active indicative - second person**

antiballo an-tee-bal'-lo: to bandy -- have.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

περιπατουντες **verb - present active participle - nominative plural masculine**

peripateo per-ee-pat-eh'-o: to tread all around, i.e. walk at large (especially as proof of ability); figuratively, to live, deport oneself, follow (as a companion or votary) -- go, be occupied with, walk (about).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εστε **verb - present indicative - second person**

este es-teh': ye are -- be, have been, belong.

σκυθρωποι **adjective - nominative plural masculine**

skuthropos skoo-thro-pos': angry-visaged, i.e. gloomy or affecting a mournful appearance - of a sad countenance.

Luke 24:18 .

■			
.	Greek	Strong's	Origin

One	εἷς (eis)	1520: one	a primary number
[of them], named	ὄνόματι (onomati)	3686: a name, authority, cause	a prim. word
Cleopas,	Κλεοπᾶς (kleopas)	2810: Cleopas, a Christian	abb. for Kleopatros (Cleopatros, "celebration of the father")
answered	ἀποκριθεὶς (apokritheis)	611: to answer	from apo and krinó
and said		3004: to say	a prim. verb
to Him, "Are You the only one	μόνος (monos)	3441: alone	a prim. word
visiting	παροικεῖς (paroikeis)	3939: to dwell near, i.e. reside as a foreigner	from para and oikeó
Jerusalem	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and unaware	οὐκ (ouk)	3756: not, no	a prim. word
of the things which have happened	γενόμενα (genomena)	1096: to come into being, to happen, to become	from a prim. root gen-
here	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
in these	ταύταις (tautais)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
days?"	ἡμέραις (ēmerais)	2250: day	a prim. word

αποκριθεις **verb - aorist passive deponent participle - nominative singular masculine**
apokrinomai **ap-ok-ree'-nom-ahee**: to conclude for oneself, i.e. (by implication) to respond;
by Hebraism to begin to speak (where an address is expected) -- answer.

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εις **adjective - nominative singular masculine**
heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

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.

ονομα **noun - nominative singular neuter**
onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

κλεοπας **noun - nominative singular masculine**
Cleopas **kleh-op'-as**: Cleopas, a Christian -- Cleopas.

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**
pros **pros**: a preposition of direction; forward to, i.e. toward

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συ **personal pronoun - second person nominative singular**
su **soo**: the person pronoun of the second person singular thou -- thou.

μονος **adjective - nominative singular masculine**
monos **mon'-os**: remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

παροικεις **verb - present active indicative - second person singular**
paroikeo **par-oy-keh'-o**: to dwell near, i.e. reside as a foreigner -- sojourn in, be a stranger.

ιερουσαλημ **proper noun**
Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

εἰνως verb - second aorist active indicative - second person singular

ginosko ghin'-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

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.

γενομενα verb - second aorist middle deponent participle - accusative plural neuter

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εν preposition

en en: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos ow'-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

ταυταις demonstrative pronoun - dative plural feminine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

Luke 24:19 .

.	Greek	Strong's	Origin
And He said	εἶπεν (eipan)	3004: to say	a prim. verb

to them, "What things?"	ποῖα (poia)	4169: of what sort?	from the same as posos
And they said		3004: to say	a prim. verb
to Him, "The things about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
the Nazarene,	Ναζαρηνοῦ (nazarēnou)	3479: a Nazarene, an inhab. of Nazareth	probably from Nazara
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
was a prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
mighty	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
in deed	ἔργω (ergō)	2041: work	from a prim. verb erdó (to do)
and word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
in the sight		1727: opposite, fig. hostile, opposed	from en and antios (set against)
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and all	πάντος (pantos)	3956: all, every	a prim. word
the people,	λαοῦ (laou)	2992: the people	a prim. word

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπεν verb - second aorist active indicative - third person singular

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ποια interrogative pronoun - nominative singular feminine

poios **poy'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

οι definite article - nominative plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ειπον verb - second aorist active indicative - third person

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

περι preposition

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ιησου noun - genitive singular masculine

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

του definite article - genitive singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

ναζωραιου noun - genitive singular masculine

Nazoraïos nad-zo-rah'-yos: a Nazoraean, i.e. inhabitant of Nazareth; by extension, a Christian -- Nazarene, of Nazareth.

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.

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.)

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

προφητης noun - nominative singular masculine

prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

δυνατος adjective - nominative singular masculine

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

εν preposition

en en: in, at, (up-)on, by, etc.

εργω noun - dative singular 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

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

εναντιον adverb

enantion en-an-tee'-on: (adverbially) in the presence (view) of -- before, in the presence of.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

λαου noun - genitive singular masculine

laos lah-os': a people -- people.

Luke 24:20 .

.	Greek	Strong's	Origin
and how	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
the chief priests	ἀρχιερεῖς (archiereis)	749: high priest	from archó and hierēus
and our rulers	ἄρχοντες (archontes)	758: ruler, chief	pres. part. of archó
delivered	παρέδωκαν (paredōkan)	3860: to hand over, to give or deliver over, to betray	from para and didómi
Him to the sentence	κρίμα (krima)	2917: a judgment	from krinó
of death,	θανάτου (thanatou)	2288: death	from thnéskó
and crucified	ἐσταύρωσαν (estaurōsan)	4717: to fence with stakes, to crucify	from stauros
Him.			

KJV Lexicon

ὅπως **adverb**

hopos **hop'-oce**: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

τε **particle**

te **teh**: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

παρέδωκαν **verb - aorist active indicative - third person**

paradidomi **par-ad-id'-o-mee**: to surrender, i.e. yield up, intrust, transmit -- betray, bring forth, cast, commit, deliver (up), give (over, up), hazard, put in prison, recommend.

αὐτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρχιερεῖς **noun - nominative plural masculine**

archiereus **ar-khee-er-yuce'**: the high-priest (literally, of the Jews, typically, Christ); by extension a chief priest -- chief (high) priest, chief of the priests.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οἱ **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἀρχοντες **noun - nominative plural masculine**

archon **ar'-khone**: a first (in rank or power) -- chief (ruler), magistrate, prince, ruler.

ἡμῶν **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

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

κριμα noun - accusative singular neuter krima kree'-mah: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.
θανατου noun - genitive 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
εσταυρωσαν verb - aorist active indicative - third person stauroo stow-ro'-o: to impale on the cross; figuratively, to extinguish (subdue) passion or selfishness -- crucify.
αυτον personal pronoun - accusative singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 24:21 .

