



AUGUST 12, 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

## 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.

## Format of WSG

1. Review WSG Packet
2. Complete a sample Scripture study.
3. Complete a study topic.
  - a. Instructor selected or
  - b. By participant request

## Introduction

1. Why we're here...
  - a. We have a responsibility to ensure we understand God's Word to be complete in Christ Jesus. (*Eph. 4:11-13*)
  - b. To draw on the Holy Spirit within us to lead and guide us to an impactful study of God's word. (*Read 2 Tim. 2:15-16*)
  - c. To gain an understanding of God's Will amidst opposing cultures and traditions. (*Mark 7:6-9; Col. 3:16*)
  - d. To learn to stand on God's Word despite popular practices in and out of the church. (*1 Cor. 15:58*)
  - e. 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*)
  - f. Our days are short. (*Matthew 24:36*)

## 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

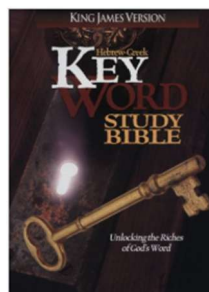
- c. Our Opinions, nor those of others, are not Scripture
  - d. Theologians are not Scripture
  - e. Pastors, preachers, teachers are not Scripture
    - i. *Ref. William Murphy*
    - ii. *Ref. Calton Pearson*
2. There is but **ONE** authority – God and His Word
- a. Have to believe what God says over what man says (*Matt. 15:8-9*)
  - b. Everything taught should be scripturally supported!

### **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.
  - a. Need to determine what is more valuable to you.
  - b. *Read Matthew 6:19-21*
- 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.
- 6. Don't be lazy about your studies.
  - a. Take the time to find the information needed to gain a better understanding of God and what he expects of us.

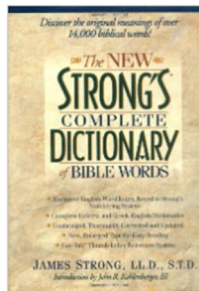
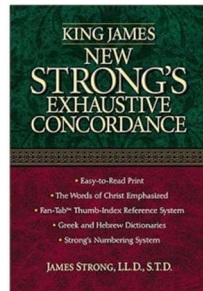
### **Study recommendations**

- 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

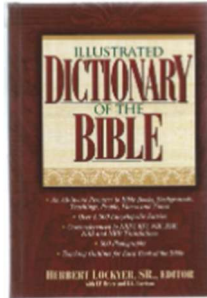
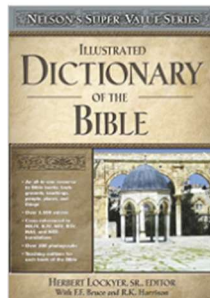
5. The New Strong's Exhaustive Concordance/Dictionary
  - a. Strong's Concordance with Hebrew and Greek Lexicons  
(<https://www.eliyah.com/lexicon.html>)



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.

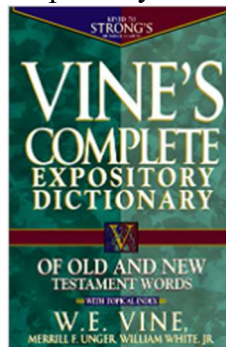
Complete Dictionary: Similar to Concordance however, it does not list out the scriptures; it provides numerical lexicon to look up in the Greek or Hebrew Dictionary.

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                                                                                                                                                                                                                                                                                                                                                                                                                                               |
| <sup>14</sup> 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. | <sup>14</sup> 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               |                 | Major Themes           | Principle Persons              |
|--------------------------------|-----------------|------------------------|--------------------------------|
| Law<br>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<br>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<br>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<br>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<br>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 |
|--|---------|---------------|-------------------------|

## Introduction<sup>1</sup>

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).
- **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).

