



FEBRUARY 11, 2025

WOMEN'S BIBLE STUDY GROUP
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LEARNING STUDY HABITS THAT FOSTER DISCIPLESHIP, PROMOTES RELATIONSHIP,
AND STRENGTHEN STEWARDSHIP

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Women's Study Group

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Personal Disclaimer/Opening

1. I do not consider myself a theologian or an expert, I am a disciple.
2. I am only sharing what I have learned on my Christian walk.
3. Studying God's Word is a lifetime journey; thus, I am still being taught.
4. I do not have all the answers.
5. All of the resources used should always be used with scrutiny. Follow the information that can be verified through scripture and confirmed by the Holy Spirit.

Introduction

1. Why we're here...
 - a. To draw on the Holy Spirit within us to lead and guide us to an impactful study of God's word. (*2 Tim. 2:15-16*)
 - b. To gain an understanding of God's Will amidst opposing cultures and traditions. (*Mark 7:6-9; Col. 3:16*)
 - c. To learn to stand on God's Word despite popular practices in and out of the church. (*1 Cor. 15:58*)
 - d. To grow closer to God and embrace the mindset of Jesus Christ. (*James 4:8; Phil. 2:5*)
2. Why it's important...
 - a. Activate the Holy Spirit within us.
 - b. Build a personal relationship with Jesus.
 - c. To minister to others and spread the good news about Jesus Christ.
 - d. Add to the Kingdom of God.
 - e. God's Word is an original design offered to all/the whosoever. (*2 Peter 3:9*)

Christian Non-negotiables

1. The Bible is God-Breathed thus, it is the authorized Word of God from Genesis to Revelation (*2 Tim. 3:16*)
 - a. Commentaries are not Scripture
 - b. Traditions are not Scripture
 - c. Our Opinions, nor those of others, are not Scripture
 - d. Theologians are not Scripture
 - e. Pastors, preachers, teachers are not Scripture
2. There is but **ONE** authority – God and His Word

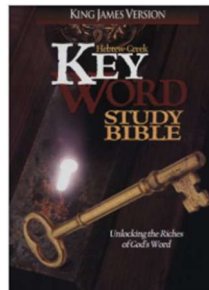
Intentional Fellowship with God

1. Pray and ask God to move or remove obstacles.
2. Make the choice to spend time with God, ON PURPOSE.

3. Make time, which may require you to sacrifice something else.
4. Let your family know when you will be studying – and DND (Do Not Disturb).
5. Don't ignore the prodding of the spirit in the “wee” hours of the night.

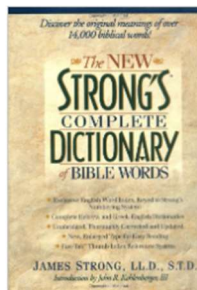
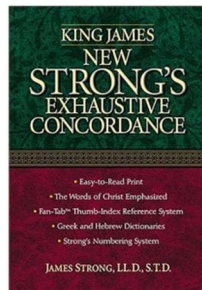
Study recommendations

1. Try not to feel overwhelmed by the resources available.
2. The Holy Spirit
3. Study Notebook
4. King James Bible (ISBN: 0-89957-656-7)



Key Study Bible offers: Grammatical Notations (including mood & tense), and definitions, Lexical aids, concordance, Hebrew and Chaldee Dictionary (OT), Greek Dictionary (NT), cross reference

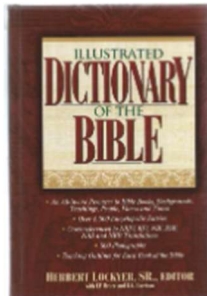
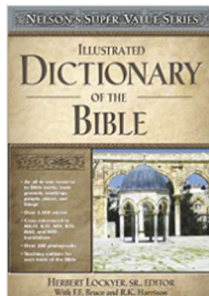
5. The New Strong's Exhaustive Concordance/Dictionary
 - a. Strong's Concordance with Hebrew and Greek Lexicons
(<https://www.eliyah.com/lexicon.html>)



Concordance: Allows you to look up words, see a list of scriptures where that particular word can be found, and the Greek or Hebrew definition.

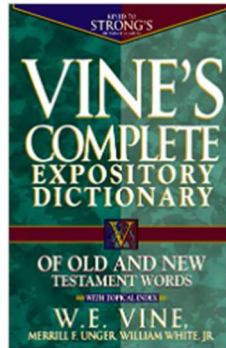
Complete Dictionary: Similar to Concordance however, it does not list out the scriptures; it provides numerical lexicon to look up in the Greek or Hebrew Dictionary.

6. Illustrated Dictionary of the Bible



Provides a more in-depth definition of words in the Bible. This would be the first step in defining words in the bible BEFORE taking into account Webster or Google. The 2 books shown here are one in the same, so you could choose one as a resource or utilize a different dictionary you choose.

7. (Vines) Expository Dictionary



Vines: Allows you to look up words in the OT and NT, as well as, provide applicable definition based on tense used. (ie: noun, verb, adjective, etc.)

8. The Bible Strong's Concordance (Play store on phone)

9. [King James Version with Strong's Concordance - Online Bible - Worthy.Bible](#)

10. Dictionary

Other translated works (Beware)

1. All translations are NOT created equal.

Psalm 10:14	
King James Version (KJV)	WYC: Wycliffe Bible
¹⁴ Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.	¹⁴ Thou seest, for thou beholdest travail and sorrow; that thou take them into thine hands. The poor man is left to thee; thou shalt be an helper to the fatherless and motherless. (But thou do see it, for thou beholdest all trouble, or all tribulation, and sorrow; and thou hast taken the matter into thy own hands. And the poor commit themselves to thee; and thou art a helper to the fatherless and the motherless.) (WYC: Wycliffe Bible)

Acts 18:26	
King James Version (KJV)	New International Version (NIV)
And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.	He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately.

2. Read Gen. 3:1

- Key Word: Subtil (H6175): cunning (usually in a bad sense); crafty, prudent (shrewd)

Books of the Bible (66)

1. Old Testament (39)
2. New Testament (27)
3. *Major Prophets* (5): a collection of prophetic books written that cover an extended length of time and provides a wide variety of messages. (You may see references that there are 4 major prophets, leaving out Lamentations)
 - a. Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel
4. *Minor Prophets*: a collection of prophetic books, written between about the 8th and 4th centuries BCE (Before Christian Era/Before Common Era/Before Christ a.k.a. BC)
 - a. Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi
5. The Gospels (Matthew, Mark, Luke, John)
6. Old Testament Themes

Book/Approx Date of Writings		Major Themes	Principle Persons
Law 1500-1400 B.C.	Genesis	Beginnings	Adam, Noah, Abraham
	Exodus	Redemption	Moses, Pharoah, Aaron
	Leviticus	Holiness	Moses, the priests
	Numbers	Journeys	Moses, Aaron, Joshua
	Deuteronomy	Obedience	Moses, Joshua
History 1400-400 B.C.	Joshua	Possession	Joshua, Rahab, Caleb
	Judges	Apostasy	Gideon, Deborah, Samson
	Ruth	The Kinsman-Redeemer	Ruth, Naomi, Boaz
	1 Samuel	Transition	Samuel, Saul, David
	2 Samuel	David's Reign	David, Joab, Nathan
	1 Kings	Schism	Solomon, Rehoboam, Elijah
	2 Kings	Captivities	Elijah, Elisha, Jezebel
	1 Chronicles	Worship	David, Solomon
	2 Chronicles	Warning	Solomon, Hezekiah, Josiah
	Ezra	The return	Ezra, the returning remnant
	Nehemiah	Refortification	Nehemiah, Ezra
	Esther	Providential Care	Esther, Mordecai, Haman
Poetry 1500-925 B.C.	Job	Life Lessons to follow	Job, Elihu, Eliphaz, Bildad
	Psalms		Moses, David, Solomon
	Proverbs		Solomon, Agur, Lemuel
	Ecclesiastes		Solomon
	Song of Solomon		Solomon, Solomon's bride
Major Prophets 800-400 B.C.	Isaiah	Salvation	Isaiah, the Messiah
	Jeremiah	Judgment	Jeremiah, Zedekiah
	Lamentations	Pathos	Jeremiah
	Ezekiel	Divine exoneration	Ezekiel, the exiles

	Daniel	Interpretation	Daniel, Belshazzar
Minor Prophets 800-400 B.C.	Hoseah	Unchanging love	Hosea, Gomer
	Joel	Exhortation	Joel, the people of Judah
	Amos	Announced judgments	Amos, Amaziah, Jeroboam II
	Obadiah	Denunciation	Obadiah, the Edomites
	Jonah	Mercy	Jonah, The Ninevites
	Micha	The coming kingdom	Micah, the remnant
	Nahum	Divine vengeance	Nahum, the Ninevites
	Habakkuk	Complaints	Habakkuk, the Chaldeans
	Zephaniah	Divine wrath	Zephaniah, the people of Judah
	Haggai	Restoration	Haggai, the returned exiles
	Zechariah	The King-Priest	Zechariah, the Messiah
	Malachi	Final Warning	Malachi, priest, people

Introduction¹

The New Testament, comprising 27 books, serves as a foundational text for Christian theology. Each book presents distinct themes and teachings that contribute to the overall understanding of Christian doctrine. This article will analyze the major doctrinal and theological topics in each New Testament book, supported by relevant scriptures and scholarly sources.

1. The Gospels

- **Matthew:** Emphasizes Jesus as the fulfillment of Old Testament prophecy (Matthew 1:22-23). Key themes include the Kingdom of Heaven and righteousness (Matthew 5:20).
- **Mark:** Focuses on the authority and actions of Jesus, portraying Him as the suffering servant (Mark 10:45).
- **Luke:** Highlights the compassion of Jesus and the inclusion of marginalized groups (Luke 4:18-19). The theme of salvation is central (Luke 19:10).
- **John:** Presents a high Christology, emphasizing the divinity of Christ (John 1:1). Key themes include eternal life and the new birth (John 3:16).

2. Acts of the Apostles

Acts details the early church's formation and the spread of the Gospel. Key themes include the work of the Holy Spirit (Acts 1:8) and the inclusion of Gentiles (Acts 10:34-35). Theological implications of community and mission are also significant.

3. Pauline Epistles

- **Romans:** Discusses justification by faith (Romans 5:1) and the role of grace (Romans 3:24).
- **1 Corinthians:** Addresses issues of division and moral conduct, emphasizing the importance of love (1 Corinthians 13:13).
- **2 Corinthians:** Explores themes of suffering and comfort (2 Corinthians 1:3-4) and the new covenant (2 Corinthians 3:6).

¹ <https://www.integrityseminary.net/blog/major-doctrinal-and-theological-themes-in-the-new-testament-books>

- **Galatians:** Defends justification by faith apart from the law (Galatians 2:16) and the fruit of the Spirit (Galatians 5:22-23).
- **Ephesians:** Discusses the church as the body of Christ (Ephesians 4:12) and the mystery of the Gospel (Ephesians 3:6).
- **Philippians:** Emphasizes joy in Christ and humility (Philippians 2:5-11).
- **Colossians:** Affirms the supremacy of Christ (Colossians 1:15-20) and warns against false teachings (Colossians 2:8).
- **1 Thessalonians:** Addresses eschatology and the return of Christ (1 Thessalonians 4:16-17).
- **2 Thessalonians:** Clarifies misconceptions about the Day of the Lord (2 Thessalonians 2:1-3).
- **1 Timothy:** Provides guidance on church leadership and sound doctrine (1 Timothy 4:16).
- **2 Timothy:** Encourages perseverance in faith (2 Timothy 4:7) and the importance of Scripture (2 Timothy 3:16-17).
- **Titus:** Discusses good works and sound teaching (Titus 2:7-8).
- **Philemon:** Addresses themes of forgiveness and reconciliation (Philemon 1:15-16).

4. General Epistles

- **Hebrews:** Presents Christ as the superior high priest (Hebrews 4:14-16) and emphasizes faith (Hebrews 11:1).
- **James:** Focuses on practical faith and works (James 2:17).
- **1 Peter:** Encourages suffering Christians and emphasizes hope (1 Peter 1:3-5).
- **2 Peter:** Warns against false teachers and affirms the certainty of Christ's return (2 Peter 3:9).
- **1 John:** Discusses love and assurance of salvation (1 John 5:13).
- **2 John:** Warns against false teachings (2 John 1:7).
- **3 John:** Commends hospitality and support for missionaries (3 John 1:5-8).
- **Jude:** Urges believers to contend for the faith (Jude 1:3) and warns against ungodly influences (Jude 1:4).

5. Revelation

The final book of the New Testament presents apocalyptic visions and the ultimate victory of Christ (Revelation 21:1-4). Key themes include judgment, hope, and the establishment of God's kingdom.

HOW TO USE THE HEBREW

EXPLANATION OF GENERAL FORMAT

THE ACTS

of the Apostles

INTRODUCTION to the Old and New Testaments cover Bible history, archaeology, and customs that are important in understanding the significance of the book in relationship to the whole Bible.

The Book of Acts was written by Luke, the physician, to Theophilus as a supplement to the Gospel of Luke (Acts 1:1; cf. Luke 1:1-3). The Book of Luke relates "all that Jesus began both to do and teach" (Acts 1:1). The Acts of the Apostles, on the other hand, begins with the Ascension of Jesus and tells the story of how the gospel was spread far beyond the confines of the Jewish community to the whole world. The statement of Jesus in Acts 1:8, "... and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," provides an excellent outline for the book.

AN INTRODUCTION is given for each book.

The Book of Acts concludes rather abruptly with Paul's imprisonment in Rome. It is assumed that the reason for this unexpected closing is that Luke had recorded all the significant events known to him at that time. Hence, the date for the writing of the book is generally agreed to be about A.D. 61. It is clear from certain passages within the Book of Acts that the author was with the Apostle Paul on several occasions (Acts 16:10-17; 20:5-21:18; 27:1-28:16). In fact, many believe that Paul was referring to Luke in 2 Corinthians 8:18 when he mentions "the brother" who was praised "throughout all the churches."