.	Greek	Strong's	Origin
"But we were hoping	ἐλπίζομεν (ēlpizomen)	1679: to expect, to hope (for)	from elpomai (to anticipate, expect)
that it was He who was going	μέλλων (mellōn)	3195: to be about to	a prim. verb
to redeem	λυτροῦσθαι (lutrousthai)	3084: to release by paying a ransom, to redeem	from luó
Israel.	Ἰσραήλ (israēl)	2474: Israel, the name of the Jewish people and their land	of Hebrew origin Yisrael
Indeed,	ἀλλά (alla)	235: otherwise, on the other hand, but	adversative particle from allos
besides	καὶ (kai)	2532: and, even, also	a prim. conjunction
all	πᾶσιν (pasin)	3956: all, every	a prim. word
this,	ταύτην (tautēn)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun

it is the third	τρίτην (tritēn)	5154: third	ord. num. from treis
day	ἡμέραν (ēmeran)	2250: day	a prim. word
since	ἀφ' (aph)	575: from, away from	a preposition and a prim. particle
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
happened.	ἐγένετο (egeneto)	1096: to come into being, to happen, to become	from a prim. root gen-

KJV Lexicon

ἡμεῖς **personal pronoun - first person nominative plural**
hemeis **hay-mice'**: we (only used when emphatic) -- us, we (ourselves).

δε **conjunction**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐλπίζομεν **verb - imperfect active indicative - first person**
elpizo **el-pid'-zo**: to expect or confide -- (have, thing) hope(-d) (for), trust.

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.

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

ἐστιν **verb - present indicative - third person singular**
esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ὁ **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελλων **verb - present active participle - nominative singular masculine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

λυτρουσθαι **verb - present middle middle or passive deponent**

lutroo **loo-tro'-o**: to ransom -- redeem.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ισραηλ **proper noun**

Israel **is-rah-ale'**: Israel (i.e. Jisrael), the adopted name of Jacob, including his descendants -- Israel.

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.

γε **particle**

ge **gheh**: and besides, doubtless, at least, yet.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

πασιν **adjective - dative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

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.

τρίτην **adjective - accusative singular feminine**

tritós **tree'-tos**: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

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.

ημεραν **noun - accusative singular feminine**

hemera **hay-mer'-ah**: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

αγει **verb - present active indicative - third person singular**

ago **ag'-o**: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

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.

αφ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

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.

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.

εγενετο verb - second aorist middle 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.)

Luke 24:22 .

.	Greek	Strong's	Origin
"But also	καὶ (kai)	2532: and, even, also	a prim. conjunction
some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
among	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
us amazed	ἐξέστησαν (exestēsan)	1839: to displace, to stand aside from	from ek and histēmi
us. When they were at the tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
early in the morning,	ὀρθρῖναι (orthrinai)	3720: early	from orthros

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γυναικες **noun - nominative plural feminine**

gune goo-nay': a woman; specially, a wife -- wife, woman.

τινες **indefinite pronoun - nominative plural feminine**

tis tis: some or any person or object

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)

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

εξεστησαν **verb - second aorist active indicative - third person**

existemi ex-is'-tay-mee: to put (stand) out of wits, i.e. astound, or (reflexively) become astounded, insane -- amaze, be (make) astonished, be beside self (selves), bewitch, wonder.

ημας **personal pronoun - first person accusative plural**

hemas hay-mas': us -- our, us, we.

γενομεναι **verb - second aorist middle deponent participle - nominative plural feminine**

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ορθραι **adjective - nominative plural feminine**

orthrios or'-three-os: in the dawn, i.e. up at day-break -- early.

επι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειον **noun - accusative singular neuter**

mnemeion mnay-mi'-on: a remembrance, i.e. cenotaph (place of interment) -- grave,

sepulchre, tomb.

Luke 24:23 .

■			
.	Greek	Strong's	Origin
and did not find	εὕρουσαι (eurousai)	2147: to find	a prim. verb
His body,	σῶμα (sōma)	4983: a body	of uncertain origin
they came,	ἦλθον (ēlthon)	2064: to come, go	a prim. verb
saying	λέγουσαι (legousai)	3004: to say	a prim. verb
that they had also	καὶ (kai)	2532: and, even, also	a prim. conjunction
seen	ἑώρακέναι (eōrakenai)	3708: to see, perceive, attend to	a prim. verb
a vision	ὀπτασίαν (optasian)	3701: an appearing	from optazomai (to be seen)
of angels	ἀγγέλων (angelōn)	32a: a messenger, angel	a prim. word
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
said	λέγουσιν (legousin)	3004: to say	a prim. verb
that He was alive.	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

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ευρυσσαι verb - second aorist active participle - nominative plural feminine

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

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.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ηλθον verb - second aorist active indicative - third person

erchomai **er'-khom-ah-ee**: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

λεγουσαι verb - present active participle - nominative plural feminine

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οπτασιαν noun - accusative singular feminine

optasia **op-tas-ee'-ah**: visuality, i.e. (concretely) an apparition -- vision.

αγγελων noun - genitive plural masculine

aggelos **ang'-el-os**: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

εωρακεναι verb - perfect active middle or passive deponent - attic

horao **hor-ah'-o**: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

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.

λεγουσιν verb - present active indicative - third person
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ζην verb - present active infinitive
zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

Luke 24:24 .

.	Greek	Strong's	Origin
"Some	τινες (tines)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of those	τῶν (tōn)	3588: the	the def. art.
who were with us went	ἀπῆλθον (apēlthon)	565: to go away, go after	from apo and erchomai
to the tomb	μνημεῖον (mnēmeion)	3419: a memorial, a monument	from mnémé
and found	εὔρον (euron)	2147: to find	a prim. verb
it just	καθὼς (kathōs)	2531a: according as, just as	from kata and hós
exactly	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
as the women	γυναῖκες (gunaikes)	1135: a woman	a prim. word
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
had said;		3004: to say	a prim. verb
but Him they did not see."		3708: to see, perceive, attend to	a prim. verb

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απηλθον verb - second aorist active indicative - third person

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

τινες indefinite pronoun - nominative plural masculine

tis **tis**: some or any person or object

των definite article - genitive plural masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν preposition

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ημιν personal pronoun - first person dative plural

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

επι preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μνημειον noun - accusative singular neuter

mnemeion **mnay-mi'-on**: a remembrance, i.e. cenotaph (place of interment) -- grave, sepulchre, tomb.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εὑροῖν **verb - second aorist active indicative - third person**

heurisko **hyoo-ris'-ko**: find, get, obtain, perceive, except the present and imperfect see.

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.

καθώς **adverb**

kathos **kath-ocē'**: just (or inasmuch) as, that -- according to, (according, even) as, how, when.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αἱ **definite article - nominative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γυναῖκες **noun - nominative plural feminine**

gune **goo-nay'**: a woman; specially, a wife -- wife, woman.

εἶπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῦ **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

δὲ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἶδον **verb - second aorist active indicative - third person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

Luke 24:25 .

.			
.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "O	ὦ	5599: O, oh!	a prim. interj.