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

#### 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.

## Looking up words in the Bible using Strong's Exhaustive Concordance

- Will provide scriptures, OT, and NT lexicons
  - Old Testament numbers will be regular blocked numbers (Hebrew)
  - New Testament numbers will be *italicized* numbers (Greek)
- Will use the lexicon to look up definitions
- Additional research can be done by looking up word in the bible dictionary

**CONFEDERACY**  
 Say ye not, A c, to all them to ..... Is 8:12 7195  
 whom this people shall say, A c ..... Is 8:12 7195  
 All the men of thy c have brought ..... Obad 7 1285

**CONFEDERATE**  
 and these were c with Abram ..... Gen 14:13 1167,1285  
 they are c against thee ..... Ps 83:5 1285,3772  
 saying, Syria is c with Ephraim ..... Is 7:2 5117

**CONFERENCE**  
 somewhat in c added nothing to me ..... Gal 2:6 4323

**CONFERRED**  
 he c with Joab the son of Zeruiah ..... 1Kin 1:7 1961,1697  
 council, they c among themselves ..... Acts 4:15 4820  
 when he had c with the council ..... Acts 25:12 4814  
 immediately I c not with flesh and ..... Gal 1:16 4323

**CONFESS**  
 that he shall c that he hath ..... Lev 5:5 3034  
 c over him all the iniquities of ..... Lev 16:21 3034  
 If they shall c their iniquity ..... Lev 26:40 3034  
 Then they shall c their sin which ..... Num 5:7 3034  
 c thy name, and pray, and make ..... 1Kin 8:33 3034  
 c thy name, and turn from their ..... 1Kin 8:35 3034  
 c thy name, and pray and make ..... 2Chr 6:24 3034  
 c thy name, and turn from their ..... 2Chr 6:26 3034  
 c the sins of the children of ..... Neh 1:6 3034  
 Then will I also c unto thee that ..... Job 40:14 3034  
 I will c my transgressions unto ..... Ps 32:5 3034  
 therefore shall c me before men ..... Mt 10:32 3670  
 him will I c also before my ..... Mt 10:32 3670  
 Whosoever shall c me before men ..... Lk 12:8 3670  
 also c before the angels of God ..... Lk 12:8 3670  
 any man did c that he was Christ ..... Jn 9:22 3670  
 the Pharisees they did not c him ..... Jn 12:42 3670  
 but the Pharisees c both ..... Acts 23:8 3670  
 But this I c unto thee, that ..... Acts 24:14 3670  
 That if thou shalt c with thy ..... Rom 10:9 3670  
 and every tongue shall c to God ..... Rom 14:11 1843  
 For this cause I will c to thee ..... Rom 15:9 1843  
 that every tongue should c that ..... Phil 2:11 1843  
 C your faults one to another, and ..... Jas 5:16 1843  
 If we c our sins, he is faithful ..... 1Jn 1:9 3670

3030. יִדְאָלָה Yid'alāh, yid-al-aw'; of uncert. der.; Jidalah, a place in Pal.—Idalah.

3031. יִדְבָּשׁ Yidbāsh, yid-bawsh'; from the same as 1706; perh. honeyed; Jidbāsh, an Isr.—Idbāsh.

3032. יָדָד yādād, yaw-dad'; a prim. root; prop. to handle lcomp. 30341, i.e. to throw, e.g. lots.—cast.

3033. יָדָדָה y'didūwth, yed-ee-dooth'; from 3039; prop. affection; concr. a darling object.—dearly beloved.

3034. יָדָדָה yādāh, yaw-daw'; a prim. root; used only as denom. from 3027; lit. to use (i.e. hold out) the hand; phys. to throw (a stone, an arrow) at or away; espec. to revere or worship (with extended hands); intens. to bemoan (by wringing the hands);—cast (out), (make) confess (-ion), praise, shoot.

3669. ὁμοίωσις hōmōiōsis, hom-oy'-o-sis; from 3666; assimilation, i.e. resemblance.—similitude.

3670. ὁμολογέω hōmōlōgēō, hom-ol-og-eh'-o; from a compound of the base of 3674 and 3056; to assent, i.e. covenant, acknowledge.—con (pro-) fess, confession is made, give thanks, promise.

3671. ὁμολογια ὁμολογια, hom-ol-og-ee'-ah; from the same as 3670; acknowledgment.—con- (pro-) fession, professed.