Luke's purpose in writing Acts was not to give a complete history of the growth of the church, but only to list those events with which he was familiar. He does not record how the gospel spread to the east and south of Palestine, or why there were already believers in Damascus before Paul arrived. Nevertheless, the lives and ministries of the prominent individuals that Luke does include sufficiently demonstrate the shift of the evangelical concerns of Christianity from Jews to Gentiles.

UNDERLINING indicates key words which may be studied further by looking up the attached number in the study helps section.

SINGLE ITALICIZED SUPERIOR LETTERS preceding a word refer to cross references.

1 The former ³⁰⁵⁶ treatise ⁴¹⁶⁰ made ¹ O ¹ Theophilus, of all that Jesus began both ¹³²¹ to do and ¹³²¹ to teach.

2 ³⁵³ Until the day in which he ¹⁵⁸⁶ taken up after that he through the ⁴¹⁵¹ Holy Ghost ⁶⁵² had given commandments unto the ¹⁵⁸⁶ apostles whom he ¹⁵⁸⁶ had chosen.

3 ²⁷⁹⁸ To whom also he showed himself alive after his ³⁹⁵⁸ passion by many ⁵⁰³⁹ infallible proofs, ¹ being seen of them forty days, and speaking of the things pertaining to the ⁹³² kingdom of ²³¹⁶ God.

1 ¹ Luke 1:3
2 ¹ Mark 16:19;
Luke 9:51;
24:51; Acts 1:9;
1 Tim. 3:16
3 ¹ Matt. 28:19;
Mark 16:15;
John 20:21;
Acts 10:41, 42
4 ¹ Mark 16:14;
Luke 24:36;
John 20:19, 26;
21:1, 14, 1 Cor.
15:5
5 ¹ Luke 24:43,
49; Luke 24:49;
John 14:16, 26;
27: 15, 26; 16:7;
Acts 2:33
6 ¹ Matt. 3:11;
Acts 11:16;
19:4; Joel 3:18;
Acts 2:4; 11:15

4 ¹ And, being assembled together with ¹ them, commanded them that they should not depart from Jerusalem, but ⁴⁰³⁷ wait for the ¹⁸⁶⁰ promise of the ³⁹⁶² Father, ¹ which; ¹ saith ¹ he, ye ¹ have heard of me.

5 ¹ For John truly ⁹⁰⁷ baptized with water; ¹ but ye ¹ shall be baptized with the ¹ Holy Ghost not many days hence.

The Holy Spirit Will Come

6 When they therefore ¹ were come together, ⁴⁹⁰⁵ they ¹ asked of him,

1:5 Many times this is interpreted to mean that the Holy Spirit did the baptizing. The correct understanding of this, however, is that the Holy Spirit is the element of the baptism just like water was the element of the baptism of John. This is the fifth time that the phrase, "baptized with the Holy Ghost," occurs in the NT (see Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33). In each of the previous four instances Jesus Christ is said to be the One performing the baptism.

MULTIPLE SUPERIOR LETTERS or f, m and n, preceding a word refer to the grammatical structure of the Greek word and are explained in the Grammatical Notations section.

KEYS identify explanatory notes at the bottom of the page.

GREEK KEY WORD STUDY BIBLE

ABBREVIATIONS

1355

ACTS 1:26

saying, "Lord, wilt thou at this time⁵⁵⁵⁰ restore again⁶⁰⁰ the kingdom⁹³² to Israel?"

7 And he said unto them, "It is not for you²⁵⁴⁰ to know the times⁵⁵⁵⁰ or the seasons, which the Father¹⁶⁰⁸ hath put in his own power.¹⁸⁴⁹

8 "But ye shall receive power,¹⁴¹¹ after that the Holy Ghost⁴¹⁵¹ shall come upon you; and ye shall be witnesses³¹⁴⁴ upon me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part²⁰⁷⁸ of the earth.

9 "And when he had spoken these things, while they beheld, he⁸⁰⁹ was taken up; and a cloud received⁵²⁷⁴ him out of their sight.

10 And while they looked steadfastly toward heaven³⁷⁷² as he went up, behold, two men⁴³⁵ stood by them in white apparel;

11 Which also said, "Ye men of Galilee, why stand ye gazing up¹⁶⁹⁹ into heaven³⁷⁷² this same Jesus, which is taken up from you into heaven; shall so come in like manner as ye have seen him go into heaven.

Matthias Replaces Judas

12 "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's⁵⁴⁵²¹ journey.³⁵⁹⁸

13 And when they were come in, they went up into an upper room, where abode^{2258 2650} both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

14 "These all continued⁴³⁴² with one accord in prayer⁴³³⁵ and supplication,¹¹⁶² with the women, and Mary the mother of Jesus, and with his brethren.⁸⁰

15 And in those days Peter stood up in the midst of the disciples,³¹⁰¹ and said, (the number of names³⁶⁸⁶ together

6 *Matt. 24:3
*Is. 1:26; Dan. 7:27; Amos 9:11

7 *Matt. 24:36
*Mark 13:32
1Thess. 5:1

8 *Or, the power of the Holy Ghost coming upon you
*Acts 2:1, 4
*Luke 24:49
*John 15:27
*Acts 1:22, 2:32

9 *Luke 24:51
*John 6:32
*Acts 1:2

10 *Matt. 28:3
*Mark 16:5
*Luke 24:4; John 20:12; Acts 10:3, 30

11 *Acts 2:7
13:31 *Dan. 7:13; Matt. 24:30; Mark 13:26; Luke 21:27; John 14:3; 1Thess. 1:10; 4:16
2Thess. 1:10; Rev. 1:7

12 *Luke 24:52
13 *Acts 9:37, 39, 20:8
*Matt. 10:2-4
*Luke 6:15
*John 1:1

14 *Acts 2:1, 46
*Luke 23:49
55; 24:10
*Matt. 13:55

15 *Rev. 3:4
16 *Ps. 41:9
*John 13:18
*Luke 22:47
*John 18:3

17 *Matt. 10:4
*Luke 6:16
*Acts 1:25
12:25; 20:24; 21:19

18 *Matt. 27:5, 7
8 *Matt. 26:15
2Pet. 2:15

20 *Or, office, or charge
*Ps. 69:25
*Ps. 109:8

22 *Mark 1:1
*Acts 1:9
*John 15:27
*Acts 1:8; 4:33
23 *Acts 15:22

24 *1Sam. 16:7
1Chr. 28:9
29:17; Jer. 11:20; 17:10
*Acts 15:8; Rev. 2:23

25 *Acts 1:17

were about⁵⁶¹³ a hundred and twenty.)

16 Men and brethren, this Scripture¹¹²⁴ must needs⁵¹⁷ have been fulfilled,⁴¹³⁷ which the Holy Ghost⁴¹⁵¹ by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part²⁸¹⁹ of this ministry.

18 "Now this man purchased a field with the reward³⁴⁰⁸ of iniquity;⁹³ and falling headlong, he burst asunder²⁹⁹⁷ in the midst,³³¹⁹ and all his bowels⁴⁶⁹⁸ gushed out.

19 And it was known¹¹¹⁰ unto all the dwellers²⁷³⁰ at Jerusalem; insomuch as that field is called in their proper²³⁹⁸ tongue, Aceldama, that is to say, The field of blood.¹²⁹

20 For it is written in the book of Psalms, "Let his habitation¹⁸⁸⁶ be desolate,²⁰⁴⁸ and let no man dwell therein: and his bishopric¹⁹⁸⁴ let another take."

21 Wherefore of these men which have companied with us all the time⁵⁵⁵⁰ that the Lord Jesus went in and out among us,

22 "Beginning from the baptism⁹⁰⁸ of John, unto that same day that he was taken up from us, must one be ordained to be a witness³¹⁴⁴ with us of his resurrection.³⁸⁶

23 And they appointed²⁴⁷⁶ two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts²⁵⁸⁹ of all men, show whether of these two thou hast chosen,

25 "That he may take part²⁸¹⁹ of this ministry¹²⁴⁸ and apostleship⁶⁵¹ from which Judas by transgression fell,³⁸⁴⁵ that he might go to his own place.

26 And they gave forth their lots,²⁸¹⁹ and the lot fell⁴⁰⁹⁸ upon Matthias; and he was numbered with the eleven apostles.⁶⁵²

RED LETTER

type is used in the New Testament to indicate the words of Jesus.

ITALICIZED MARGINAL NOTES

are used to signify alternate readings for the text.

INFERIOR NUMBERS

indicate that the corresponding Greek or Hebrew word appears only in Strong's dictionaries.

SUPERIOR NUMBERS

indicate that the corresponding Greek or Hebrew word appears in Strong's dictionaries and in the Lexical Aids sections where further study material is available.

SUPERIOR ROMAN NUMERALS

refer to literal renderings, alternate translations, or explanations.

SUBJECT HEADINGS

are provided throughout the text.

1:11 See notes on 1 Thessalonians 1:10; 2:19.

MULTIPLE NUMBERS indicate that an underlined word or phrase is a translation from more than one word in the original language.

ITALICS are used in the text to indicate words which are not found in the original Hebrew or Greek but implied by it.

Introduction to the Hebrew and Aramaic Dictionary

An Example from the Hebrew and Aramaic Dictionary

Strong's number, corresponding to the numbers at the ends of the context lines in the main concordance.

An unnumbered cross-reference entry.

The word as it appears in the original Hebrew (or Aramaic) spelling

The degree symbol denotes the presence of a textual variation. (See "Special Symbols")

The Hebrew (or Aramaic) word represented in English letters in **bold type** (the transliteration).

Strong's syllable-by-syllable pronunciation in *italics*, with the emphasized syllable marked by the accent.

Information regarding relationship to other Hebrew (or Aramaic) words, usually cited by Strong's numbers. Sometimes a word may refer to a Greek entry (shown by *italic numbers*) or it may come from another language.

לָנֶץ *tsē'ôn*. See 6629.

6628. **לָנֶץ** *tse'el*, *tseh'-el*; from an unused root mean. to be slender; the lotus tree:—shady tree.

6629. **לָנֶץ** *tsô'n*, *tsone*; or

לָנֶץ *tsē'ôwn* (Psa. 144:13) *tseh-one'*; from an unused root mean. to migrate; a collect. name for a flock (of sheep or goats); also fig. (of men):—(small) cattle, flock (+ -s), lamb (+ s), sheep (l-cote, -fold, -shearer, -herds!).

6628. לָשׁוֹן *tsē'ôn*. See 6629.
 6628. לָשׁוֹן *tse'el*, *tseh'-el*; from an unused root mean. *to be slender*; the lotus tree:—shady tree.
 6629. לָשׁוֹן *tsô'n*, *tsone*; or
 לָשׁוֹן *tsē'ôwn* (Psa. 144:13) *tseh-one'*; from an unused root mean. *to migrate*; a collect. name for a flock (of sheep or goats); also fig. (of men):—(small) cattle, flock (+ -s), lamb (+ s), sheep (l-cote, -fold, -shearer, -herds).

See "Special Symbols."

Occasional, helpful Scripture references.

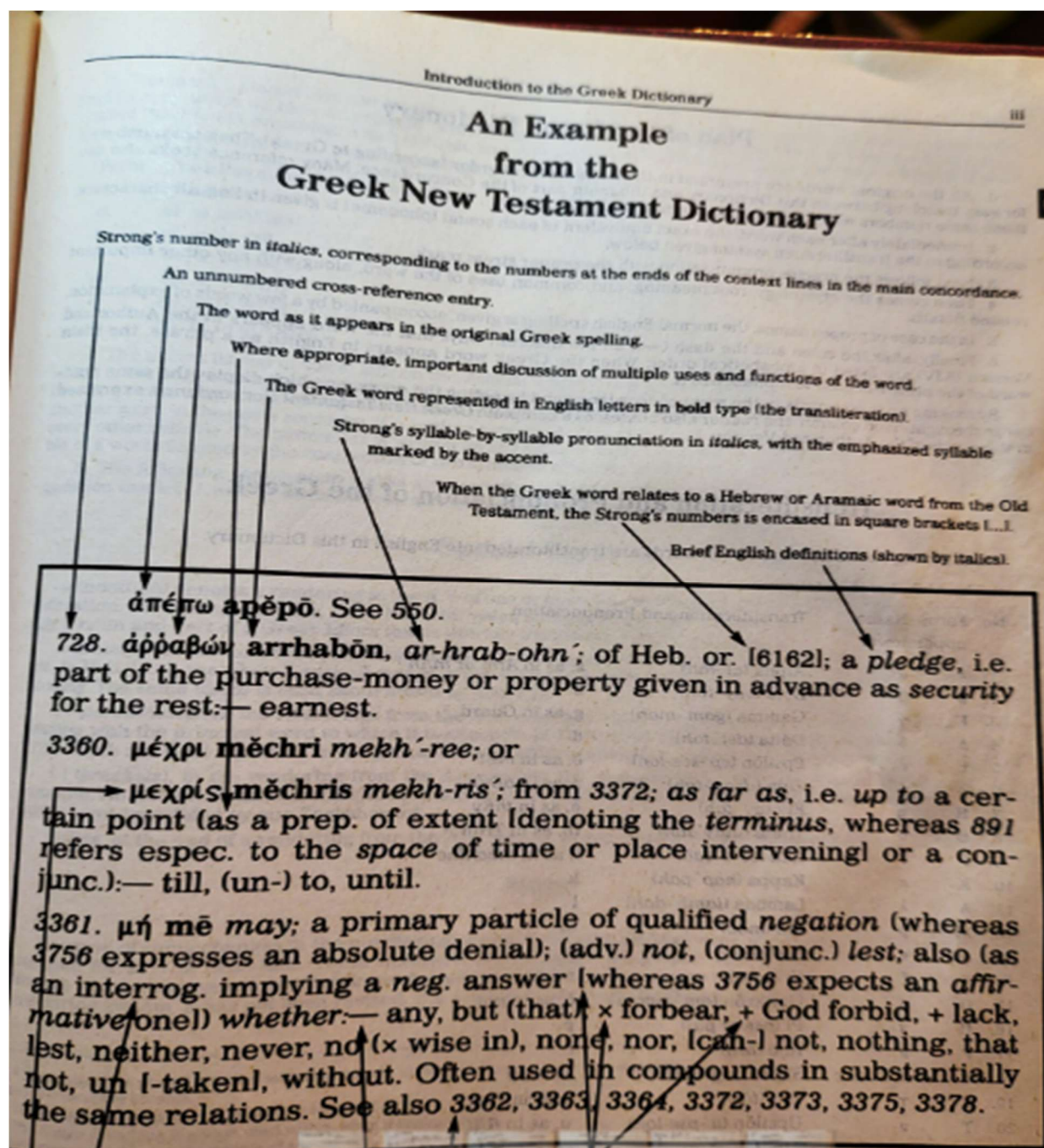
Improved, consistent abbreviations. All abbreviations occur with their full spelling in the list of abbreviations.