	(ō)		
foolish men	ἀνόητοι (anoētoi)	453: not understanding	from alpha (as a neg. prefix) and noētos (mental); from noeó
and slow	βραδεῖς (bradeis)	1021: slow	of uncertain origin
of heart	καρδίᾳ (kardia)	2588: heart	a prim. word
to believe	πιστεύειν (pisteuein)	4100: to believe, entrust	from pistis
in all	παᾶσιν (pasin)	3956: all, every	a prim. word
that the prophets	προφηται (prophētai)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
have spoken!	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

εἶπεν verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

αὐτοὺς personal pronoun - accusative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper

personal pronoun) of the other persons

ω interjection

ο **o:** as a sign of the vocative case, O; as a note of exclamation, oh -- O.

ανοητοι adjective - vocative plural masculine

anoetos **an-o'-ay-tos:** unintelligent; by implication, sensual -- fool(-ish), unwise.

και conjunction

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

βραδεις adjective - nominative plural masculine

bradus **brad-ooce':** slow; figuratively, dull -- slow.

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).

του definite article - genitive singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστευειν verb - present active infinitive

pisteuo **pist-yoo'-o:** to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

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.

πασιν adjective - dative plural neuter

pas **pas:** apparently a primary word; all, any, every, the whole

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.

ελαλησαν verb - aorist active indicative - third person

laleo **lal-eh'-o:** to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

οι definite article - nominative plural masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφηται **noun - nominative plural masculine**
prophetes **prof-ay'-tace**: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

Luke 24:26 .

.	Greek	Strong's	Origin
"Was it not necessary	ἔδει (edei)	1163: it is necessary	a form of deó
for the Christ	χριστόν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
to suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
these things		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
and to enter	εἰσελθεῖν (eiselthein)	1525: to go in (to), enter	from eis and erchomai
into His glory?"	δόξαν (doxan)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeó

KJV Lexicon

οὐχι **particle - interrogative**
ouchi **oo-khee'**: not indeed -- nay, not.

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.

εἰδει **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.

παθειν **verb - second aorist active middle or passive deponent**

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον **noun - accusative singular masculine**

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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.

δοξαν **noun - accusative singular feminine**

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 24:27 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
beginning		757: to rule, to begin	a prim. verb
with Moses	Μωϋσέως (mōuseōs)	3475: Moses, a leader of Isr.	of Hebrew origin Mosheh

and with all	πάντων (pantōn)	3956: all, every	a prim. word
the prophets,	προφητῶν (prophētōn)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
He explained	διερμήνευσεν (diermēneusen)	1329: to explain thoroughly, by impl. to translate	from dia and hermēneuó
to them the things concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Himself	ἐαυτοῦ (eautou)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
in all	πάσαις (pasais)	3956: all, every	a prim. word
the Scriptures.	γραφαῖς (graphais)	1124: a writing, scripture	from graphó

KJV Lexicon

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αρχαμενος verb - aorist middle passive - nominative singular masculine

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μωσεως noun - genitive singular masculine

Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

παντων adjective - genitive plural masculine

pas pas: apparently a primary word; all, any, every, the whole

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.

διηρμηνευεν verb - imperfect active indicative - third person singular

diermeneuo dee-er-main-yoo'-o: to explain thoroughly, by implication, to translate -- expound, interpret(-ation).

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en en: in, at, (up-)on, by, etc.

πασαις adjective - dative plural feminine

pas pas: apparently a primary word; all, any, every, the whole

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.

γραφαις noun - dative plural feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

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.

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.

Luke 24:28 .

.	Greek	Strong's	Origin
And they approached	ἤγγισαν (ēngisan)	1448: to make near, refl. to come near	from eggus
the village	κώμην (kōmēn)	2968: a village	a prim. word
where	οὗ (ou)	3757: where (adv. of place)	gen. of hos,
they were going,	ἐπορεύοντο (eporeuonto)	4198: to go	from poros (a ford, passage)
and He acted as though	προσεποιήσατο (prosepoiēsato)	4364: to attach to, take to oneself, hence to pretend	from pros and poieó
He were going	πορεύεσθαι (poreuesthai)	4198: to go	from poros (a ford, passage)
farther.		4206: far off	an alt. form of prosó (far from)

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἤγγισαν **verb - aorist active indicative - third person**

eggizo **eng-id'-zo**: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κωμην noun - accusative singular feminine

kome ko'-may: a hamlet (as if laid down) -- town, village.

ου adverb

hou hoo: at which place, i.e. where -- where(-in), whither(-soever).

επορευοντο verb - imperfect middle or passive deponent indicative - third person

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

προσποιειτο verb - imperfect middle indicative - third person singular

prospoieomai pros-poy-eh'-om-ahee: to do forward for oneself, i.e. pretend (as if about to do a thing) -- make as though.

πορρωτερω adverb - contracted form

porrhotero por-rho-ter'-o: further, i.e. a greater distance -- farther.

πορευεσθαι verb - present middle or passive deponent infinitive

poreuomai por-yoo'-om-ahee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

Luke 24:29 .

.	Greek	Strong's	Origin
But they urged	παρεβιάσαντο (parebiasanto)	3849: to force against (nature)	from para and biazó
Him, saying,	λέγοντες (legontes)	3004: to say	a prim. verb
"Stay	μεινον (meinon)	3306: to stay, abide, remain	a prim. verb
with us, for it is	πρὸς	4314: advantageous for, at	a prim. preposition

[getting] toward	(pros)	(denotes local proximity), toward (denotes motion toward a place)	
evening,	ἑσπέραν (esperan)	2073: evening	fem. of hesperos (of evening)
and the day	ἡμέρα (ēmera)	2250: day	a prim. word
is now	ἤδη (ēdē)	2235: already	a prim. adverb of time
nearly over."	κέκλικεν (keklikēn)	2827: to cause to bend	a prim. verb
So	καὶ (kai)	2532: and, even, also	a prim. conjunction
He went	εἰσῆλθεν (eisēlthen)	1525: to go in (to), enter	from eis and erchomai
in to stay	μεῖναι (meinai)	3306: to stay, abide, remain	a prim. verb
with them.			

KJV Lexicon

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρεβιάσαντο **verb - aorist middle deponent indicative - third person**

parabiazomai **par-ab-ee-ad'-zom-ahee:** to force contrary to (nature), i.e. compel (by entreaty) -- constrain.

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

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.

μεινον verb - aorist active middle - second person singular

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

μεθ preposition

meta met-ah': denoting accompaniment; amid (local or causal);

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

εσπεραν noun - accusative singular feminine

hespera hes-per'-ah: the eve -- evening(-tide).

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

κεκλιεν verb - perfect active indicative - third person singular

klino klee'-no: to slant or slope, i.e. incline or recline -- bow (down), be far spent, lay, turn to flight, wear away.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ημερα noun - nominative singular feminine

hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μειναι verb - aorist active middle or passive deponent

meno men'-o: to stay (in a given place, state, relation or expectancy) -- abide, continue, dwell, endure, be present, remain, stand, tarry (for), thine own.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αυτοις personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 24:30 .