3672. ὁμολογουμένως hōmōlōgōumēn-ōs, hom-ol-og-ōw-men'-oce; adv. of pres. pass. part. of 3670; confessedly:—

**OT**

→

**NT**

→

## Using phone concordance

Matthew 10

32 Whosoever G3748 G3956 therefore G3767 shall confess G3670 G1722 me G1698 before G1715 men, G444 G1722 him G846 will I confess G3670 also G2504 before G1715 my G3450 Father G3962 which G3588 is in G1722 heaven. G3772

33 But G1161 whosoever G3748 shall G302 deny G720 me G3165 before G1715 men, G444 him G846 will I also G2504 deny G720 before G1715 my G3450 Father G3962 which G3588 is in G1722 heaven. G3772

34 Think G3543 not G3361 that G3754 I am come G2064 to send G906 peace G1515 on G1909 earth: G1093 I came G2064 not G3756 to send G906 peace, G1515 but G235 a sword. G3162

35 For G1063 I am come G2064 to set G1369 a man G444 at variance G1369 against G2596 his G846 father, G3962 and G2532 the daughter G2364 against G2596 her G846 mother, G3384 and G2532 the daughter in law G3565 against G2596 her G846 mother in law. G3994

32 Whosoever G3748 G3956 therefore G3767 shall confess G3670 G1722 me G1698 before G1715 men, G444 G1722 him G846 will I conf...

which

G3670

Greek: ὁμολογέω  
 Transliteration: homologeō  
 Pronunciation: hom-ol-og-eh'-o  
 Definition: From a compound of the base of G3674 and G3056; to assent that is covenant acknowledge: - con- (pro-) fess confession is made give thanks promise.  
 KJV Usage: confess (17x), profess (3x), promise (1x), give thanks (1x), confession is made (1x), acknowledgeth (1x).  
 Occurs: 26  
 In verses: 21

Copy

Strongs Concordance

Using online Lexicon - <https://www.elivah.com/lexicon.html>

**Strong's Concordance with Hebrew and Greek Lexicons**

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

[What is a Strong's Concordance?](#)

*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 Strong's Lexicon**

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

☐ Hebrew ☒ Greek

**Two options recommended:**

1. Look up the word in the 'Use Strong's Concordance (KJV), Search

**Note:** This will take you to a site that will provide ample information on the word referenced.

2. Look up by lexicon value form KJV in the 'Search Strong's Lexicon', (KJV), Search.

**Note:** Make sure to click on the radio button for the correct book (OT=Hebrew/NT=Greek)

- Click on the search button.
- Results page will appear and will include all lexicon definitions that are associated with G3670.

## Strong's Greek Lexicon Search Results

☒ Hebrew ☐ Greek

[Back to main search page](#)

**Search results for "3670":**

**437.** anthomologeomai *anth-om-ol-og-eh'-om-ahee* from 473 and the middle voice of **3670**; to confess in turn, i.e. respond in praise:--give thanks.

**1843.** exomologeō *ex-om-ol-og-eh'-o* from 1537 and **3670**; to acknowledge or (by implication, of assent) agree fully:--confess, profess, promise.

**3670.** homologeō *hom-ol-og-eh'-o* from a compound of the base of 3674 and 3056; to assent, i.e. covenant, acknowledge:--con- (pro-)fess, confession is made, give thanks, promise.

**3671.** homologia *hom-ol-og-ee'-ah* from the same as **3670**; acknowledgment:--con- (pro-)fession, professed

## An Example from the Hebrew and Aramaic Dictionary

Strong's number, corresponding to the numbers at the beginning of each entry in the English Index.

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.

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

6629. **צֹאֵן** *tsō'n, tsone*; or

**צֹאֵן** *tsē'ōwn* (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/Greek

Introduction to the Greek Dictionary 563

### An Example from the Greek New Testament Dictionary

Strong's number in *italics*, corresponding to the numbers at the ends of the context lines in the English Index.

An unnumbered cross-reference entry.

The word as it appears in the original Greek spelling.

Where appropriate, important discussion of multiple uses and functions of the word.

The Greek 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.

When the Greek word relates to a Hebrew or Aramaic word from the Old Testament, the Strong's numbers is encased in square brackets [...].

Brief English definitions (shown by *italics*).

ἀπέπω **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), × forbear, + God forbid, + lack, lest, neither, never, no (× 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.