Brief English definitions (shown by italics).

After the long dash (—), there is a complete, alphabetical listing of all renderings of this Hebrew (or Aramaic) word in the KJV. (See also "Special Symbols").

Note that Hebrew (or Aramaic) spelling variations are conveniently indented for easy comparison.

Understanding the Dictionary coding – NT



Brief English definitions (shown by italics).

ἀπέρω *apēpō*. See 550.

728. ἀρραβών *arrhabōn*, ar-hrab-ohn'; of Heb. or. [6162]; a *pledge*, i.e. part of the purchase-money or property given in advance as *security* for the rest:—earnest.

3360. μέχρι *mēchri* mekh'-ree; or
 μέχρις *mēchris* mekh'-ris'; from 3372; as far as, i.e. up to a certain point (as a prep. of extent [denoting the *terminus*, whereas 891 refers espec. to the *space* of time or place intervening] or a conjunc.):—till, (un-) to, until.

3361. μή *mē* may; a primary particle of qualified *negation* (whereas 3756 expresses an absolute denial); (adv.) *not*, (conjunc.) *lest*; also (as an interrog. implying a *neg.* answer [whereas 3756 expects an *affirmative* one]) *whether*:—any, but (that) *x* forbear, + God forbid, + lack, lest, neither, never, no (*x* wise in), none, nor, [can-] not, nothing, that not, un [-taken], without. Often used in compounds in substantially the same relations. See also 3362, 3363, 3364, 3372, 3373, 3375, 3378.

See "Special Symbols."

Italic Strong's numbers refer to related Greek words in this Dictionary.

After the long dash (—), there is a complete, alphabetical listing of all ways this Greek word is translated in the KJV. (See also "Special Symbols").

Improved, consistent abbreviations. All abbreviations occur with their full spelling in the list of abbreviations.

Note that Greek spelling variations are conveniently indented for easy comparison.

+ (addition) denotes a rendering in the A. V. of one or more Heb. words in connection with the one under consideration.

× (multiplication) denotes a rendering in the A. V. that results from an idiom peculiar to the Heb.

° (degree), appended to a Heb. word, denotes a vowel-

pointing corrected from that of the text. (This mark is set in Heb. Bibles over syllables in which the vowels of the marg. have been inserted instead of those properly belonging to the text.)

() (parenthesis), in the renderings from the A. V., denotes a word or syllable sometimes given in con-

nection with the principal word to which it is annexed.

[] (bracket), in the rendering from the A. V., denotes the inclusion of an additional word in the Heb.

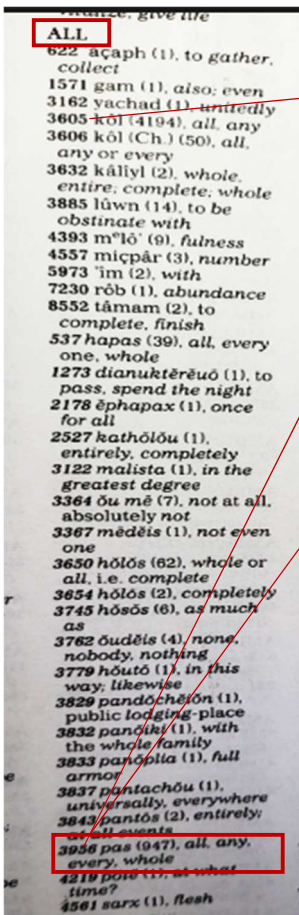
Italics, at the end of a rendering from the A. V., note an explanation of the variations from the form.

Example Scripture Study

1. All Scriptures offer insight and revelation of God's Will and His Way.
2. Don't brush over words you think are commonly known; in the original language, they may have a different meaning thus giving you a better understanding of God.

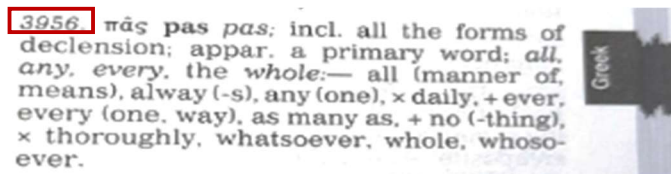
*¹⁶ All³⁹⁵⁶ scripture¹¹²⁴ is given by inspiration of God²³¹⁵, and is profitable⁵⁶²⁴ for doctrine¹³¹⁹, for reproof¹⁶⁵⁰, for correction¹⁸⁸², for instruction³⁸⁰⁹ in righteousness¹³⁴³; ¹⁷ That the man⁴⁴⁴ of God²³¹⁶ may be⁵⁶⁰⁰ perfect⁷³⁹, thoroughly furnished¹⁸²² unto all³⁹⁵⁶ good¹⁸ works²⁰⁴¹. **2 Tim. 3:16-17.***

All (Using The New Strong's Complete Dictionary of Bible Words)



Number NOT italicized = Hebrew Dictionary (OT)

Number italicized = Greek Dictionary (NT)



Note: When looking up definitions in the Hebrew or Greek, they will be listed in numerically

All (Using The New Strong's Exhaustive Concordance)

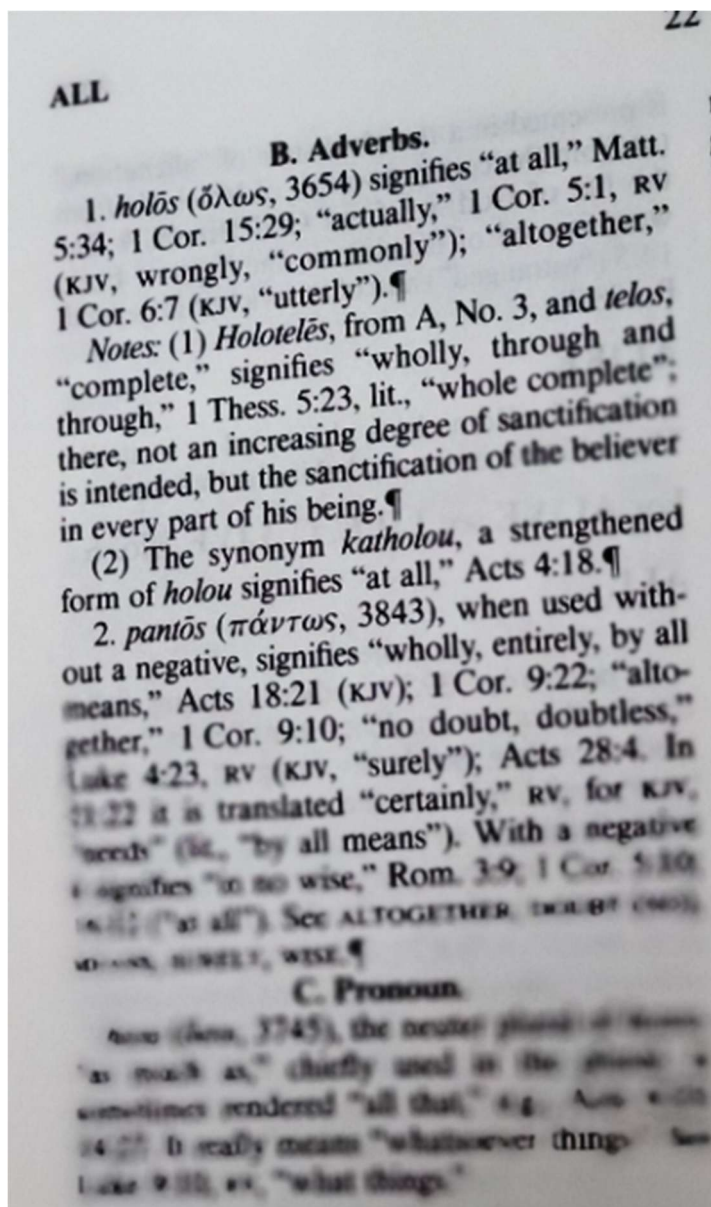
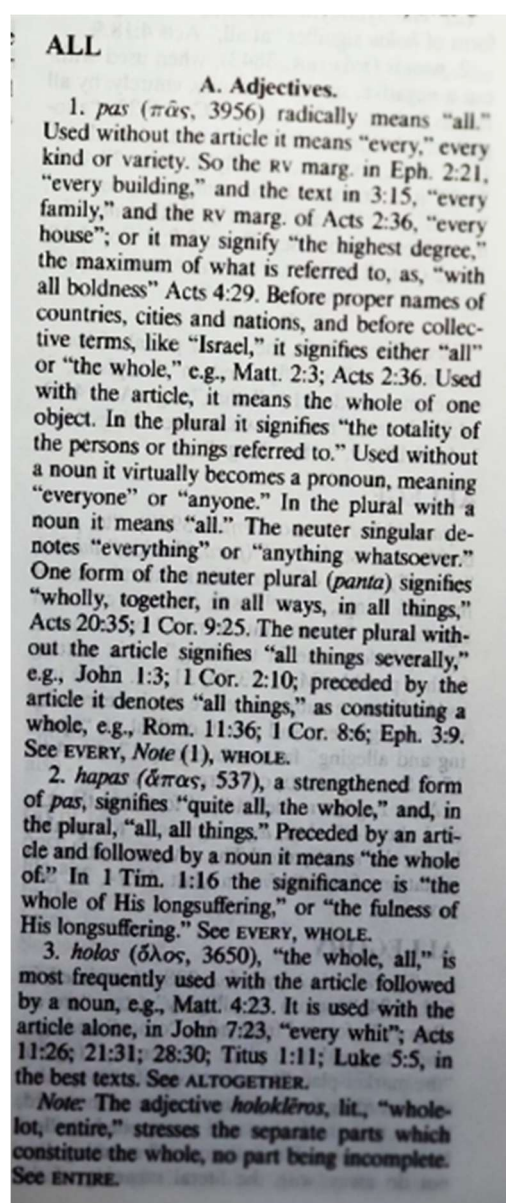
ALL		
behold, the LORD hath kept me a	Josh 14:10	2421
liveth, if ye had saved them a	Judg 8:19	2421
a of the women of Jabesh-gilead	Judg 21:14	2421
The LORD killeth, and maketh a	1Sa 2:6	2421
Agag the king of the Amalekites a	1Sa 15:8	2416
and left neither man nor woman a	1Sa 27:9	2421
saved neither man nor woman a	1Sa 27:11	2421
and with one full line to keep a	2Sa 8:2	2421
Behold, while the child was yet a	2Sa 12:19	2416
for the child, while it was a	2Sa 12:21	2416
said, While the child was yet a	2Sa 12:22	2416
while he was yet a in the midst	2Sa 18:14	2416
to save the horses and mules a	1Kin 18:5	2416
come out for peace, take them a	1Kin 20:15	2416
be come out for war, take them a	1Kin 20:16	2416
And he said, Is he yet a	1Kin 20:32	2416
for Naboth is yet a, but dead	1Kin 21:15	2421
Am I God, to kill and to make a	2Kin 5:7	2421
if they save us a, we shall live	2Kin 7:4	2421
the city, we shall catch them a	2Kin 7:12	2416
And he said, Take them a	2Kin 10:14	2416
And they took them a, and slew them	2Kin 10:14	2416
other ten thousand left a did the	2Chr 25:12	2416
and none can keep a his own soul	Ps 22:29	2421
thou hast kept me a, that I	Ps 30:3	2421
and to keep them a in famine	Ps 33:19	2421
will preserve him, and keep him a	Ps 41:2	2421
us swallow them up a as the grave	Prov 1:12	2416
than the living which are yet a	Ecc 4:2	2416
children, I will preserve them a	Jer 49:11	2421
is sold, although they were yet a	Eze 7:13	2416
the souls a that come unto you	Eze 13:18	2421
to save the souls a that should	Eze 13:19	2421
right, he shall save his soul a	Eze 18:27	2421
and whom he would he kept a	Dan 5:19	2416
deceiver said, while he was yet a	Mt 27:63	2196
when they had heard that he was a	Mk 16:11	2196
my son was dead, and is a again	Lk 15:24	326
brother was dead, and is a again	Lk 15:32	326
angels, which said that he was a	Lk 24:23	2196
a after his passion by many	Acts 1:3	2196
saints and widows, presented her a	Acts 9:41	2196
And they brought the young man a	Acts 20:12	2196
dead, whom Paul affirmed to be a	Acts 25:19	2196
but a unto God through Jesus	Rom 6:11	2196
as those that are a from the dead	Rom 6:13	2196
For I was a without the law once	Rom 7:9	2196
so in Christ shall all be made a	1Cor 15:22	2227
of the Lord, that we which are a	1Th 4:15	2196
Then we which are a and remain	1Th 4:17	2196
I am a for evermore, Amen	Rev 1:18	2196
the last, which was dead, and is a	Rev 2:8	2196
These both were cast a into a	Rev 19:20	2196

ALL See APPENDIX.