.	Greek	Strong's	Origin
When	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He had reclined	κατακλιθῆναι (kataklithēnai)	2625: to make to lie down	from kata and klinó
[at the table] with them, He took	λαβὼν (labōn)	2983: to take, receive	from a prim. root lab-
the bread	ἄρτον (arton)	740: bread, a loaf	of uncertain origin
and blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
[it], and breaking	κλάσας (klasas)	2806: to break	a prim. verb
[it], He [began] giving	ἐπεδίδου (epedidou)	1929: to give over, give way	from epi and didómi
[it] 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

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.)

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.

κατακλιθηναι **verb - aorist passive middle or passive deponent**

kataklinō **kat-ak-lee'-no**: to recline down, i.e. (specially) to take a place at table -- (make) sit down (at meat).

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αρτον **noun - accusative singular masculine**

artos **ar'-tos**: bread (as raised) or a loaf -- (shew-)bread, loaf.

ευλογησεν **verb - aorist active indicative - third person singular**

eulogeo **yoo-log-eh'-o**: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κλασας verb - aorist active participle - nominative singular masculine

klao klah'-o: to break (specially, of bread) -- break.

επεδιδου verb - imperfect active indicative - third person singular

epididomi ep-ee-did'-o-mee: to give over (by hand or surrender) -- deliver unto, give, let (+ (her drive), offer.

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

Luke 24:31 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
their eyes	ὀφθαλμοὶ (ophthalmoi)	3788: the eye	from a prim. root op- and an uncertain root
were opened	διηνοίχθησαν (diēnoichthēsan)	1272: to open up completely	from dia and anoigó
and they recognized	ἐπέγνωσαν (epegnōsan)	1921: to know exactly, to recognize	from epi and ginóskó
Him; and He vanished	ἄφαντος (aphantos)	855: invisible	from alpha (as a neg. prefix) and phainó
from their sight.	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

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

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διηνοιχθησαν verb - aorist passive indicative - third person

dianoigo dee-an-oy'-go: to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.

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.

οφθαλμοι noun - nominative plural masculine

ophthalmos of-thal-mos': the eye; by implication, vision; figuratively, envy (from the jealous side-glance) -- eye, sight.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπεγνώσαν verb - second aorist active indicative - third person

epiginosko ep-ig-in-ocē'-ko: to know upon some mark, i.e. recognize; by implication, to become fully acquainted with, to acknowledge -- (ac-, have, take)know(-ledge, well), perceive.

αὐτόν personal pronoun - accusative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αὐτός personal pronoun - nominative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἀφαντός adjective - nominative singular masculine

aphantos af'-an-tos: non-manifested, i.e. invisible -- vanished out of sight.

ἐγένετο 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.)

ἀπὸ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν **personal pronoun - genitive plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 24:32 .

.	Greek	Strong's	Origin
They said	εἶπαν (eipan)	3004: to say	a prim. verb
to one another,	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun
"Were not our hearts	καρδία (kardia)	2588: heart	a prim. word
burning	καιομένη (kaiomenē)	2545: to kindle, burn	a prim. verb
within	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
us while	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He was speaking	ἐλάλει (elalei)	2980: to talk	from lalos (talkative)
to us on the road,	ὁδῷ (odō)	3598: a way, road	a prim. word
while	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He was explaining	διήνοιγεν (diēnoigen)	1272: to open up completely	from dia and anoigó
the Scriptures	γραφάς (graphas)	1124: a writing, scripture	from graphó
to us?"			

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπον **verb - second aorist active indicative - third person**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

ουχι **particle - interrogative**

ouchi **oo-khee'**: not indeed -- nay, not.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια **noun - nominative singular feminine**

kardia **kar-dee'-ah**: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

καιομενη **verb - present passive participle - nominative singular feminine**

kaio **kah'-yo**: to set on fire, i.e. kindle or (by implication) consume -- burn, light.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

ως **adverb**

hos **hoco**: which how, i.e. in that manner (very variously used, as follows)

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.
ημιν personal pronoun - first person dative plural hemin hay-meen' : to (or for, with, by) us -- our, (for) us, we.
εν preposition en en : in, at, (up-)on, by, etc.
τη definite article - dative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
οδω noun - dative singular feminine hodos hod-os' : a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ως adverb hos hoce : which how, i.e. in that manner (very variously used, as follows)
διηνοιγεν verb - imperfect active indicative - third person singular dianoigo dee-an-oy'-go : to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.
ημιν personal pronoun - first person dative plural hemin hay-meen' : to (or for, with, by) us -- our, (for) us, we.
τας definite article - accusative plural feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γραφας noun - accusative plural feminine graphe graf-ay' : a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

Luke 24:33 .

.	Greek	Strong's	Origin
And they got	ἀναστάντες (anastantes)	450: to raise up, to rise	from ana and histémi

up that very	αὐτῇ (autē)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
hour	ῥα (ōra)	5610: a time or period, an hour	a prim. word
and returned	ὑπέστρεψαν (upestrepsan)	5290: to turn back, return	from hupo and strephó
to Jerusalem,	Ἱερουσαλήμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
and found	εὑρον (euron)	2147: to find	a prim. verb
gathered together		120a: to gather	from athroos (assembled in crowds)
the eleven	ἐνδεκα (endeka)	1733: eleven	cardinal number from the neut. of heis and deka
and those	τῇ (tē)	3588: the	the def. art.
who	τοὺς (tous)	3588: the	the def. art.
were with them,			

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀναστάντες verb - second aorist active participle - nominative plural masculine

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

αὐτὴ 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

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωρα noun - dative singular feminine

hora ho'-rah: an hour -- day, hour, instant, season, short, (even-)tide, (high) time.

υπεστρεψαν verb - aorist active indicative - third person

hupostrepho hoop-os-tref'-o: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ proper noun

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευρον verb - second aorist active indicative - third person

heurisko hyoo-ris'-ko: find, get, obtain, perceive, except the present and imperfect see.

συνηθροισμενους verb - perfect passive participle - accusative plural masculine

sunathroizo soon-ath-royd'-zo: to convene -- call (gather) together.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ενδεκα numeral (adjective)

hendeka hen'-dek-ah: one and ten, i.e. eleven -- eleven.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συν preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

αὐτοῖς **personal pronoun - dative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

Luke 24:34 .

.	Greek	Strong's	Origin
saying,	λέγοντας (legontas)	3004: to say	a prim. verb
"The Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
has really	ὄντως (ontōs)	3689: really, truly	from the part. of eimi
risen	ἡγέρθη (ēgerthē)	1453: to waken, to raise up	a prim. verb
and has appeared		3708: to see, perceive, attend to	a prim. verb
to Simon."	Σίμωνι (simōni)	4613: Simon, the name of several Isr.	of uncertain origin

KJV Lexicon

λέγοντας **verb - present active participle - accusative plural masculine**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

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.