# HOW TO USE THE HEBREW

EXPLANATION OF GENERAL FORMAT

## THE ACTS

INTRODUCTION to the Apostles of 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 treatise<sup>3056</sup> have I made<sup>4160</sup> O Theophilus, of all that Jesus began both to do<sup>4160</sup> and to teach<sup>1321</sup>

2 "Until the day in which he was taken up<sup>353</sup> after that he through the Holy Ghost<sup>4151</sup> had given commandments unto the apostles<sup>652</sup> whom he had chosen<sup>1506</sup>

3 "To whom also he showed himself alive<sup>2790</sup> after his passion<sup>3958</sup> by many infallible proofs<sup>5039</sup> being seen of them forty days, and speaking of the things pertaining to the kingdom<sup>922</sup> of God<sup>2316</sup>

1 \*Luke 1:3  
2 \*Mark 16:19;  
Luke 9:51;  
24:51; Acts 1:9;  
1 Tim. 3:16  
\*Matt. 28:19;  
Mark 16:15;  
John 20:21;  
Acts 10:41, 42

3 \*Mark 16:14;  
Luke 24:36;  
John 20:19, 26;  
21:1, 14; 1 Cor. 15:5

4 \*Luke 24:43;  
49 \*Luke 24:49;  
John 14:16, 26;  
27; 15:26; 16:7;  
Acts 2:33

5 \*Matt. 3:11;  
Acts 11:16;  
19.4 \*Joel 3:18;  
Acts 2:4; 11:15

4 "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for<sup>4937</sup> the promise<sup>1860</sup> of the Father<sup>3962</sup> which, saith he, ye have heard of me.

5 "For John truly baptized<sup>907</sup> with water; but ye shall be baptized with the Holy Ghost not many days hence.

### The Holy Spirit Will Come

6 When they therefore were come together,<sup>4905</sup> they 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 time<sup>5550</sup> restore again<sup>900</sup> the kingdom<sup>932</sup> to Israel?"

7 And he said unto them, "It is not for you<sup>2540</sup> to know the times<sup>5550</sup> or the seasons, which the Father<sup>900</sup> hath put in his own power.<sup>1849</sup>

8 But ye shall receive power.<sup>1411</sup> after that the Holy Ghost<sup>915</sup> come upon you: and ye shall be witnesses<sup>3144</sup> unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part<sup>2078</sup> of the earth.

9 And when he had spoken these things, while they beheld, he<sup>900</sup> was taken up: and a cloud received<sup>5274</sup> him out of their sight.

10 And while they looked steadfastly toward heaven<sup>3772</sup> as he went up, behold, two men<sup>435</sup> stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up<sup>1689</sup> into heaven? 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's<sup>4521</sup> journey.<sup>3598</sup>

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

14 These all continued<sup>4342</sup> with one accord in prayer<sup>4335</sup> and supplication,<sup>1162</sup> with the women, and Mary the mother of Jesus, and with his brethren.

15 And in those days Peter stood up in the midst of the disciples,<sup>3101</sup> and said, [the number of names<sup>3686</sup> together

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

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

8 Or, the power of the Holy Ghost coming upon you  
Acts 2:1, 4; Luke 24:49

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; 1 Thess. 1:10; 4:16; 2 Thess. 1:10; Rev. 1:7

12 Luke 24:52

13 Acts 9:37; 39, 20, 8; Matt. 10:2-4; Luke 6:15; Jude 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; 2 Pet. 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 1 Sam. 16:7; 1 Chr. 28:9; 29:17; Jer. 11:20; 17:10; Acts 15:8; Rev. 2:23

25 Acts 1:17

were about<sup>5813</sup> a hundred and twenty,)

16 Men and brethren, this Scripture<sup>1124</sup> must needs<sup>219</sup> have been fulfilled,<sup>4137</sup> which the Holy Ghost<sup>4151</sup> 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 part<sup>2819</sup> of this ministry.

18 Now this man purchased a field with the reward<sup>3408</sup> of iniquity;<sup>92</sup> and falling headlong, he burst asunder<sup>2997</sup> in the midst,<sup>3319</sup> and all his bowels<sup>4698</sup> gushed out.

19 And it was known<sup>1110</sup> unto all the dwellers<sup>2730</sup> at Jerusalem; insomuch as that field is called in their proper<sup>2398</sup> tongue, Aceldama, that is to say, The field of blood.<sup>129</sup>

20 For it is written in the book of Psalms, Let his habitation<sup>1886</sup> be desolate,<sup>2048</sup> and let no man dwell therein: and his bishopric<sup>1984</sup> let another take.

21 Wherefore of these men which have companied with us all the time<sup>5550</sup> that the Lord Jesus went in and out among us,

22 Beginning from the baptism<sup>908</sup> of John, unto that same day that he was taken up from us, must one be ordained to be a witness<sup>3144</sup> with us of his resurrection.<sup>386</sup>

23 And they appointed<sup>2476</sup> two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts<sup>2589</sup> of all men, show whether of these two thou hast chosen,

25 That he may take part<sup>2819</sup> of this ministry<sup>1248</sup> and apostleship<sup>651</sup> from which Judas by transgression fell,<sup>3845</sup> that he might go to his own place.