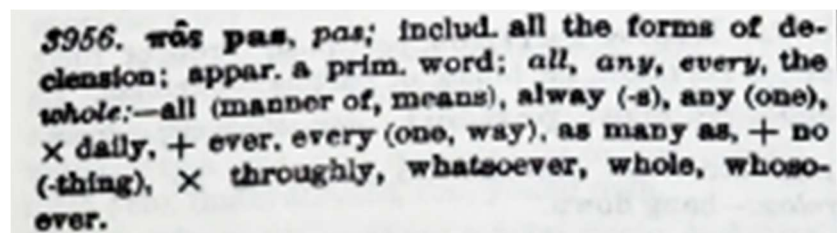
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1193: 1193; 1194: 1194; 1195: 1195; 1196: 1196; 1197: 1197; 1198: 1198; 1199: 1199; 1200: 1200; 1201: 1201; 1202: 1202; 1203: 1203; 1204: 1204; 1205: 1205; 1206: 1206; 1207: 1207; 1208: 1208; 1209: 1209; 1210: 1210; 1211: 1211; 1212: 1212; 1213: 1213; 1214: 1214; 1215: 1215; 1216: 1216; 1217: 1217;

All (Using Vine's Complete Expository Dictionary (OT/NT))



All (Using Bible Lexicon)



All (Using online Lexicon) - <https://www.eliyah.com/lexicon.html>

The screenshot shows the 'Strong's Concordance with Hebrew and Greek Lexicons' website. At the top, it says 'Study the Scriptures with Strongs concordance online including the ability to search full Hebrew/Greek lexicons!'. Below this is a link 'What is a Strong's Concordance?' and a note: 'Note: I do not necessarily endorse the results of the below search forms'. The main heading is 'Use Strong's Concordance (KJV)' with the subtitle 'Use Strong's Concordance - King James Version'. There are two search sections. The first section has a dropdown menu set to 'KJV', a text input field labeled 'Search Strongs...', and a 'Search' button. The second section is titled 'Search Strong's Lexicon' and includes the instruction 'FULL Search by Strong's word number [e.g. 3091 Hebrew] OR English word!'. It has two radio buttons: 'Hebrew' (unselected) and 'Greek' (selected). Below the radio buttons is a text input field containing '3956' and a 'Search' button. Red boxes and arrows highlight these elements with explanatory text on the right.

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Study the Scriptures with Strongs concordance online including the ability to search full Hebrew/Greek lexicons!

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Note: I do not necessarily endorse the results of the below search forms

Use Strong's Concordance (KJV)
Use Strong's Concordance - King James Version

KJV Search Strongs... Search

Search Strong's Lexicon
FULL Search by Strong's word number [e.g. 3091 Hebrew] OR English word!

☐ Hebrew ☒ Greek

3956 Search

Search by Lexicon Value (3956)

Must click radio button for which dictionary you need. Since we are in 2 Tim, NT, click on Greek

Enter Lexicon Value (3956)

- Click on the search button.
- Results page will appear and will include all lexicon definitions that are associated with G3956.

Strong's Greek Lexicon Search Results

☒ Hebrew ☐ Greek

Search Strong's Lexicon...

Search

[Back to main search page](#)

Search results for "3956":

537. hapas *hap'-as* from 1 (as a particle of union) and **3956**; absolutely all or (singular) every one:--all (things), every (one), whole.

1275. diapantos *dee-ap-an-tos'* from 1223 and the genitive case of **3956**; through all time, i.e. (adverbially) constantly:--always(-s), continually.

3826. pamphlethei *pam-play-thi'* dative case (adverb) of a compound of **3956** and 4128; in full multitude, i.e. concertedly or simultaneously:--all at once.

3841. pantokrator *pan-tok-rat'-ore* from **3956** and 2904; the all-ruling, i.e. God (as absolute and universal sovereign):--Almighty, Omnipotent.

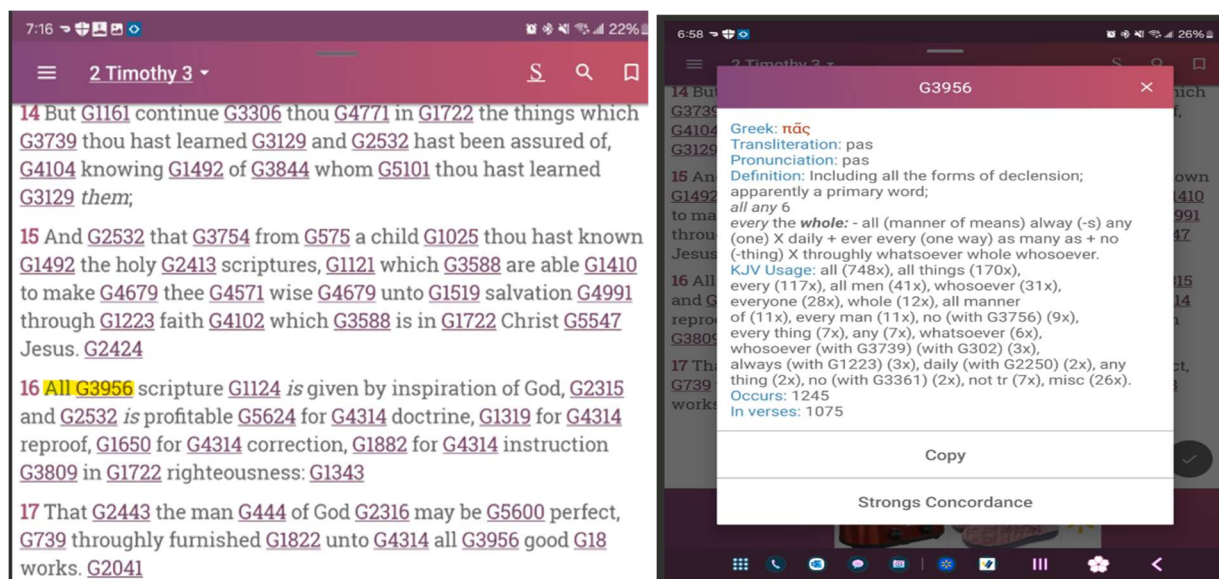
3842. pantote *pan'-tot-eh* from **3956** and 3753; every when, i.e. at all times:--always(-s), ever(-more).

3843. pantos *pan'-toce* adverb from **3956**; entirely; specially, at all events, (with negative, following) in no event:--by all means, altogether, at all, needs, no doubt, in (no) wise, surely.

3954. parrhesia *par-rhay-see'-ah* from **3956** and a derivative of 4483; all out-spokenness, i.e. frankness, bluntness, publicity; by implication, assurance:--bold (X -ly, -ness, -ness of speech), confidence, X freely, X openly, X plainly(-ness).

3956. pas *pas* including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), always(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

All (Using phone concordance)



16 All³⁹⁵⁶ scripture¹¹²⁴ is given by inspiration of God²³¹⁵, and is profitable⁵⁶²⁴ for doctrine¹³¹⁹, for reproof¹⁶⁵⁰, for correction¹⁸⁸², for instruction³⁸⁰⁹ in righteousness¹³⁴³: 17 That the man⁴⁴⁴ of God²³¹⁶ may be⁵⁶⁰⁰ perfect⁷³⁹, thoroughly furnished¹⁸²² unto all³⁹⁵⁶ good¹⁸ works²⁰⁴¹. 2 Tim. 3:16-17.

“2 Tim. 3:16 is critical to a Christians’ journey in that we know the Scriptures are a direct correlation to and from God himself. All, being a universal, all-inclusive word is directed toward all believers. All of God’s Word is relevant. First and foremost, its profitable. In other words, its advantageous, helpful, and serves as a guiding light in our walk with Christ. We often say, “My help cometh from the Lord!” If we believe that, then we ought to believe God’s Word in totality, not partiality. It’s not only profitable for profit’s sake, but also for *doctrine* (instruction, learning, teaching); for *reproof* (conviction – which leads to repentance); for *correction* (Turn us around and get us back on the right path, rectification); for *instruction* (educating, training, disciplining, chastening, nurture, growth) which all leads to *righteousness* (equity of character; justification in the Lord). Someone who is not concerned with doctrine, is not a ‘true’ teacher – the Bible is inherently DOCTRINE, which means whatever your calling to the Word is, it must include doctrine.

2 Tim. 3:17 gives us the results of those who navigate the Scripture according to verse 16. It says, ‘that they may be perfect (complete); thoroughly furnished (equipped fully for ministry) so that he/she can carry out all good works (work, toil, act, deed, labour).’

2 Tim. 3:16-17 Scripture Study and definitions

- ✚ **All (G3956):** pas pas including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.
- ✚ **Scripture (G1124):** graphe graf-ay' a document, i.e. holy Writ (or its contents or a statement in it):--scripture.
- ✚ **God (G2315):** theopneustos theh-op'-nyoo-stos from 2316 and a presumed derivative² of 4154; divinely breathed in:--given by inspiration of God.
- **4154.** pneo pneh'-o a primary word; to breathe hard, i.e. breeze:--blow. Compare 5594.
 - **5594:** psucho psuo'-kho a primary verb; to breathe (voluntarily but gently, thus differing on the one hand from 4154, which denotes properly a forcible respiration; and on the other from the base of 109, which refers properly to an inanimate breeze), i.e. (by implication, of reduction of temperature by evaporation) to chill (figuratively):--wax cold.
- ✚ **Profitable (G5624):** ophelimos o-fel'-ee-mos from a form of 3786; helpful or serviceable, i.e. advantageous:--profit(-able).
- **3786.** ophelos of'-el-os from ophello (to heap up, i.e. accumulate or benefit); gain:--advantageth, profit.
- ✚ **Doctrine (G1319):** didaskalia did-as-kal-ee'-ah from 1320; instruction (the function or the information):--doctrine, learning, teaching.
- **1320:** didaskalos did-as'-kal-os from 1321; an instructor (genitive case³ or specially):--doctor, master, teacher.
 - **1321.** didasko did-as'-ko a prolonged (causative) form of a primary verb dao (to learn); to teach (in the same broad application):--teach.
- ✚ **Reproof (G1650):** elegchos el'-eng-khos from 1651; proof, conviction:--evidence, reproof.
- **1651.** elegcho el-eng'-kho of uncertain affinity; to confute⁴, admonish:--convict, convince, tell a fault, rebuke, reprove.
 - **Admonish (3560)** noutheteo noo-thet-eh'-o from the same as 3559; to put in mind, i.e. (by implication) to caution or reprove gently:--admonish, warn.

² Derivative: something that is based on another source.

³ We use the **genitive case** to indicate ownership, to describe things, to say where something is from, and even to describe distance or length of time.

⁴ Confute: prove (a person or an assertion) to be wrong.

- **3559:** *nouthesia noo-thes-ee'-ah* from 3563 and a derivative of 5087; calling attention to, i.e. (by implication) mild rebuke or warning:-- admonition.

📖 **Correction (G1882):** epanorthosis ep-an-or'-tho-sis from a compound of 1909 and 461; a straightening up again, i.e. (figuratively) rectification (reformation):-- correction.

- **1909.** *epi ep-ee'* a primary preposition; properly, meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.:--about (the times), above, after, against, among, as long as (touching), at, beside, X have charge of, (be-, (where-))fore, in (a place, as much as, the time of, -to), (because) of, (up-)on (behalf of), over, (by, for) the space of, through(-out), (un-)to(-ward), with. In compounds it retains essentially the same import, at, upon, etc. (literally or figuratively).
- **461.** *anorthoo an-orth-o'-o* from 303 and a derivative of the base of 3717; to straighten up:--lift (set) up, make straight.
 - **303.** *ana an-ah'* a primary preposition and adverb; properly, up; but (by extension) used (distributively) severally, or (locally) at (etc.):--and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc.
 - **3717.** *orthos or-thos'* probably from the base of 3735; right (as rising), i.e. (perpendicularly) erect (figuratively, honest), or (horizontally) level or direct:--straight, upright.
 - **3735.** *oros or'-os* probably from an obsolete *oro* (to rise or "rear"; perhaps akin to 142; compare 3733); a mountain (as lifting itself above the plain): -hill, mount(-ain).

📖 **Instruction (G3809):** *paideia pahee-di'-ah* from 3811; tutorage, i.e. education or training; by implication, disciplinary correction:--chastening, chastisement, instruction, nurture.

- **3811.** *paideuo pahee-dyoo'-o* from 3816; to train up a child, i.e. educate, or (by implication), discipline (by punishment):--chasten(-ise), instruct, learn, teach.
 - **3816.** *pais paheece* perhaps from 3817; a boy (as often beaten with impunity⁵), or (by analogy), a girl, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence⁶ to God):--child, maid(-en), (man) servant, son, young man.
 - **3817.** *paio pah'-yo* a primary verb; to hit (as if by a single blow and less violently than 5180); specially, to sting (as a scorpion):--smite, strike.
 - **5180.** *tupto toop'-to* a primary verb (in a strengthened form); to "thump", i.e. cudgel or pummel (properly, with a

⁵ Impunity: exemption from punishment or freedom from the injurious consequences of an action:

⁶ Eminence: fame or recognized superiority, especially within a particular sphere or profession:

stick or bastinado), but in any case by repeated blows; thus differing from 3817 and 3960, which denote a (usually single) blow with the hand or any instrument, or 4141 with the fist (or a hammer), or 4474 with the palm; as well as from 5177, an accidental collision); by implication, to punish; figuratively, to offend (the conscience):--beat, smite, strike, wound.

✚ **Righteousness (G1343):** dikaiosune dik-ah-yos-oo'-nay from 1342; equity (of character or act); specially (Christian) justification:--righteousness.

➤ **1342.** *dikaios dik'-ah-yos from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).*

✚ **Man (G444):** anthropos anth'-ro-pos from 435 and ops (the countenance; from 3700); man-faced, i.e. a human being:--certain, man.

➤ **435.** *aner an'-ayr a primary word (compare 444); a man (properly as an individual male):--fellow, husband, man, sir.*

➤ *Not all definitions of 'man' are applicable to both men and women*

✚ **God (G2316):** theos theh'-os of uncertain affinity; a deity, especially (with 3588) the supreme Divinity; figuratively, a magistrate; by Hebraism, very:--X exceeding, God, god(-ly, -ward).