ἡγέρθη **verb - aorist passive indicative - third person singular**
egeiro eg-i'-ro: to waken (transitively or intransitively), i.e. rouse

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κύριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ὧτως adverb

ontos on'-toce: really -- certainly, clean, indeed, of a truth, verily.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωφθῆ verb - aorist passive indicative - third person singular

optanomai op-tan'-om-ahee: appear, look, see, shew self.

σιμωνι noun - dative singular masculine

Simon see'-mone: Simon (i.e. Shimon), the name of nine Israelites -- Simon.

Luke 24:35 .

.	Greek	Strong's	Origin
They [began] to relate	ἐξηγοῦντο (exēgounto)	1834: to show the way	from ek and hégeomai
their experiences	τὰ (ta)	3588: the	the def. art.
on the road	ὁδῷ (odō)	3598: a way, road	a prim. word
and how	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
He was recognized	ἐγνώσθη (egnōsthē)	1097: to come to know, recognize, perceive	from a prim. root gnó-
by them in the breaking	κλάσει (klasei)	2800: a breaking	from klaó
of the bread.	ἄρτου (artou)	740: bread, a loaf	of uncertain origin

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

εξηγουντο verb - imperfect middle or passive deponent indicative - third person

exegeomai **ex-ayg-eh'-om-ahee**: to consider out (aloud), i.e. rehearse, unfold -- declare, tell.

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.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδω noun - dative singular feminine

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

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 **hoke**: which how, i.e. in that manner (very variously used, as follows)

εγνωσθη verb - aorist passive indicative - third person singular

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

αυτοις personal pronoun - dative plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη	definite article - dative singular feminine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κλασει	noun - dative singular feminine
klasis klas'-is:	fracture (the act) -- breaking.
του	definite article - genitive singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
αρτου	noun - genitive singular masculine
artos ar'-tos:	bread (as raised) or a loaf -- (shew-)bread, loaf.

Luke 24:36 .

.	Greek	Strong's	Origin
While they were telling	λαλούντων (lalountōn)	2980: to talk	from lalos (talkative)
these things,		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
He Himself	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
stood	ἔστη (estē)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
in their midst	μέσῳ (mesō)	3319: middle, in the midst	a prim. word
and said	λέγει (legei)	3004: to say	a prim. verb
to them, "Peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
be to you."			

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λαλουντων **verb - present active participle - genitive plural masculine**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιησους **noun - nominative singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

εστη **verb - second aorist active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

μεσω **adjective - dative singular neuter**

mesos **mes'-os**: middle (as an adjective or (neuter) noun) -- among, before them, between, + forth, mid(-day, -night), midst, way.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λεγει **verb - present active indicative - third person singular**
lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

αυτοις **personal pronoun - dative plural masculine**
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ειρηνη **noun - nominative singular feminine**
eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

υμιν **personal pronoun - second person dative plural**
humin hoo-min': to (with or by) you -- ye, you, your(-selves).

Luke 24:37 .

.	Greek	Strong's	Origin
But they were startled	πτοηθέντες (ptoēthentes)	4422: to terrify	a prim. word
and frightened	ἐμφοβοι (emphoboi)	1719: terrible, in fear (used of godly fear)	from en and phobos
and thought	ἐδόκουν (edokoun)	1380: to have an opinion, to seem	from dokos (opinion)
that they were seeing	θεωρεῖν (theōrein)	2334: to look at, gaze	from theōros (an envoy, spectator)
a spirit.	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

KJV Lexicon

πτοηθεντες **verb - aorist passive participle - nominative plural masculine**
ptoeo pto-eh'-o: to scare -- frighten.

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

εμφοβοι adjective - nominative plural masculine

emphobos **em'-fob-os**: in fear, i.e. alarmed -- affrighted, afraid, tremble.

γενομενοι verb - second aorist middle deponent participle - nominative plural masculine

ginomai **ghin'-om-ah-ee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εδοκουν verb - imperfect active indicative - third person

dokeo **dok-eh'-o**: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

πνευμα noun - accusative singular neuter

pneuma **pn-yoo'-mah**: ghost, life, spirit(-ual, -ually), mind.

θεωρειν verb - present active infinitive

theoreo **theh-o-reh'-o**: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

Luke 24:38 .

.	Greek	Strong's	Origin
And He said		3004: to say	a prim. verb
to them, "Why	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
are you troubled,	τεταραγμένοι (tetaragmenoi)	5015: to stir up, to trouble	from a prim. root tarach-
and why	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
do doubts	διαλογισμοὶ (dialogismoi)	1261: a reasoning	from dialogizomai
arise	ἀναβαίνουσιν (anabainousin)	305: to go up, ascend	from ana and the same as basis
in your hearts?	καρδία (kardia)	2588: heart	a prim. word

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

τεταραγμενοι **verb - perfect passive participle - nominative plural masculine**

tarasso **tar-as'-so**: to stir or agitate (roil water) -- trouble.

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

δια preposition

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

τι **interrogative pronoun - accusative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

διαλογισμοι **noun - nominative plural masculine**

dialogismos **dee-al-og-is-mos'**: discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

αναβαινουσιν **verb - present active indicative - third person**

anabaino an-ab-ah'-ee-no: to go up -- arise, ascend (up), climb (go, grow, rise, spring) up, come (up).

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - dative plural feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

Luke 24:39 .

.	Greek	Strong's	Origin
"See		3708: to see, perceive, attend to	a prim. verb
My hands	χειρας (cheiras)	5495: the hand	a prim. word
and My feet,	πόδας (podas)	4228: a foot	a prim. word
that it is I Myself;	αὐτός (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
touch	ψηλαφήσατε (psēlaphēsate)	5584: to feel or grope about	probably from psallō and haphaō (to handle)
Me and see,		3708: to see, perceive, attend to	a prim. verb
for a spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó
does not have	ἔχει (echei)	2192: to have, hold	a prim. verb
flesh	σάρκα (sarka)	4561: flesh	a prim. word

and bones	ὀστέα (ostea)	3747: a bone	a prim. word
as you see	θεωρεῖτε (theōreite)	2334: to look at, gaze	from theóros (an envoy, spectator)
that I have."	ἔχοντα (echonta)	2192: to have, hold	a prim. verb

KJV Lexicon

ἴδετε **verb - second aorist active middle - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

αυτος **ow-tos'**: **personal pronoun - nominative singular masculine**
the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εγω **personal pronoun - first person nominative singular**
ego eg-o': I, me.