26 And they gave forth their lots;<sup>2819</sup> and the lot fell<sup>4098</sup> upon Matthias; and he was numbered with the eleven apostles.<sup>652</sup>

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.

## 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.

*<sup>16</sup> All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: <sup>17</sup> That the man of God may be perfect, thoroughly furnished unto all good works.*

*<sup>16</sup> All<sup>3956</sup> scripture<sup>1124</sup> is given by inspiration of God<sup>2315</sup>, and is **profitable**<sup>5624</sup> for **doctrine**<sup>1319</sup>, for **reproof**<sup>1650</sup>, for **correction**<sup>1882</sup>, for **instruction**<sup>3809</sup> in righteousness<sup>1343</sup>. <sup>17</sup> That the man<sup>444</sup> of God<sup>2316</sup> **may be**<sup>5600</sup> **perfect**<sup>739</sup>, thoroughly **furnished**<sup>1822</sup> unto all<sup>3956</sup> good<sup>18</sup> **works**<sup>2041</sup>. 2 Tim. 3:16-17.*

## 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), always(-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 derivative<sup>2</sup> 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 psoo'-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.

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<sup>2</sup> Derivative: something that is based on another source.

- **1320:** *didaskalos did-as'-kal-os* from 1321; an **instructor** (genitive case<sup>3</sup> 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 **confute**<sup>4</sup>, **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.
  - **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**<sup>5</sup> (of time, place, order, etc.), as a relation of distribution (with the genitive 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).

<sup>3</sup> 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.

<sup>4</sup> Confute: prove (a person or an assertion) to be wrong.

<sup>5</sup> to place or lay over or above something

✚ **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 impunity<sup>6</sup>)**, or (by analogy), **a girl**, and (genitive case) a child; specially, a slave or servant (especially a minister to a king; and by eminence<sup>7</sup> 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 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.

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<sup>6</sup> Impunity: exemption from punishment or freedom from the injurious consequences of an action:

<sup>7</sup> Eminence: fame or recognized superiority, especially within a particular sphere or profession:

- ✚ **May be (G5600):** o o, including the oblique forms, as well as es ace; e ay; etc. the subjunctive<sup>8</sup> 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." (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

<sup>8</sup> The subjunctive mood expresses wishes, proposals, suggestions, or imagined situations.

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 declension<sup>9</sup>; 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.

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<sup>9</sup> 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.

## 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.<sup>10</sup>

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.

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<sup>10</sup>[https://www.bing.com/search?q=what+is+biblical+numerology&cvid=30f328562fa9469ea0c028f4e3e43e7e&gs\\_lcrp=EgRlZGdlKgYIABBFgDkyBggAEEUYOTIGCAEQABhAMgYIAhAAGEAyBggDEAAYQDIGCAQQABhAMgYIBRAAGEAyBggGEAAYQDIGCAcQABhA0gEIMzkyNGowajSoAgiwAgE&FORM=ANAB01&PC=HCTS](https://www.bing.com/search?q=what+is+biblical+numerology&cvid=30f328562fa9469ea0c028f4e3e43e7e&gs_lcrp=EgRlZGdlKgYIABBFgDkyBggAEEUYOTIGCAEQABhAMgYIAhAAGEAyBggDEAAYQDIGCAQQABhAMgYIBRAAGEAyBggGEAAYQDIGCAcQABhA0gEIMzkyNGowajSoAgiwAgE&FORM=ANAB01&PC=HCTS)

➤ *Scriptures*

- Genesis 1:16
- 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

# Scripture Study

## 2 Thessalonians 1: 1 – 12

### Intro

- Paul's second letter to the Thessalonians written ~A.D. 51 – 52
- Some members didn't understand the "Day of the Lord" from first letter
- Misinterpretation of "a thief in the night" and the imminent return of Christ
- Thought that since Christ would be coming soon there was no point in continuing to work
  - Paul tells them not to live at the expense of others, but to continue to do the work of the Lord (2 Thess. 3:10 – 12)
- When persecution increased they thought they missed Christ's return
- This second letter gives clarity by explaining that certain events must take place before Christ returns
  - Worldwide rebellion against God (2 Thess. 2:3 – 9)
- Paul encourages them to continue serving in spite of hardships