➤ **3588.** *ho ho, including the feminine he hay, and the neuter to to in all their inflections; the definite article; the (sometimes to be supplied, at others omitted, in English idiom):--the, this, that, one, he, she, it, etc.*

✚ **May be (G5600):** o o, including the oblique forms, as well as es ace; e ay; etc. the subjunctive⁷ of 1510; (*may, might, can, could, would, should, must, etc.*; also with 1487 and its comparative, as well as with other particles) be:--+ appear, are, (may, might, should) be, X have, is, + pass the flower of her age, should stand, were.

➤ **1510.** *eimi i-mee' the first person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic):--am, have been, X it is I, was. See also 1488, 1498, 1511, 1527, 2258, 2071, 2070, 2075, 2076, 2771, 2468, 5600.*

✚ **Perfect (G739):** artios ar'-tee-os from 737; fresh, i.e. (by implication) complete:--perfect.

➤ **737.** *arti ar'-tee adverb from a derivative of 142 (compare 740) through the idea of suspension; just now:--this day (hour), hence(-forth), here(-after), hither(-to), (even) now, (this) present.*

▪ **Suspension (noun):** (1) *the temporary prevention of something from continuing or being in force or effect: "the suspension of military action."*

⁷ The subjunctive mood expresses wishes, proposals, suggestions, or imagined situations.

(2) the system of springs and shock absorbers by which a vehicle is cushioned from road conditions: "the car's rear suspension" (online dictionary).

- **Grace:** the aspect of God's love that moves Him to forgive the guilty (withholds what we deserve) – (1) suspension of military action
 - **Mercy:** the aspect of God's love that causes him to help the miserable (gives us what we don't deserve) – (2) spring and shock absorber
 - **142.** airo ah'-ee-ro a primary root; 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 (compare 5375) **to expiate sin**:--away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).
- **Perfect, Perfection:** without flaw or error; a state of completion of fulfillment. God's perfection means that He is complete in Himself. He lacks nothing; He has no flaws. He is perfect in all the characteristics of His nature. He is the basis for and standard by which all other perfection is to be measured (Job 36:4; Ps. 18:30; 19:7; Matt. 5:48). By contrast, man's perfection is relative and dependent on God for its existence. As applied to a person's moral state in this life, perfection may refer either to a relatively blameless lifestyle (Gen. 6:9; Job 1:1; James 3:2) or to a person's maturity as a believer (Phil. 3:15; James 1:4). Because perfection in this life is never reached, man will continue to sin (Phil. 3:12, 15; 1 John 1:8). A believer's perfection in the next life however, will be without sin (Eph. 5:27; Col. 1:28; 1 Thess. 5:23). (*The Illustrated Dictionary of the Bible*)
- 🚦 **Furnished (G1822):** exartizo ex-ar-tid'-zo from 1537 and a derivative of 739; to finish out (time); figuratively, to equip fully (a teacher):--accomplish, thoroughly furnish.
- **1537.** ek ek or ex ex a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote):--after, among, X are, at, betwixt(-yond), by (the means of), exceedingly, (+ abundantly above), for(-th), from (among, forth, up), + grudgingly, + heartily, X heavenly, X hereby, + very highly, in, ...ly, (because, by reason) of, off (from), on, out among (from, of), over, since, X thenceforth, through, X unto, X vehemently, with(-out). Often used in composition, with the same general import; often of completion.
- **739.** artios ar'-tee-os from 737; fresh, i.e. (by implication) complete:--perfect.

✚ **Unto all (G3956):** pas pas including all the forms of declension⁸; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

✚ **Good (G18):** agathos ag-ath-os' a primary word; "good" (in any sense, often as noun):--benefit, good(-s, things), well. Compare 2570.

- *2570: kalos kal-os' of uncertain affinity; properly, beautiful, but chiefly (figuratively) good (literally or morally), i.e. valuable or virtuous (for appearance or use, and thus distinguished from 18, which is properly intrinsic):--X better, fair, good(-ly), honest, meet, well, worthy.*

✚ **Works (G2041):** ergon er'-gon from a primary (but obsolete) ergo (to work); **toil** (as an effort or occupation); by implication, an act:--deed, doing, labour, work.

- ***Toil:** work extremely hard or **incessantly** (without interruption; constantly): exhausting physical labor. (online dictionary)*
- *Being confident of this very thing, that he which hath begun a **good (G18) work (G2041)** in you will perform it until the day of Jesus Christ: Phil 1:6*
 - The good work God performs in us is the same good Works He requires of us.

⁸ (in the grammar of Latin, Greek, and other languages) the variation of the form of a noun, pronoun, or adjective, by which its [grammatical](#) case, number, and gender are identified.

Ephesians 6:10-20

Brief Background (BB)

- Written by Paul (previously known as Saul who persecuted Christians; witnessed with joy the martyr (of Stephen).
- Paul traveled to Ephesus (w/Aquila & Priscilla); stayed for 3 yrs
- Ephesus was considered a main financial source for the economy, mainly due to the various visitors of the temple of Diana (a pagan goddess)
- Paul's ministry was influential among the people that it affected the carpentry businesses that catered to making objects for the temple of Diana.
- It is believed that this letter was not written to only the Ephesians but was to be distributed to all churches in Asia Minor.
- Thus, this letter is written to all churches and to all Christian Believers.

¹⁰ Finally, my brethren⁸⁰, ^{pim}**be strong**¹⁷⁴³ in the Lord, and in the power²⁹⁰⁴ of his might.²⁴⁷⁹

- ✚ **Be strong (1743).** *endunamoo en-doo-nam-o'-o from 1722 and 1412; to empower:--enable⁹, (increase in) strength(-en), be (make) strong.*
 - **1722.** *en en a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.*
 - **1412.** *dunamoo doo-nam-o'-o from 1411; to enable:--strengthen.*
- ✚ ****pim (present imperative) – See Appendix I.**
- ✚ **Power (2904).** *kratos krat'-os perhaps a primary word; vigor ("great") (literally or figuratively):--dominion, might(-ily), power, strength.*
- ✚ **Might (2479).** *ischus is-khoos' from a derivative of is (force; compare eschon (a shield shaped surface displaying a coat of arms), a form of 2192); forcefulness (literally or figuratively):--ability, might(-ily), power, strength.*
 - **Cf:** Eph. 1:19, 3:16; Col. 1:11

¹¹ ^{aim}Put on¹⁷⁴⁶ the whole armour³⁸³³ of God, that ye may be able¹⁴¹⁰ to stand²⁴⁷⁶ against the wiles³¹⁸⁰ of the devil.¹²²⁸

- ✚ ****aim (aorist imperative) – See Appendix I**
- ✚ **Put on (1746).** *enduo en-doo'-o from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively):--array, clothe (with), endue, have (put) on.*
 - **1722.** *See verse 10 '1722'*
 - **1416.** *duno doo'-no or dumi doo'-mee prolonged forms of an obsolete primary duo doo'-o (to sink) to go "down":--set.*
- ✚ **Armour (3833).** *panoplia pan-op-lee'-ah from a compound of 3956 and 3696; full armor ("panoply"¹⁰):--all (whole) armour.*

⁹ (1) give (someone or something) the authority or means to do something; (2) make (a device or system) operational; activate

¹⁰ a complete or impressive collection of things:

- **3956.** *pas pas* including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.
- **3696.** *hoplon hop'-lon* probably from a primary *hepo* (to be busy about); an implement or utensil or tool (literally or figuratively, especially, offensive for war):--armour, instrument, weapon.

✚ **Armour/Armor** (*Arms, /armor of the Bible*): weapons of war used for offense and defense.

✚ **Armor:** 3833 *panoplia* (from 3956 /*pás*, "every" and 3696 /*hóplon*, "weapon") – properly, a complete set of defensive and offensive armor (weapons), i.e. everything needed to wage successful warfare; (figuratively) the full resources the Lord gives to the believer so they can successfully wage spiritual warfare. In this way they do not fight for victory – but from His victory!¹¹

- **Cf:** Rom. 13:12; 2 Cor. 6:7; Eph. 6:13; 1 Thess. 5:8

✚ **May be able (1410).** *dunamai doo'-nam-ahee* of uncertain affinity; to be able or possible:--be able, can (do, + -not), could, may, might, be possible, be of power.

✚ **To stand (2476).** *histemi his'-tay-mee* a prolonged form of a primary *stao stah'-o* (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare 5087.

✚ **Wiles (3180).** *methodeia meth-od-i'-ah* from a compound of 3326 and 3593 (compare "method"); travelling over, i.e. travesty¹² (trickery):--wile, lie in wait.

- **Side Note (SN):** travelling over = "Don't let people walk all over you!" "Don't be a doormat!"
- **3326.** *meta met-ah'* a primary preposition (often used adverbially); properly, denoting accompaniment; "amid" (local or causal); modified variously according to the case (genitive association, or accusative succession) with which it is joined; occupying an intermediate position between 575 or 1537 and 1519 or 4314; less intimate than 1722 and less close than 4862)
- **3593.** *hodeuo hod-yoo'-o* from 3598; to travel:--journey.

✚ **Devil (1228).** *diabolos dee-ab'-ol-os* from 1225; a traducer; specially, Satan (compare 7854):--false accuser, devil, slanderer.

- **1225.** *diaballo dee-ab-al'-lo* from 1223 and 906; (figuratively) to traduce:--accuse.
 - **1223.** *dia dee-ah'* a primary preposition denoting the channel of an act; through (in very wide applications, local, causal, or occasional).

¹¹ <https://biblehub.com/greek/3833.htm>

¹² Noun: 1. a false, absurd, or distorted representation of something; Verb: 1. represent in a false or distorted way;

- **906.** *ballo bal'-lo* a primary verb; to throw (in various applications, more or less violent or intense).

¹² For we wrestle³⁸²³ not against^{2076, 4314} flesh⁴⁵⁶¹ and blood¹²⁹, but against⁴³¹⁴ principalities,⁷⁴⁶ against⁴³¹⁴ powers,¹⁸⁴⁹ against⁴³¹⁴ the rulers²⁸⁸⁸ of the darkness⁴⁶⁵⁵ of this world,¹⁶⁵ against⁴³¹⁴ spiritual⁴¹⁵² wickedness⁴¹⁸⁹ in high²⁰³² places.

✚ **Wrestle (3823).** *pale pal'-ay* from *pallo* (to vibrate; another form for 906); wrestling:--+ wrestle.

- **906.** *ballo bal'-lo* a primary verb; to throw (in various applications, more or less violent or intense):--arise, cast (out), *X* dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare 4496.

✚ **Not against (2076).** *esti es-tee'* third person singular present indicative of 1510; he (she or it) is; also (with neuter plural) they are:--are, be(-long), call, *X* can(-not), come, consisteth, *X* dure for a while, + follow, *X* have, (that) is (to say), make, meaneth, *X* must needs, + profit, + remaineth, + wrestle.

- **1510.** *eimi i-mee'* the first person singular present indicative; a prolonged form of a primary and defective verb; I exist (used only when emphatic)
- **Present indicative (pin), 41, 24** – See appendix I & II

✚ **But against (4314).** *pros pros* a strengthened form of 4253; a preposition of direction; forward to, i.e. toward (with the genitive case, the side of, i.e. pertaining to; with the dative case, by the side of, i.e. near to; usually with the accusative case, the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated)

- **4253.** *pro pro* a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:--above, ago, before, or ever. In the comparative, it retains the same significations.

✚ **Principalities (746).** *arche ar-khay'* from 756; (properly abstract) a commencement, or (concretely) chief (in various applications of order, time, place, or rank):--beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

- **756.** *archomai ar'-khom-ahee* middle voice of 757 (through the implication, of precedence); to commence (in order of time):--(rehearse from the) begin(-ning).

✚ **Powers (1849).** *exousia ex-oo-see'-ah* from 1832 (in the sense of ability); privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery (concretely, magistrate, superhuman, potentate, token of control), delegated influence:--authority, jurisdiction, liberty, power, right, strength.

✚ **Rulers (2888).** *kosmokrator kos-mok-fat'-ore* from 2889 and 2902; a world-ruler, an epithet¹³ of Satan:--ruler.

¹³ an adjective or descriptive phrase expressing a quality characteristic of the person or thing mentioned:

- **2889.** *kosmos kos'-mos* probably from the base of 2865; orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally)):*--adorning, world.*
- **2902.** *krateo krat-eh'-o* from 2904; to use strength, i.e. seize or retain (literally or figuratively):*--hold (by, fast), keep, lay hand (hold) on, obtain, retain, take (by).*
 - **2904.** *kratos krat'-os* perhaps a primary word; vigor ("great") (literally or figuratively):*--dominion, might(-ily), power, strength.*
- 📖 **Of the darkness (4655).** *skotos skot'-os* from the base of 4639; shadiness, i.e. obscurity (literally or figuratively):*--darkness.*
 - **4639.** *skia skee'-ah* apparently a primary word; "shade" or a shadow (literally or figuratively (darkness of error or an adumbration)):*-- shadow.*
 - **Adumbration** is a formal term that can be used as a noun. It refers to giving the main facts and not the details about something, or something that partially outlines or suggests a concept or idea. The word comes from the Latin term "umbra," meaning "shadow"
- 📖 **Spiritual (4152).** *pneumatikos pnyoo-mat-ik-os'* from 4151; non-carnal, i.e. (humanly) ethereal (as opposed to gross), or (daemoniacally) a spirit (concretely), or (divinely) supernatural, regenerate, religious:*--spiritual. Compare 5591.*
 - **Aka:** wicked spirits
 - **4151.** *pneuma pnyoo'-mah* from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:*--ghost, life, spirit(-ual, -ually), mind. Compare 5590.*
- 📖 **Wickedness (4189).** *poneria pon-ay-ree'-ah* from 4190; depravity, i.e. (specially), malice; plural (concretely) plots, sins:*--iniquity, wickedness.*
 - **4190.** *poneros pon-ay-ros'* from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:*--bad, evil, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.*
- 📖 **High places (2032).** *epouranios ep-oo-ran'-ee-os* from 1909 and 3772; above the sky:*--celestial, (in) heaven(-ly), high.: heavenly*

¹³ *Wherefore take unto³⁵³ you the whole armour of God, that ye may be able to withstand⁴³⁶ in the evil⁴¹⁹⁰ day²²⁵⁰, and having done all, to stand²⁴⁷⁶.*

✚ **Wherefore...** Ref: 2 Cor. 10:4; Eph. 6:11

✚ **Take unto (353).** *analambano an-al-am-ban'-o* from 303 and 2983; to take up:--receive up, take (in, unto, up).