ειμι **verb - present indicative - first person singular**
eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

ψηλαφησατε **verb - aorist active middle - second person**
pselaphao psay-laf-ah'-o: to manipulate, i.e. verify by contact; figuratively, to search for -- feel after, handle, touch.

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

ιδετε **verb - second aorist active middle - second person**
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

πνευμα **noun - nominative singular neuter**
pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

σαρκα **noun - accusative singular feminine**
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οστεα **noun - accusative plural neuter**
osteon os-teh'-on: a bone -- bone.

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

καθως **adverb**

kathos kath-oce': just (or inasmuch) as, that -- according to, (according, even) as, how, when.

εμε **personal pronoun - first person accusative singular**

eme em-eh': me -- I, me, my(-self).

θεωρειτε **verb - present active indicative - second person**

theoero theh-o-reh'-o: to be a spectator of, i.e. discern, (literally, figuratively (experience) or intensively (acknowledge) -- behold, consider, look on, perceive, see.

εχοντα **verb - present active passive - accusative singular masculine**

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

Luke 24:40 .

.	Greek	Strong's	Origin
And when He had said		3004: to say	a prim. verb
this,		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
He showed	ἔδειξεν (edeixen)	1166: to show	from a prim. root deik-
them His hands	χεῖρας (cheiras)	5495: the hand	a prim. word
and His feet.	πόδας (podas)	4228: a foot	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

τοουτο **demonstrative pronoun - accusative singular neuter**

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same,

there(-fore, -unto), this, thus, where(-fore).

ΕΙΠΩΝ **verb - second aorist active participle - nominative singular masculine**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

ΕΠΕΔΕΙΞΕΝ **verb - aorist active indicative - third person singular**

epideiknumi **ep-ee-dike'-noo-mee**: to exhibit (physically or mentally) -- shew.

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

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας **noun - accusative plural feminine**

cheir **khire**: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποδας **noun - accusative plural masculine**

pous **pooce**: a foot (figuratively or literally) -- foot(-stool).

Luke 24:41 .

.	Greek	Strong's	Origin
While they still	ἔτι (eti)	2089: still, yet	a prim. adverb
could not believe	ἀπιστούντων (apistountōn)	569: to disbelieve, be faithless	from apistos
[it] because	ἀπό (apo)	575: from, away from	a preposition and a prim. particle
of their joy	χαρᾶς (charas)	5479: joy, delight	from chairó

and amazement,	θαυμαζόντων (thaumazontōn)	2296: to marvel, wonder	from thauma
He said		3004: to say	a prim. verb
to them, "Have	ἔχετε (echete)	2192: to have, hold	a prim. verb
you anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
here	ἐνθάδε (enthade)	1759a: prop. within, i.e. (of place) here, to here	adverb from a prol. form of en
to eat?"	βρώσιμον (brōsimon)	1034: edible	from brōsis

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.

ΔΕ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΑΠΙΣΤΟΥΝΤΩΝ **verb - present active participle - genitive plural masculine**

apisteo ap-is-teh'-o: to be unbelieving, i.e. (transitively) disbelieve, or (by implication) disobey -- believe not.

ΑΥΤΩΝ **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΑΠΟ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ΤΗΣ **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαράς **noun - genitive singular feminine**
chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

θαυμαζοντων **verb - present active participle - genitive plural masculine**
thaumazo **thou-mad'-zo**: to wonder; by implication, to admire -- admire, have in admiration, marvel, wonder.

ειπεν **verb - second aorist active indicative - third person singular**
epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτοις **personal pronoun - dative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εχετε **verb - present active indicative - second person**
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

βρωσιμον **adjective - accusative singular neuter**
brosimos **bro'-sim-os**: eatable -- meat.

ενθαδε **adverb**
enthade **en-thad'-eh**: within, i.e. (of place) here, hither -- (t-)here, hither.

Luke 24:42 .

.	Greek	Strong's	Origin
They gave	ἐπέδωκαν (epedōkan)	1929: to give over, give way	from epi and didōmi
Him a piece	μέρος (meros)	3313: a part, share, portion	from meiromai (to receive one's portion)
of a broiled	ὀπτου (optou)	3702: roasted	a prim. word
fish;	ἰχθύος (ichthuos)	2486: a fish	a prim. word

KJV Lexicon

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

επεδωκαν **verb - aorist active indicative - third person**

epididomi **ep-ee-did'-o-mee**: to give over (by hand or surrender) -- deliver unto, give, let (+ her drive), offer.

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

ιχθυος **noun - genitive singular masculine**

ichthus **ikh-thoos'**: a fish -- fish.

οπτου **adjective - genitive singular masculine**

optos **op-tos'**: cooked, i.e. roasted -- broiled.

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).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

μελισσιου **adjective - genitive singular neuter**

melissios **mel-is'-see-os**: relating to honey, i.e. bee (comb) -- honeycomb.

κηριου **noun - genitive singular neuter**

kerion **kay-ree'-on**: a cell for honey, i.e. (collectively) the comb -- (honey-)comb.

Luke 24:43 .

.	Greek	Strong's	Origin
and He took	λαβῶν (labōn)	2983: to take, receive	from a prim. root lab-
it and ate		2068: to eat	akin to edó (to eat)
[it] before	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
them.			

KJV Lexicon

καί **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λαβων **verb - second aorist active participle - nominative singular masculine**

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

ἐνώπιον **adverb**

enopion en-o'-pee-on: in the face of -- before, in the presence (sight) of, to.

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

εφαγεν **verb - second aorist active indicative - third person singular**

phago fag'-o: to eat -- eat, meat.

Luke 24:44 .

.	Greek	Strong's	Origin
Now	ὁὐ	1161: but, and, now, (a	a prim. word

	(de)	connective or adversative particle)	
He said		3004: to say	a prim. verb
to them, "These	οὗτοι (outoi)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
are My words	λόγοι (logoi)	3056: a word (as embodying an idea), a statement, a speech	from legó
which	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I spoke	ἐλάλησα (elalēsa)	2980: to talk	from lalos (talkative)
to you while I was still	ἔτι (eti)	2089: still, yet	a prim. adverb
with you, that all things	πάντα (panta)	3956: all, every	a prim. word
which are written	γεγραμμένα (gegrammena)	1125: to write	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
Me in the Law	νόμῳ (nomō)	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
and the Prophets	προφῆταις (prophētais)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
and the Psalms	ψαλμοῖς (psalmois)	5568: a striking (of musical strings), a psalm	from psalló
must	δεῖ (dei)	1163: it is necessary	a form of deó
be fulfilled."	πληρωθῆναι (plērōthēnai)	4137: to make full, to complete	from plérés

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογοι **noun - nominative plural masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

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.

ελαλησα **verb - aorist active indicative - first person singular**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

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).

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.

ΩΝ verb - present participle - nominative singular masculine

on oan: being -- be, come, have.