### We Know You Are Suffering

- Verse 3
  - Paul lets them know that he thanks God for them because of their faith and exceeding acts of (Agape) love.
    - Bound (G3784)
    - Meet (G514)
    - Charity (G26)
- Verse 4
  - Paul tells other churches of their patience and faith amidst persecution, and how they hold fast regardless of the persecution and tribulations.
    - 2 Corinthians 7:14; 9:2
    - Endure (G430)
- Verse 5
  - Paul speaks of their worthiness (G2661: deemed entirely deserving) of the kingdom of God because of their suffering.
  - An indication (manifest token) of God's righteous judgement
    - Manifest token (G1730)
    - Righteous (G1342)
- Verse 6
  - When we make it about God, God makes it about us.
    - Those that trouble us, God will recompense (G5209: avenge) us.

- We will encounter trouble (G2346), afflictions that will be difficult, pressure, and we will suffer
    - We cannot fret what man can do to us
    - We have to learn to endure and maintain our trust in God through Jesus Christ.
    - Matthew 10:28
    - Ref. Eph. 6:11 – Put on the whole armor of God
  - God will bring tribulation upon those people
    - Tribulation (G2347) – repayment that is beyond what they have inflicted upon us; anguish.
      - Anguish: Extreme distress of body, mind, or spirit; excruciating pain or suffering of soul. (Eternal damnation)
- Verse 7
- In serving our purpose for the Lord, Paul says to “rest” (G425) with us
    - Find that place of peace and security in Jesus Christ
    - Revelation 14:13
  - Christ coming back (G602) (the cover will be removed)
    - Full disclosure revealed to all
- Verse 8
- Vengeance (G1557)
  - Christ return is about vindication and retribution; the fall out is punishment
    - Revelation 21:8
    - Know (G1492) – an intimate and close relationship.
      - Psalm 79:6
      - 1 Thess. 4:5
    - Obey (G5219)
      - Did not conform to the commands and authority of God which is of Jesus Christ
      - Romans 2:8 – 9
    - Gospel (G2098)
      - The Good news: He DIED for me so that I could live.
      - 2 Corinthians 5:15
      - Because of the price paid for us, we should serve Him
- Verse 9
- Punished (G5099): May also read “...they shall have their reward...”
  - Punished (G1349): Justice, decision (final), vengeance
  - Everlasting (G166)
  - Destruction (G3639)

- **Glory:** beauty, power, or honor; a quality of God's character that emphasizes His greatness and authority. (*used in 3 senses – see bible dictionary*)

➤ Verse 10

- Shall come (definitive)
- ...to be glorified (G1740): to glorify.
  - **Glorify:** to magnify God through praising His name and honoring His commandments (Psalm 86:12).
  - Jesus also glorified His father through His perfect obedience and His sacrificial death on our behalf (John 17:1).
- Saints (G40): morally blameless
  - Ref. Psalm 89:7
- Admired (G2296): to wonder; admiration, marvel
- ...that believe (G4100): From 4102; to **have faith** (in, upon, or with respect to, a person or thing), i.e. credit; by implication, **to entrust (especially one's spiritual well-being to Christ)**:--believe(-r), commit (to trust), put in trust with.
- Testimony (G3142): evidence, witness

➤ Verse 11

- Count you worthy...(Ref. 1 Thess. 1:5)
- Calling (G2821): an invitation
  - Ref. 1 Thess. 1:5
  - Ephesians 4:1
    - **Vocation** (G2821): from a shorter form of 2564; an invitation (figuratively):--calling.
      - Are called (G2564): akin to the base of 2753; to "call" (properly, aloud, but used in a variety of applications, directly or otherwise):--bid, call (forth), (whose, whose sur-)name (was (called))
- Fulfil (G4137): from 4134; to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish (a period or task), verify (or coincide with a prediction), etc.:--accomplish, X after, (be) complete, end, expire, fill (up), fulfil, (be, make) full (come), fully preach, perfect, supply.
  - **Replete:** filled or well-supplied with something.
- Good pleasure (2107): from a presumed compound of 2095 and the base of 1380; satisfaction, i.e. (subjectively) delight, or (objectively) kindness, wish, **purpose**:--desire, good pleasure (will), X seem good.
- Goodness (G19): from 18; goodness, i.e. virtue or beneficence:--goodness.