- ****aim** (aorist imperative) – See Appendix I
- **303.** *ana an-ah'* a primary preposition and adverb; properly, up; but (by extension) used (distributively) severally, or (locally) at (etc.):--and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc.
- **2983.** *lambano lam-ban'-o* a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively (properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove)):--accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

✚ **To withstand (436).** *anthistemi anth-is'-tay-mee* from 473 and 2476; to stand against, i.e. oppose:--resist, withstand.

- ****ainf** (aorist infinitive) – See Appendix I
- **473.** *anti an-tee'* a primary particle; 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.
- **2476.** *histemi his'-tay-mee* a prolonged form of a primary *stao stah'-o* (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare 5087.

✚ **Evil (4190).** *poneros pon-ay-ros'* from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:--bad, evil, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.

- **Cf:** Eph. 5:16
 - Gal. 6:10; Col. 4:5
 - Eccl. 11:2, 12:1; John 12:35; Eph. 6:13

✚ **Day (2250).** *hemera hay-mer'-ah* feminine (with 5610 implied) of a derivative of *hemai* (to sit; akin to the base of 1476) meaning tame, i.e. gentle; day, i.e. (literally) the time space between dawn and dark, or the whole 24 hours (but several days were usually reckoned by the Jews as inclusive of the parts of both extremes); figuratively, a period

(always defined more or less clearly by the context):--age, + alway, (mid-)day (by day, (-ly)), + for ever, judgment, (day) time, while, years.

SUMMARY: Part of walking with God is about accepting the invitation into his family. When we do such, He gives us the tools, the armor if you will, to walk this Christian life. In His giving, we have to make a choice to receive the commands, the protections, the gifts, set forth. In verse 13, he tells us to 'take unto ourselves the whole armor of God' so when we are faced with trials and tribulations on our doorsteps, in our homes, on our jobs, within ourselves, wherever they present themselves, we will be able to withstand whatever targets our existence.

14 ^{aim}Stand ^{G2476} therefore, having your loins ^{G3751} girt about ^{G4024} with truth, ^{G225} and having on ^{G1746} the breastplate ^{G2382} of righteousness; ^{G1343}

✚ **aim (aorist imperative) – See Appendix I

✚ **Stand (2476).** histemi his'-tay-mee a prolonged form of a primary stao stah'-o (of the same meaning, and used for it in certain tenses); to stand (transitively or intransitively), used in various applications (literally or figuratively):--abide, appoint, bring, continue, covenant, establish, hold up, lay, present, set (up), stanch, stand (by, forth, still, up). Compare 5087.

✚ **Loins (3751).** osphus os-foos' of uncertain affinity; the loin (externally), i.e. the hip; internally (by extension) procreative power:--loin.

➤ **Ref:** Isaiah 11:5; Luke 12:35; 1Peter 1:13

✚ **Girt about (4024).** perizonnumi per-id-zone'-noo-mee from 4012 and 2224; to gird all around, i.e. (middle voice or passive) to fasten on one's belt (literally or figuratively):--gird (about, self).

➤ **4012.** peri per-ee' from the base of 4008; properly, through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time (with the genitive case denoting the subject or occasion or superlative point; with the accusative case the locality, circuit, matter, circumstance or general period):--(there-)about, above, against, at, on behalf of, X and his company, which concern, (as) concerning, for, X how it will go with, ((there-, where-)) of, on, over, pertaining (to), for sake, X (e-)state, (as) touching, (where-)by (in), with. In comparative, it retains substantially the same meaning of circuit (around), excess (beyond), or completeness (through).

➤ **2224.** zonnumi dzone'-noo-mi from 2223; to bind about (especially with a belt):--gird.

✚ **Truth (225).** aletheia al-ay'-thi-a from 227; truth:--true, X truly, truth, verity.

➤ **227.** alethes al-ay-thace' from 1 (as a negative particle) and 2990; true (as not concealing):--true, truly, truth.

▪ **2990.** lanthano lan-than'-o a prolonged form of a primary verb, which is used only as an alternate in certain tenses; to lie hid (literally or

figuratively); often used adverbially, unwittingly:--be hid, be ignorant of, unawares.

➤ *Cf: John 14:6*

➤ *What is the function of the hip?*

- *Supports the weight of the body*
- *Serves to stabilize the connection between the upper body and the lower body*

✚ **Having on (1746).** *enduo en-doo'-o from 1722 and 1416 (in the sense of sinking into a garment); to invest with clothing (literally or figuratively):--array, clothe (with), endue, have (put) on.*

- *1722. en en a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.*
- *1416. duno doo'-no or dumi doo'-mee prolonged forms of an obsolete primary duo doo'-o (to sink) to go "down":--set.*

✚ **Breastplate (2382).** *thorax tho'-rax of uncertain affinity; the chest ("thorax"), i.e. (by implication) a corslet:--breast-plate.*

- **Vines:** primarily, "the breast," denotes "a breastplate or corselet," consisting of two parts and protecting the body on both sides, from the neck to the middle. It is used metaphorically of righteousness, Eph 6:14; of faith and love, 1Th 5:8, with perhaps a suggestion of the two parts, front and back, which formed the coat of mail (an alternative term for the word in the NT sense); elsewhere in Rev 9:9, 17.

➤ *Ref. Isa. 59:17; 2 Cor. 6:7; 1 Thess. 5:8*

✚ **Of righteousness (1343).** *dikaiousune dik-ah-yos-oo'-nay from 1342; equity (of character or act); specially (Christian) justification:--righteousness.*

- *1342. dikaious dik'-ah-yos from 1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively):--just, meet, right(-eous).*
 - **Equity.** the quality of being fair and just, especially in a way that takes account of and seeks to address existing inequalities.
 - *1349. dike dee'-kay probably from 1166; right (as self-evident), i.e. justice (the principle, a decision, or its execution):--judgment, punish, vengeance.*

SUMMARY: Christ said in John 14:6, "...I am the way, the truth, and the life: no man cometh unto the Father, but by me." Therefore, the belt of Truth supports everything about us; it carries the weights of our lives if we submit them unto him. Matt. 11:28-30 says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light. If we put our trust in Him, He is sure to protect those who belong to Him. We are to take on the mind of Christ and live in all righteousness, according to

His word, regardless of what the landscape of life looks like, and regardless of the times before us. His breastplate is sure to block and stop anything that seeks to destroy us. His breastplate covers our fronts, our backs, and most importantly our hearts.

15 And your feet shod ^{G5265} with ^{G1722} the preparation ^{G2091} of the gospel ^{G2098} of peace; ^{G1515}

 **Shod (5265).** hupodeo hoop-od-eh'-o from 5259 and 1210; to bind under one's feet, i.e. put on shoes or sandals:--bind on, (be) shod.

- **5259.** hupo hoop-o' a primary preposition; 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 (when (at))):--among, by, from, in, of, under, with. In the comparative, it retains the same general applications, especially of inferior position or condition, and specially, covertly or moderately.
- **1210.** deo deh'-o a primary verb; to bind (in various applications, literally or figuratively):--bind, be in bonds, knit, tie, wind. See also 1163, 1189.

▪ **Bind¹⁴**

- to make secure by tying
- to confine, restrain, or restrict as if with bonds
- to put under an obligation
- to wrap around with something so as to enclose or cover
- to fasten round about
- to tie together
- to cause to stick together

 **Preparation (2091).** hetoimasia het-oy-mas-ee'-ah from 2090; preparation:--preparation.

- **2090.** hetoimazo het-oy-mad'-zo from 2092; to prepare:--prepare, provide, make ready. Compare 2680.
- **2092.** hetoimos het-oy'-mos from an old noun heteos (fitness); adjusted, i.e. ready:--prepared, (made) ready(-iness, to our hand).
- **2680.** kataskeuazo kat-ask-yoo-ad'-zo from 2596 and a derivative of 4632; to prepare thoroughly (properly, by external equipment; whereas 2090 refers rather to internal fitness); by implication, to construct, create:--build, make, ordain, prepare.

 **Gospel (2098).** euaggelion yoo-ang-ghel'-ee-on from the same as 2097; a good message, i.e. the gospel:--gospel.

- **2097.** euaggelizo yoo-ang-ghel-id'-zo from 2095 and 32; to announce good news ("evangelize") especially the gospel:--declare, bring (declare, show) glad (good) tidings, preach (the gospel).
- **2095.** eu yoo neuter of a primary eus (good); (adverbially) well:--good, well (done).

¹⁴ <https://www.merriam-webster.com/dictionary/bind>

- **32. aggelos ang'-el-os** from *aggello* (probably derived from 71; compare 34) (to bring tidings); a messenger; especially an "angel"; by implication, a pastor:--angel, messenger.

📖 **Peace (1515).** *eirene i-ray'-nay* probably from a primary verb *eiro* (to join); peace (literally or figuratively); by implication, prosperity:--one, peace, quietness, rest, + set at one again.

SUMMARY: Our feet is a mode of travel, and wherever they take us, we should be prepared to share a word about the Lord, a testimony of His goodness, be a witness of His deliverance. When we shod our feet in preparation, it binds us to the gospel of Christ. In other words, it is tied to us, encloses us (protects), it allows us to stick to Christ and honor the standards He requires of His children. We should always be prepared for every encounter. We must be steadfast in his Word to accomplish this. Our preparation is not an external preparation, but an internal preparation of the heart and mind. Not having our feet shod properly can result in injury or can be catastrophic.

16 Above all, ^{G3956}apt^{taking} ^{G353}the shield ^{G2375}of faith, ^{G4102}wherewith ^{G1722}^{G3739}ye shall be able ^{G1410}to quench ^{G4570}all ^{G3956}the fiery ^{G4448}darts ^{G956}of the wicked. ^{G4190}

📖 **Above all (3956).** *pas pas* including all the forms of declension; apparently a primary word; all, any, every, the whole:--all (manner of, means), alway(-s), any (one), X daily, + ever, every (one, way), as many as, + no(-thing), X thoroughly, whatsoever, whole, whosoever.

📖 **Taking (353).** *analambano an-al-am-ban'-o* from 303 and 2983; to take up:--receive up, take (in, unto, up).

- ****apt** – See appendix I
- **303.** *ana an-ah'* a primary preposition and adverb; properly, up; but (by extension) used (distributively) severally, or (locally) at (etc.):--and, apiece, by, each, every (man), in, through. In compounds (as a prefix) it often means (by implication) repetition, intensity, reversal, etc.
- **2983.** *lambano lam-ban'-o* a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively (properly objective or active, to get hold of; whereas 1209 is rather subjective or passive, to have offered to one; while 138 is more violent, to seize or remove)):--accept, + be amazed, assay, attain, bring, X when I call, catch, come on (X unto), + forget, have, hold, obtain, receive (X after), take (away, up).

📖 **The shield (2375).** *thureos thoo-reh-os'* from 2374; a large shield (as door-shaped):--shield.

- **2374.** *thura thoo'-rah* apparently a primary word (compare "door"); a portal or entrance (the opening or the closure, literally or figuratively):--door, gate.

- **Vines:** formerly meant "a stone for closing the entrance of a cave;" then, "a shield," large and oblong, protecting every part of the soldier; the word is used metaphorically of faith, Eph 6:16, which the believer is to take up "in (en in the original) all" (all that has just been mentioned), i.e., as affecting the whole of his activities.
- **Shield¹⁵**
 - a broad piece of defensive armor carried on the arm
 - something or someone that protects or defends : defense
 - a device or part that serves as a protective cover or barrier
- **Ref. John 10:9-11; Rev. 3:20**

✚ **Of faith (4102).** *pistis pis'-tis* from 3982; *persuasion, i.e. credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly, constancy in such profession; by extension, the system of religious (Gospel) truth itself:--assurance, belief, believe, faith, fidelity.*

- **3982.** *peitho pi'-tho* a primary verb; *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):--agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.*
 - **Conciliate:** *stop (someone) from being angry or discontented; placate; pacify: act as a mediator.*

✚ **Be able (1410).** *dunamai doo'-nam-ahēe* of uncertain affinity; *to be able or possible:--be able, can (do, + -not), could, may, might, be possible, be of power.*

✚ **To quench (4570).** *sbennumi sben'-noo-mee* a prolonged form of an apparently primary verb; *to extinguish (literally or figuratively):--go out, quench.*

- **Vines.** Metaphorically, of 'quenching' the fire tipped darts of evil one.
- **Quench.**

- Put out or extinguish (fire, flames, etc.)
- Subdue or destroy; overcome; quell
 - **Quell.**
 - Put out or extinguish (fire, flames, etc.)
 - Subdue or destroy; overcome; quell

✚ **Fiery (4448).** *puroo poo-ro'-o* from 4442; *to kindle, i.e. (passively) to be ignited, glow (literally), be refined (by implication), or (figuratively) to be inflamed (with anger, grief, lust):--burn, fiery, be on fire, try.*

- **4442.** *pur poor* a primary word; *"fire" (literally or figuratively, specially, lightning):--fiery, fire.*

¹⁵ <https://www.merriam-webster.com/dictionary/shield>

📖 **Darts (956).** belos bel'-os from 906; a missile, i.e. spear or arrow:--dart.