ΣΥΝ preposition

sun soon: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

ΥΜΙΝ personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ΟΤΙ conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ΔΕΙ verb - present impersonal active indicative - third person singular

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

ΠΛΗΡΩΘΗΝΑΙ verb - aorist passive middle or passive deponent

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

ΠΑΝΤΑ adjective - accusative plural neuter

pas pas: apparently a primary word; all, any, every, the whole

ΤΑ definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΓΕΓΡΑΜΜΕΝΑ verb - perfect passive participle - accusative plural neuter

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

ΕΝ preposition

en en: in, at, (up-)on, by, etc.

ΤΩ definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΝΟΜΩ noun - dative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

μωσεως noun - genitive singular masculine Moseus moce-yoos': Moseus, Moses, or Mouses (i.e. Mosheh), the Hebrew lawgiver -- Moses.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
προφηταις noun - dative plural masculine prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
ψαλμοις noun - dative plural masculine psalmos psal-mos': a set piece of music, i.e. a sacred ode (accompanied with the voice, harp or other instrument; a psalm); collectively, the book of the Psalms -- psalm.
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.

Luke 24:45 .

.	Greek	Strong's	Origin
Then	τότε (tote)	5119: then, at that time	from the neut. of ho, and hote
He opened	διήνοιξεν (diēnoixen)	1272: to open up completely	from dia and anoigó
their minds	νοῦν (noun)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)
to understand	συνιέναι (sunienai)	4920: to set together, fig. to understand	from sun and hiémi (to send)
the Scriptures,	γραφάς (graphas)	1124: a writing, scripture	from graphó

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.

διηνοιξεν **verb - aorist active indicative - third person singular**

dianoigo **dee-an-oy'-go**: to open thoroughly, literally (as a first-born) or figuratively (to expound) -- open.

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

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νουν **noun - accusative singular masculine**

nous **nooce**: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνιεναι **verb - present active infinitive**

suniami **soon-ee'-ay-mee**: to put together, i.e. (mentally) to comprehend; by implication, to act piously -- consider, understand, be wise.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφας **noun - accusative plural feminine**

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

Luke 24:46 .

·			
·	Greek	Strong's	Origin

and He said		3004: to say	a prim. verb
to them, "Thus	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
it is written,	γέγραπται (gegaptai)	1125: to write	a prim. verb
that the Christ	χριστὸν (christon)	5547: the Anointed One, Messiah, Christ	from chrió
would suffer	παθεῖν (pathein)	3958: to suffer, to be acted on	akin to penthos
and rise again	ἀναστῆναι (anastēnai)	450: to raise up, to rise	from ana and histēmi
from the dead	νεκρῶν (nekrōn)	3498: dead	a prim. word, the same as nekus (a dead body)
the third	τρίτῃ (tritē)	5154: third	ord. num. from treis
day,	ἡμέρα (ēmera)	2250: day	a prim. word

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΙΠΕΝ verb - second aorist active indicative - third person singular

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ὅτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

οὕτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

γράφεται verb - perfect passive indicative - third person singular

grapho graf'-o: to grave, especially to write; figuratively, to describe -- describe, write(-ing, -ten).

καί 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.

εἶναι 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.

πάθειν verb - second aorist active middle or passive deponent

pascho pas'-kho: to experience a sensation or impression (usually painful) -- feel, passion, suffer, vex.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χριστον noun - accusative singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀναστῆναι verb - second aorist active middle or passive deponent

anistemi an-is'-tay-mee: to stand up (literal or figurative, transitive or intransitive) -- arise, lift up, raise up (again), rise (again), stand up(-right).

ἐκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

νεκρων adjective - genitive plural masculine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

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.

τρίτη **adjective - dative singular feminine**
tritōs tree'-tos: third; neuter (as noun) a third part, or (as adverb) a (or the) third time, thirdly -- third(-ly).

ἡμέρα **noun - dative singular feminine**
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

Luke 24:47 .

.	Greek	Strong's	Origin
and that repentance	μετάνοιαν (metanoian)	3341: change of mind, repentance	from metanoéo
for forgiveness	ἄφεσιν (aphesin)	859: dismissal, release, fig. pardon	from aphíēmi
of sins	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó
would be proclaimed	κηρυχθῆναι (kēruchthēnai)	2784: to be a herald, proclaim	of uncertain origin
in His name	ὄνοματι (onomati)	3686: a name, authority, cause	a prim. word
to all	πάντα (panta)	3956: all, every	a prim. word
the nations,	ἔθνη (ethnē)	1484: a race, a nation, pl. the nations (as distinct from Isr.)	probably from a prim. root
beginning	ἀρχάμενοι (arxamenoi)	757: to rule, to begin	a prim. verb
from Jerusalem.	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κηρυχθηναι **verb - aorist passive middle or passive deponent**

kerusso **kay-roos'-so**: to herald (as a public crier), especially divine truth (the gospel) -- preacher(-er), proclaim, publish.

επι **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τω **definite article - dative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

μετανοιαν **noun - accusative singular feminine**

metanoia **met-an'-oy-ah**: (subjectively) compunction (for guilt, including reformation); by implication, reversal (of (another's) decision) -- repentance.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφεσιν **noun - accusative singular feminine**

aphesis **af'-es-is**: freedom; (figuratively) pardon -- deliverance, forgiveness, liberty, remission.

αμαρτιων **noun - genitive plural feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

παντα **adjective - accusative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

τα **definite article - accusative plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εθνη **noun - accusative plural neuter**

ethnos eth'-nos: a race (as of the same habit), i.e. a tribe; specially, a foreign (non-Jewish) one (usually, by implication, pagan) -- Gentile, heathen, nation, people.

αρχαμενον **verb - aorist middle passive - nominative singular neuter**

archomai ar'-khom-ahee: to commence (in order of time) -- (rehearse from the) begin(-ning).

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

ιερουσαλημ **proper noun**

Hierousalem hee-er-oo-sal-ame': Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

Luke 24:48 .

.	Greek	Strong's	Origin
"You are witnesses	μάρτυρες (martures)	3144: a witness	a prim. word
of these things.		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**

humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΕΣΤΕ **verb - present indicative - second person**
este **es-teh'**: ye are -- be, have been, belong.

μαρτυρες **noun - nominative plural masculine**
martus **mar'-toos**: a witness; by analogy, a martyr -- martyr, record, witness.

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.

Luke 24:49 .