- **906.** ballo bal'-lo a primary verb; to throw (in various applications, more or less violent or intense):--arise, cast (out), X dung, lay, lie, pour, put (up), send, strike, throw (down), thrust. Compare 4496.
 - **Missile:** capable of being thrown or projected to strike a distant object; an object (such as a weapon) thrown or projected usually so as to strike something at a distance
 - **Spear:** thrusting or throwing weapon with long shaft and sharp head or blade; a sharp-pointed instrument with barbs used in spearing fish
 - **Arrow:** a missile shot from a bow and usually having a slender shaft, a pointed head, and feathers at the butt
 - **Dart:** a small missile usually with a pointed shaft at one end and feathers at the other; something projected with sudden speed; something causing sudden pain or distress

📖 **Wicked (4190).** poneros pon-ay-ros' from a derivative of 4192; hurtful, i.e. evil (properly, in effect or influence, and thus differing from 2556, which refers rather to essential character, as well as from 4550, which indicates degeneracy from original virtue); figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt; masculine (singular) the devil, or (plural) sinners:--bad, evil, grievous, harm, lewd, malicious, wicked(-ness). See also 4191.

- **4192.** ponos pon'-os from the base of 3993; toil, i.e. (by implication) anguish:--pain.
 - **3993.** penes pen'-ace from a primary peno (to toil for daily subsistence); starving, i.e. indigent:--poor. Compare 4434.
- **4191.** poneroteros pon-ay-rot'-er-os comparative of 4190; more evil:--more wicked.
- **Ref.** v. 13 (evil)

SUMMARY: Even with the belt of truth, the breastplate of righteousness, our feet shod with the gospel of peace, the shield of faith is vital to the armor of God. Faith, as we've heard, can move mountains. It is faith that proves our trust and belief in Christ. It is Faith that extinguishes the fire of the wicked. Faith is the weapon that allows us to be victorious over the attacks of the enemy, and as long as our desire is pointed toward Christ and our unwavering confidence is in Christ, we will always operate from victory. Psalm 27:2-3 says "2 When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell. 3 Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident. 4 One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

17 And ^{G2532} take ^{G1209} the helmet ^{G4030} of salvation, ^{G4992} and ^{G2532} the sword ^{G3162} of the Spirit, ^{G4151} which is ^{G3603} the word ^{G4487} of God: ^{G2316}

- ✚ **Take (1209).** dechomai dekh'-om-ahee middle voice of a primary verb; to receive (in various applications, literally or figuratively):--accept, receive, take. Compare 2983.
- ✚ **Helmet (4030).** perikephalaia per-ee-kef-al-ah'-yah feminine of a compound of 4012 and 2776; encirclement of the head, i.e. a helmet:--helmet
 - 2776. kephale kef-al-ay' from the primary kapto (in the sense of seizing); the head (as the part most readily taken hold of), literally or figuratively:--head.
 - **Bible Dictionary:**
- ✚ **Salvation (4992).** soterion so-tay'-ree-on neuter of the same as 4991 as (properly, concretely) noun; defender or (by implication) defence:--salvation.
 - 4991. soteria so-tay-ree'-ah feminine of a derivative of 4990 as (properly, abstract) noun; rescue or safety (physically or morally):--deliver, health, salvation, save, saving.
 - 4990. soter so-tare' from 4982; a deliverer, i.e. God or Christ:--saviour.
 - 4982. sozo sode'-zo from a primary sos (contraction for obsolete saos, "safe"); to save, i.e. deliver or protect (literally or figuratively):--heal, preserve, save (self), do well, be (make) whole.
- ✚ **Sword (3162).** machaira makh'-ahee-rah probably feminine of a presumed derivative of 3163; a knife, i.e. dirk; figuratively, war, judicial punishment:--sword.
 - 3163. mache makh'-ay from 3164; a battle, i.e. (figuratively) controversy: --fighting, strive, striving.
 - 3164. machomai makh'-om-ahee middle voice of an apparently primary verb; to war, i.e. (figuratively) to quarrel, dispute:--fight, strive.
 - **Ref. John 1:1**
- ✚ **Spirit (4151).** pneuma pnyoo'-mah from 4154; a current of air, i.e. breath (blast) or a breeze; by analogy or figuratively, a spirit, i.e. (human) the rational soul, (by implication) vital principle, mental disposition, etc., or (superhuman) an angel, demon, or (divine) God, Christ's spirit, the Holy Spirit:--ghost, life, spirit(-ual, -ually), mind. Compare 5590.

18 Praying ^{G4336} always ^{G1722} ^{G2540} ^{G3956} with ^{G1223} all ^{G3956} prayer ^{G4335} and ^{G2532} supplication ^{G1162} in ^{G1722} the Spirit, ^{G4151} and ^{G2532} watching ^{G69} thereunto ^{G1519} ^{G5124} ^{G846} with ^{G1722} all ^{G3956} perseverance ^{G4343} and ^{G2532} supplication ^{G1162} for ^{G4012} all ^{G3956} saints; ^{G40}

- ✚ **Praying (4336).** proseuchomai pros-yoo'-khom-ahee from 4314 and 2172; to pray to God, i.e. supplicate, worship:--pray (X earnestly, for), make prayer.

- ✚ **Always/in (1722).** *en en* a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537); "in," at, (up-)on, by, etc.
- ✚ **Prayer (4335).** *proseuche pros-yoo-khay'* from 4336; prayer (worship); by implication, an oratory (chapel):--X pray earnestly, prayer.
- ✚ **Supplication (1162).** *deesis deh'-ay-sis* from 1189; a petition:--prayer, request, supplication.
- **1189.** *deomai deh'-om-ahee* middle voice of 1210; to beg (as binding oneself), i.e. petition:--beseech, pray (to), make request. Compare 4441.
 - **1210.** *deo deh'-o* a primary verb; to bind (in various applications, literally or figuratively):--bind, be in bonds, knit, tie, wind. See also 1163, 1189.
- ✚ **Watching (69).** *agrupneo ag-roop-neh'-o* ultimately from 1 (as negative particle) and 5258; to be sleepless, i.e. keep awake:--watch.
- ✚ **Perseverance (4343).** *proskarteresis pros-kar-ter'-ay-sis* from 4342; persistancy:--perseverance.
- **4342.** *proskartereo pros-kar-ter-eh'-o* from 4314 and 2594; to be earnest towards, i.e. (to a thing) to persevere, be constantly diligent, or (in a place) to attend assiduously all the exercises, or (to a person) to adhere closely to (as a servitor):--attend (give self) continually (upon), continue (in, instant in, with), wait on (continually).
 - **4314.** *pros pros* a strengthened form of 4253; a preposition of direction; forward to, i.e. toward (with the genitive case, the side of, i.e. pertaining to; with the dative case, by the side of, i.e. near to; usually with the accusative case, the place, time, occasion, or respect, which is the destination of the relation, i.e. whither or for which it is predicated)
 - **4253.** *pro pro* a primary preposition; "fore", i.e. in front of, prior (figuratively, superior) to:--above, ago, before, or ever. In the comparative, it retains the same significations.
 - **2594.** *kartereo kar-ter-eh'-o* from a derivative of 2904 (transposed); to be strong, i.e. (figuratively) steadfast (patient):--endure.
- ✚ **Saints (40).** *hagios hag'-ee-os* from *hagos* (an awful thing) (compare 53, 2282); sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):--(most) holy (one, thing), saint.

Introduction to Biblical Numerology

Biblical numerology is the study of how numbers are used in the Bible to convey meanings beyond their numerical value. These numerological values often relate to wider usage in the Ancient Near East. For example, the number seven consistently represents what God considers complete and perfect.¹⁶

Numbers in the bible are absolute, in that, they are applicable to both OT and NT Scriptures. They provide additional insight into the scriptures and reinforce what message God is leaving on record.

Numerology, like other resources, is just that – a resource. It in no way replaces the context of the scriptures, it only aids in understanding and reveals something about God. However, you must fully rely on the Holy Spirit to give you discernment as you study numbers in lieu of the scriptures.

<https://www.biblestudy.org/bible-study-by-topic/main.html> (select 'Meaning of Numbers' in the Bible from menu options)

The number 2

- The English word "two" for the number 2 is recorded 835 times in 703 King James Bible verses.
 - 696 occurrences in the Old Testament
 - 139 times in the New Testament.
 - ***The number 2 conveys the meaning of a union, division or the verification of facts by witnesses.***
 - As a union: Between Christ and the church, 1Corinthians 12.
 - The Old Testament writings that use "two": Exodus (112 times); Numbers (77); 1Kings (55); Matthew (36 times); Luke (28); Acts (19)
- *Appearances of the Number Two*
 - The testimony of God is divided into two Testaments (Old and New).
 - His agreements with mankind are divided into Old and New Covenants.
 - Though 2, God the Father and God the Son (Jesus Christ) compose a single Godhead.
 - Adam, the first man, sinned and brought death and destruction into the world. Jesus, however, as the second (or last) Adam brings the hope of the resurrection and eternal life.
- *Scriptures*
 - Genesis 1:16

¹⁶https://www.bing.com/search?q=what+is+biblical+numerology&cvid=30f328562fa9469ea0c028f4e3e43e7e&gs_lcrp=EgRIZGdlKgYIABBFdKyBggAEEUYOTIGCAEQABhAMgYIAhAAGEAyBggDEAAYQDIGCAQQABhAMgYIBRAAGEAyBggGEAAYQDIGCAcQABhA0gEIMzkyNGowajSoAgiwAgE&FORM=ANAB01&PC=HCTS

- Genesis 6:19
- Exod. 34:1
- Luke 10:1
- Titus 3:10
- Revelation 13:11
- Revelation 21:8

The number 3

- The number 3 conveys the meaning of completeness, though to a lesser degree than 7. It derives its symbolism from the fact that it is the first of four spiritually perfect numerals (the others being 7, 10 and 12).
 - Matthew 12:40
 - 1 John 5:8
 - 1 Corinthians 13:13
 - Ecclesiastes 4:12
 - Esther 4:16
- Jesus' resurrection after three days
- Three patriarchs in the Scripture: Abraham, Isaac, and Jacob

The number 5

- The number 5 many times symbolizes God's grace, goodness and favor toward humans. Since five represents grace, when it's multiplied by itself, it produces 25 which means "grace upon grace."
 - Matthew 14:17
 - Matthew 25:1-2, 15

The number 7

- The number 7 is the foundation of God's word. It derives much of its meaning from being tied directly to creation and symbolizes completeness and perfection (both physical and spiritual).
 - Genesis 2:2
 - Exod. 34:18
 - Deuteronomy 5:14
 - Revelation 1:4
 - Revelation 4:5
 - Matthew 18:21-22

The number 10

- Ten is also viewed as a complete and perfect numeral, as is 3, 7 and 12. It is made up of 4, which represents the physical creation, and 6, which symbolizes man. As such, the meaning of 10 is one of testimony, law, responsibility and the completeness of order.
 - 1 Kings 7:23

- Luke 17:12
- Matthew 25:20, 28
- Luke 19:13

The number 12

- The number 12 is one of the foundations of Scripture. The meaning of 12 is that it symbolizes God's power and authority, as well as serving as a perfect governmental foundation. It can also symbolize completeness or the nation of Israel as a whole.
 - Revelation 22:2
 - Revelation 12:1
 - Revelation 7:4-8
 - Luke 2:42
 - Luke 8:42-43
 - Luke 9:1

The number 40

- The number 40 generally symbolizes a period of testing, trial or probation. It can also mean or symbolize a generation of man. Moses' life, as an example of trial and testing, can be divided up into three blocks of 40 years.
 - Genesis 7:4
 - Exod. 34:28
 - Deuteronomy 8:2
 - Matthew 4:1-2

Appendices

Appendix I – Grammatical Codes to Grammatical Notations (KJV)

GRAMMATICAL CODES TO THE GRAMMATICAL NOTATIONS

The grammatical codes, the small codes at the upper left of certain words in the New Testament text of this Bible, are listed alphabetically below. These codes represent grammatical constructions found in the Greek New Testament. The number(s) in parentheses after each of the codes refer to the particular grammatical notations that will explain the construction. For example, the future middle, **fm**, is explained by notation 21 (future tense) and notation 28 (middle voice).

aidarticular infinitive with <i>dia</i> (10)	ftfuture tense (21)
aiearticular infinitive with <i>en</i> (12)	gcgenitive case (22)
aiesarticular infinitive with <i>eis</i> (11)	infginfinitive with genitive article (26)
aifpaorist infinitive passive (9,25,33)	ipfimperfect (23)
aimaorist imperative (4)	mmasculine gender (27)
aimearticular infinitive with <i>meta</i> (13)	nneuter gender (29)
ainfaorist infinitive (5,25)	nnnoun (30)
aiparticular infinitive with <i>pro</i> (14)	optoptative mood (31)
aippaorist imperative passive (4,33)	pfperfect tense (34)
aiprarticular infinitive with <i>pros</i> (15)	pfiperfect indicative (34,24)
ajnadjectival noun (2)	pfinperfect infinitive (34,25)
ananarthrous (3)	pfipperfect indicative passive (34,24,33)
aoaorist (9)	ptpperfect participle (34,32)
aomaorist middle (9,28)	ptppperfect passive participle (34,33,32)
aopaorist passive (9,33)	pimpresent imperative (37)
aosbaorist subjunctive (7,43)	pinpresent indicative (41,24)
aosiaorist subjunctive used as an imperative (8)	pinfpresent infinitive (38,25)
aptaorist participle (6,32)	pinppresent indicative passive (41,24,33)
aptpaorist participle passive (6,32,33)	pippresent infinitive passive (38,25,33)
artarticle (definite) (17)	plplural (36)
asbaaorist subjunctive active (7,43,1)	plpfpluperfect (35)
asbmaorist subjunctive middle (7,43,28)	pppresent passive (41,33)
asbpaorist subjunctive passive (7,43,33)	ppppresent passive participle (39,33,32)
cdcomparative degree (16)	pptpresent participle (39)
efnemphatic future negative (18)	predpredicate (44)
epnemphatic personal pronoun (19)	psapresent subjunctive active (40,1)
ffeminine gender (20)	psmppresent subjunctive middle passive (40,28,33)
finffuture infinitive (21,25)	sgsingular (42)
fmfuture middle (21,28)	
fpfuture passive (21,33)	