.	Greek	Strong's	Origin
"And behold,	ἴδου (idou)	2400: look, behold	from eidon, used as a demonstrative particle
I am sending forth		1821: to send forth or away	from ek and apostelló
the promise	ἐπαγγελίαν (epangelian)	1860: a summons, a promise	from epaggellomai
of My Father	πατρός (patros)	3962: a father	a prim. word
upon you; but you are to stay	καθίσατε (kathisate)	2523: to make to sit down, to sit down	another form of kathezomai
in the city	πόλει (polei)	4172: a city	a prim. word
until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
you are clothed	ἐνδύσησθε (endusēsthe)	1746a: to clothe or be clothed with (in the sense of sinking into a garment)	from en and the same as dunó
with power	δύναμιν (dunamin)	1411: (miraculous) power, might, strength	from dunamai
from on high."	ὑψους (upsous)	5311: height	from hupsi (on high, aloft)

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

εγω **personal pronoun - first person nominative singular**

ego **eg-o'**: I, me.

αποστελλω **verb - present active indicative - first person singular**

apostello **ap-os-tel'-lo**: set apart, i.e. (by implication) to send out (properly, on a mission) literally or figuratively -- put in, send (away, forth, out), set (at liberty).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επαγγελιαν **noun - accusative singular feminine**

epaggelia **ep-ang-el-ee'-ah**: an announcement (for information, assent or pledge; especially a divine assurance of good) -- message, promise.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος **noun - genitive singular masculine**

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

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.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

υμεις **personal pronoun - second person nominative plural**

humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καθισατε verb - aorist active middle - second person

kathizo **kath-id'-zo**: to seat down, i.e. set (figuratively, appoint); intransitively, to sit (down); figuratively, to settle (hover, dwell) -- continue, set, sit (down), tarry.

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.

πολει noun - dative singular feminine

polis **pol'-is**: a town (properly, with walls, of greater or less size) -- city.

ιερουσαλημ proper noun

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

εως conjunction

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

ου relative pronoun - genitive singular masculine

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ενδυσθησθε verb - aorist middle subjunctive - second person

enduo **en-doo'-o**: to invest with clothing -- array, clothe (with), endue, have (put) on.

δυναμιν noun - accusative singular feminine

dunamis **doo'-nam-is**: force; specially, miraculous power (usually by implication, a miracle itself)

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)

υψους noun - genitive singular neuter

hupsos **hoop'-sos**: elevation, i.e. (abstractly) altitude, (specially), the sky, or (figuratively) dignity -- be exalted, height, (on) high.

Luke 24:50 .

.	Greek	Strong's	Origin
And He led	ἔξηγαγεν (exēgagen)	1806: to lead out	from ek and agó
them out as far	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
as Bethany,	Βηθανίαν (bēthanian)	963: "house of affliction" or "house of dates," Bethany, the name of two cities in Pal.	of Aramaic origin
and He lifted	ἐπάρας (eparas)	1869: to lift up	from epi and airó
up His hands	χεῖρας (cheiras)	5495: the hand	a prim. word
and blessed	εὐλόγησεν (eulogēsen)	2127: to speak well of, praise	from eu and logos
them.			

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ἐξηγαγεν **verb - second aorist active indicative - third person singular**
exago ex-ag'-o: to lead forth -- bring forth (out), fetch (lead) out.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

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

ἐξω **adverb**

exo ex'-o: out(-side, of doors), literally or figuratively -- away, forth, (with-)out (of, -ward), strange.

ἕως **conjunction**

heos heh'-oce: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to,

while(-s).

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

βηθανιαν noun - accusative singular feminine

Bethania bay-than-ee'-ah: date-house; Beth-any, a place in Palestine -- Bethany.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επαρας verb - aorist active participle - nominative singular masculine

epairo ep-ahee'-ro: to raise up -- exalt self, poise (lift, take) up.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

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.

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

Luke 24:51 .

.	Greek	Strong's	Origin
While	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
He was blessing	εὐλογεῖν (eulogein)	2127: to speak well of, praise	from eu and logos
them, He parted from	διέστη	1339: to set apart, to	from dia and histémi

them and was carried	(diestē)	intervene, make an interval	
up into heaven.	οὐρανόν (ouranon)	3772: heaven	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

ΕΓΕΝΕΤΟ verb - second aorist middle deponent indicative - third person singular

ginomai **ghin'-om-ahēe**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

εν preposition

en **en**: in, at, (up-)on, by, etc.

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.

ευλογειν verb - present active infinitive

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

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

διεστη verb - second aorist active indicative - third person singular

diistemi **dee-is'-tay-mee**: to stand apart, i.e. (reflexively) to remove, intervene -- go further, be parted, after the space of.

απ preposition

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

αὐτῶν **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀνεφέρειτο **verb - imperfect passive indicative - third person singular**

anaphero an-af-er'-o: to take up -- bear, bring (carry, lead) up, offer (up).

εἰς **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τοῦ **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οὐρανὸν **noun - accusative singular masculine**

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

Luke 24:52 .

.	Greek	Strong's	Origin
And they, after worshiping	προσκυνήσαντες (proskunēsantes)	4352: to do reverence to	from pros and kuneó (to kiss)
Him, returned	ὑπέστρεψαν (upestrepsan)	5290: to turn back, return	from hupo and strephó
to Jerusalem	Ἱερουσαλὴμ (ierousalēm)	2419: Jerusalem, the capital of united Isr. and Judah, also a future heavenly city	of Hebrew origin Yerushalaim
with great	μεγάλης (megalēs)	3173: great	a prim. word
joy,	χαρᾶς (charas)	5479: joy, delight	from chairó

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

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

προσκυνησαντες **verb - aorist active participle - nominative plural masculine**

proskuneo **pros-koo-neh'-o**: to fawn or crouch to, i.e. prostrate oneself in homage (do reverence to, adore) -- worship.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

υπεστρεψαν **verb - aorist active indicative - third person**

hupostrepho **hoop-os-tref'-o**: to turn under (behind), i.e. to return -- come again, return (again, back again), turn back (again).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

ιερουσαλημ **proper noun**

Hierousalem **hee-er-oo-sal-ame'**: Hierusalem (i.e. Jerushalem), the capitol of Palestine -- Jerusalem.

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).

μεγαλης **adjective - genitive 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.

Luke 24:53 .

■			
.	Greek	Strong's	Origin

and were continually	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
in the temple		2413: sacred, a sacred thing, a temple	a prim. word
praising	εὐλογοῦντες (eulogountes)	2127: to speak well of, praise	from eu and logos
God.	θεόν (theon)	2316: God, a god	of uncertain origin

KJV Lexicon

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἦσαν verb - imperfect indicative - third person

en ane: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

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

εν preposition

en en: in, at, (up-)on, by, etc.

τω definite article - dative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιερω noun - dative singular neuter

hieron hee-er-on': a sacred place, i.e. the entire precincts of the Temple (at Jerusalem or elsewhere) -- temple.

αινουντες verb - present active participle - nominative plural masculine

aineo ahee-neh'-o: to praise (God) -- praise.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευλογουντες verb - present active participle - nominative plural masculine

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αμην hebrew transliterated word

amen am-ane': firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.