GRAMMATICAL NOTATIONS

DEFINITIONS OF THE GRAMMATICAL CATEGORIES

1. The **Active Voice** represents the action as accomplished by the subject of the verb. In Greek it is to be distinguished from the **Middle (28)** and **Passive (33)** voices. Examples: he came, they see, you have believed.
2. An **Adjectival Noun (ajn)** is an adjective used as a noun. Example: *makarioi*, "blessed," in the Beatitudes.
3. **Anarthrous (an)** refers to a word or group of words which appear without the definite article, "the." Greek has no indefinite article, "a" or "an," as in English. Sometimes it is best to translate an anarthrous word by supplying "a" or "an" before it, and for reasons of English style, "the" is even appropriate in some cases. At other times, supplying an article would be incorrect. Example: It is the difference between "God is a Spirit" and "God is Spirit" (John 4:24). See also **Definite Article (17)**.
4. The **Aorist Imperative (aim)** means a command for doing something in the future that is a simple action. This is contrasted with the **Present Imperative (37)**, which involves a command for a continuous or repetitive action.
5. The **Aorist Infinitive (ainf)** refers to simple action and not the linear action represented by the **Present Infinitive (38)**. Examples: *elpizō*, "I hope," *grapsai* (aorist infinitive of *graphō*) *epistolēn humin* would be translated, "I hope to write a letter to you." It does not signify the time of action. See also **Infinitive (25)**.
6. The **Aorist Participle (apt)** expresses simple action, as opposed to the continuous action of the **Present Participle (39)**. It does not in itself indicate the time of the action. However, when its relationship to the main verb is temporal, it usually signifies action prior to that of the main verb. Example: "He took some bread, and after a blessing (aorist participle) He broke it" (Mark 14:22). See also **Participle (32)**.
7. The **Aorist Subjunctive (aosb)** is to be distinguished from the **Present Subjunctive (40)** in that it refers to simple, undefined action, while the latter refers to continuous or repeated action. It does not signify the time of the action. See also **Subjunctive Mood (43)**.
8. The **Aorist Subjunctive used as an imperative (aosi)** usually forbids an action which is not in progress and thus commands that it not be started. Example: *mē*, "not," *eisenegkēs*, "lead," in the aorist subjunctive (Matt. 6:13), indicates that when the Lord taught us to pray that God would not lead us into temptation, God was not already leading us into temptation. For the opposite of this, see **Present Imperative (37)**.
9. The **Aorist Tense (ao)** is used for simple, undefined action. In the indicative mood the aorist tense usually denotes a simple act occurring in past time. It should be distinguished from the imperfect tense which signifies continuous action in past time. With few exceptions, whenever the aorist tense is used in any mood other than the indicative, the verb does not have any temporal significance. In other words, it refers only to the reality of an event or action.
10. The **Articular Infinitive with the preposition dia**, "because of" (**aid**), is used with the accusative article and denotes cause. Example: *dia*, "for," *to*, neuter accusative of the article, *einai*, the infinitive of *eimi*, "to be," *philos*, "friend" (Luke 11:8). The expression *dia to einai* is best translated "because he is." The whole construction, therefore, would be rendered "because he is a friend."
11. The **Articular Infinitive with the preposition eis**, "unto" (**aies**), is used with the accusative article and most commonly denotes purpose. Example: *eis*, "unto," *to*, the definite article and in the neuter accusative, *thanatōsai*, "to kill," *auton*, "him" (Mark 14:55) would be translated, "in order to put him [Jesus] to death."
12. The **Articular Infinitive with the preposition en**, "in" (**aie**), is used with the dative article

- and usually expresses the time at which something occurs. It is usually translated "while" or "when." Example: *en*, "in," *tō*, "the," *hupagein*, "to go," *auton*, "him" (Luke 8:42). This is best translated, "while he was going" or "when he was going."
13. The *Articular Infinitive with the preposition meta*, "after" (**aime**), is used with the accusative article. Example: *meta*, "after," *to*, the neuter accusative article, *paradothēnai*, "to be delivered," *ton*, "the," *Ioannēn*, "John" (Mark 1:14) is best translated, "after John was arrested."
 14. The *Articular Infinitive with the preposition pro*, "before" (**aip**), is used with the genitive article. Example: *eichon*, "I was having," *pro*, "before," *tou*, the genitive of the neuter *to*, "the," *ton*, "the" in the accusative, *kosmon*, "world" in the accusative, *einai*, the infinitive of *eimi*, "to be," *para*, "with," *soi*, "you" (John 17:5) would be translated, "[the glory which] I was having with you before [pro] the world was."
 15. The *Articular Infinitive with the preposition pros*, "toward" (**aipr**), is used with the accusative article and usually denotes purpose. Example: *pros*, "toward," *to*, neuter definite article in the accusative, *dunasthai*, "to be able," *humas*, "you" (Eph. 6:11) would be translated, "in order that you may be able."
 16. The *Comparative Degree (cd)* is used when two items are being compared, as opposed to three or more; when the superlative is used. In New Testament Greek, however, there is a tendency for the degree to move up one step. Hence, the positive degree can be used with the comparative meaning, the comparative with superlative meaning, and the superlative with elative meaning ("very"). Example: *meizōn*, "greater" (comparative degree), *toutōn*, "these," *hē*, "the," *agapē*, "love" (1 Cor. 13:13) should be translated "the greatest of these is love," since three items are being compared.
 17. The *Definite Article "the" (art)* is found in Greek, but there is no indefinite article, "a" or "an," as in English. There are many reasons in Greek why a definite article may or may not be used. And these uses of the article often do not parallel English usage. In Greek its presence or absence is often critical to the understanding of a passage. See also *Anarthrous (3)*.
 18. The *Emphatic Future Negative (efn)* is indicated by the negative particles *ou*, "not," and *mē*, "not," as if it were "not, not," a double negative. It is usually used with the aorist subjunctive, but sometimes with the future indicative and indicates strong future negation. Example: *ou*, "not," *mē*, "not," *pareithē*, "will pass away," *hē*, "the," *genea*, "generation," *autē*, "this" (Matt. 24:34) would be translated, "This generation will definitely not pass away."
 19. The *Emphatic Personal Pronoun (epn)* is used when emphasis is being placed on a person. This is especially useful when the subject of a verb is being emphasized. Since the verb ending in Greek indicates the person and number of the subject, a personal pronoun subject is not usually expressed as a separate word. Hence, when the pronoun is used, it calls special attention to the subject. Example: It is the difference between *legō*, "I say," *humin*, "to you," "I say to you," and the way the passage actually reads, *egō*, emphatic personal pronoun, *legō*, "I say," *humin*, "to you," i.e., "I say to you" (Matt. 5:22).
 20. *Feminine Gender (f)* may refer to a female or to a noun which has no relation to gender. Examples: *hē gunē*, "the woman," *hē heortē*, "the feast."
 21. The *Future Tense (ft)* is concerned with the time of action, not the kind of action, although the future by itself almost always refers to a punctiliar action.
 22. The *Genitive case (gc)* is used primarily to indicate possession, although it has several other functions. Example of the possessive use: my *mother's* sister, the sister of my mother.
 23. The *Imperfect Tense (lpf)* is only used in the indicative mood and refers to continuous or linear action in past time. It is to be distinguished from the aorist indicative, which conceives of an action in past time as simply having taken place. Example: The

- orist *eschon* would be translated "I had," but the imperfect *eichon*, "I was having."
24. The *Indicative Mood* makes an assertion of fact and is used with all six Greek tenses. It is the only mood in which distinctions can regularly be made about the time when an action occurs. Examples: he will go, they had said, she saw.
 25. The *Infinitive* is a verbal noun, which has many more uses in Greek than it does in English. However, its most common use is best translated by the English infinitive. Examples: to see, to go, to throw. See also *Articular Infinitive* for some other uses.
 26. The *Infinitive with a genitive article (infg)* frequently denotes purpose. It has the same meaning as the articular infinitive with *eis* and *pros*, to denote purpose, but it does not have a preposition before it. Example: *zētein*, "seeking," to, "the," *paidion*, "child," *tou*, the child to (in order to) destroy him."
 27. *Masculine Gender (m)* may refer to a male or to a noun which has no relation to gender. Example: *huios*, "son," or *naos*, "temple."
 28. The *Middle Voice* represents the subject as acting in some way upon himself or concerning himself. Since English does not have a middle voice, it is usually difficult to render the middle voice into smooth English. *Christ sacrifice*
 29. *Neuter Gender (n)* may refer to a thing or to a noun which, though neuter, refers to a person. Examples: *hieron*, "temple" or *teknon*, "child." Hence, for example, the fact that *pneuma*, "spirit" or "Spirit" is neuter has no bearing on whether or not the Holy Spirit is a person.
 30. A *Noun (nn)* is the name of anything. Examples: Peter, sister, justice.
 31. The *Optative Mood (opt)* is rare in New Testament Greek. It is a weaker mood than the subjunctive and usually expresses a wish.
 32. The *Participle* is a verbal adjective. It has a wide range of possible meanings, some of which can only be inferred from the context. It is often best translated by the English participle. Examples: having gone, seeing the multitude, receiving the gift.
 33. The *Passive Voice* represents the subject as receiving the action of the verb and English usually uses a form of the verb "to be" to express the passive. A passive form may sometimes be translated by an intransitive verb in English. Example: The verb "to burn" in 1 Corinthians 7:9 could either be translated "be burned" or "burn," in the sense of "being inflamed."
 34. The *Perfect Tense (pf)* represents an action that was completed in the past but has continuing results. It has no exact equivalent in English, but it is usually best translated by using the auxiliary "has" or "have." Example: "It has been written, i.e. It *stands* written."
 35. The *Pluperfect Tense (plpf)* is like the *Perfect Tense*, except that the existing result of the action is also in past time. Usually the English auxiliary "had" is used when translating a pluperfect. However, it may also be used when translating an aorist.
 36. The *Plural (pl)* number in New Testament Greek, as in English, refers to two or more items. Example: twelve apostles, two brothers, forty years.
 37. The *Present Imperative (pim)* is a command to do something in the future and involves continuous or repeated action. When it is negative and prohibits an action, it usually carries with it the implication of stopping an action which has been taking place. For the opposite of this, see *Aorist Subjunctive used as an imperative (8)*.
 38. The *Present Infinitive (pinf)* refers to continuous or repeated action, without implying anything about the time of the action. See also *Infinitive (25)*.
 39. The *Present Participle (ppt)* expresses continuous or repeated action. It does not in itself indicate the time of the action, but when its relationship to the main verb is temporal, it usually signifies action contemporary with that of the main verb. Example: "While they were eating (present participle), . . . he broke (the bread)" (Mark 14:22). See also *Participle (32)*.

40. The *Present Subjunctive Mood* refers to continuous or repeated action, without implying anything about the time of the action. See also *Subjunctive Mood* (43).
41. The *Present Tense* represents contemporaneous action, as opposed to action in the past or the future. It normally refers to continuous or repeated action. However, in the *Indicative Mood* (24) it may represent punctiliar action.
42. The *Singular Number* (sg) in Greek, as in English, refers to one of something. Examples: one woman, a house, the seventh commandment.
43. The *Subjunctive Mood* makes an assertion about which there is some doubt, uncertainty, or indefiniteness. It is closely related to the future tense, which helps point up the fact that often the uncertainty only arises because the action has not yet occurred. An example of this is the *Emphatic Future Negative* (18). A Greek subjunctive cannot always be rendered precisely into good English. Examples: I would have come; had you been here, let us go.
44. The *Predicate* (pred). Every sentence has two parts: the subject which names the person or thing uppermost in mind and the predicate which makes an assertion about the subject. The predicate may be a noun: He is *the teacher*; a pronoun: I am *yours*; a predicate adjective: *Theos ēn ho logos*, "God was the word" (John 1:1c), "the word" with the definite article is the subject and "God" is the predicate.
45. The *Optative Mood* (opt) is rare in New Testament Greek. It is a weaker mood than the subjunctive and usually expresses a wish.
46. The *Participle* is a verbal adjective. It has a wide range of possible meanings; some of which can only be inferred from the context. It is often best translated by the English participle. Examples: having gone, seeing the multitude, receiving the gift.
47. The *Passive Voice* represents the subject as receiving the action of the verb and English usually uses a form of the verb "to be" to express the passive. A passive form may sometimes be translated by an intransitive verb in English. Example: The verb "to burn" in 1 Corinthians 7:9 could either be translated "be burned" or "burn" in the sense of "being inflamed."
48. The *Perfect Tense* (pt) represents an action that was completed in the past but has continuing results. It has no exact equivalent in English, but it is usually best translated by using the auxiliary "has" or "have." Example: "It has been written, i.e. it stands written."
49. The *Pluperfect Tense* (plpt) is like the Perfect Tense, except that the existing result of the action is also in past time. Usually the English auxiliary "had" is used when translating a pluperfect. However, it may also be used when translating an aorist.
50. The *Plural* (pl) number in New Testament Greek, as in English, refers to two or more items. Example: twelve apostles, two brothers, forty years.
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53. The *Present Participle* (ppt) expresses continuous or repeated action. While the itself indicate the time of the action, but when its relationship to the main verb is temporal it usually signifies action contemporary with that of the main verb. Example: "While the he broke (the bread)" (Mark 14:22). See also Participle.

Greek Tenses		
Tense	Active Voice	Passive Voice
Present	I study	I am being studied
Future	I will study	I will be studied
Imperfect	I was studying	I was being studied
Aorist	I studied	I was studied
Perfect	I have studied	I have been studied
Pluperfect	I had studied	I had been studied
Future Perfect	I will have studied	I will have been studied

Greek has 8 main tenses that convey time and aspect of actions:

1. **Present:** Describes ongoing actions.
2. **Future:** Indicates actions that will happen.
3. **Aorist:** Represents a simple past action without specifying duration.
4. **Imperfect:** Describes past actions that were ongoing or repeated.
5. **Perfect:** Indicates completed actions with relevance to the present.
6. **Pluperfect:** Describes actions completed before another past action.
7. **Future Perfect:** Indicates actions that will be completed before a specified future time.

[greek tenses - Search](#)