- Beneficence: the quality or state of doing or producing good : the quality or state of being
    - Rom. 7:18
    - Hear people say, “*I’m a good person.*”
  - Work (G2041): from a primary (but obsolete) ergo (to work); toil (as an effort or occupation); by implication, an act:--deed, doing, labour, work.
    - Phil. 2:12
- Verse 12
- May be glorified... (G1740)
    - 1 Peter 1:7; 4:14
    - *God ask nothing of us, that he hasn’t already done for us.*

## 2 Thessalonians 2: 1-17

### The Day of the Lord

- Verse 1
- Beseech (G2065) - erotao er-o-tah'-o apparently from **G2046** (compare 2045); to **interrogate**; by implication, to request:--ask, beseech, desire, intreat, pray. Compare 4441.
    - **G2046** - ereo er-eh'-o probably a fuller form of 4483; an alternate for 2036 in certain tenses; to utter, i.e. speak or say:--call, say, speak (of), tell.
    - **Interrogate**
      - 1: to question formally and systematically
      - 2: to give or send out a signal to (a device, such as a transponder) for triggering an appropriate response
        - **Transponder**: a radio or radar set that upon *receiving a designated signal* emits a radio signal of its own and that is used especially for the detection, identification, and location of objects and in satellites *for relaying communications signals*
  - **Coming** (G3952) - parousia par-oo-see'-ah from the present participle of 3918; a **being near**, i.e. advent (often, return; **specially, of Christ to punish Jerusalem, or finally the wicked**); (by implication) physically, aspect:--coming, presence.
  - **Gathering together (G1997)** - episunagoge ep-ee-soon-ag-o-gay' from 1996; a **complete collection**; especially a Christian meeting (for **worship**):--**assembling** (gathering) together.

- **G1996** - episunago ep-ee-soon-ag'-o from 1909 and 4863; to collect upon the same place:--gather (together).
  - **G1909**: epi ep-ee' a primary preposition; properly, meaning superimposition (of time, place, order, etc.)
  - **G4863**: sunago soon-ag'-o from 4862 and 71; to lead together, i.e. collect or convene; specially, to entertain (hospitably)
- **1 Thess. 4:16-18**
- **Matt. 24:31**
- Mark 13:27

➤ Verse 2

- aies (articular infinitive) – see appendix I
- **Shaken (G4531)**: saleuo sal-yoo'-o from 4535; to *waver*, i.e. agitate, rock, topple or (by implication) *destroy*; figuratively, to *disturb*, *incite*:--move, shake (together), which can(-not) be shaken, stir up.
  - **G4535**. salos sal'-os probably from the base of 4525; a vibration, i.e. (specially), billow:--wave.
    - **G4525**. saino sah'-ee-no akin to 4579; to wag (as a dog its tail fawningly), i.e. (generally) to shake (figuratively, disturb):--move.
      - **G4579**. seio si'-o apparently a primary verb; to rock (vibrate, properly, sideways or to and fro), i.e. (generally) to agitate (in any direction; cause to tremble); figuratively, to throw into a tremor (of fear or concern):--move, quake, shake.
  - Matt. 24:2; 1 John 4:1-3; Eph. 5:6
- **“or be troubled” (G2360)**: threo thro-eh'-o from threomai to wail; to clamor, i.e. (by implication) to frighten:--trouble.
- **Word (G3056)**: logos log'-os from 3004; something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ):--account, cause, communication, X concerning, doctrine, fame, X have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, X speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.
  - **G3004**. lego leg'-o a primary verb; properly, to "lay" forth, i.e. (figuratively) relate (in words (usually of systematic or set discourse; whereas 2036 and 5346 generally refer to an individual expression or speech respectively; while 4483 is properly to break silence merely, and 2980 means an extended or random

harangue)); by implication, to mean:--ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

- **At hand (G1764):** 1764. enistemi en-is'-tay-mee from 1722 and 2476; to place on hand, i.e. (reflexively) impend, (participle) be instant:--come, be at hand, present.
  - **G1722:** 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
  - Matt. 24:36-39; 1 Thess. 5:2-6
  - Pfi (perfect indicative) – See appendix I

➤ Verse 3

- aosi (aorist subjunctive) – See appendix I
  - Imperative: (1) - not to be avoided or evaded: necessary
    - :of, relating to, or constituting the grammatical mood that expresses *the will to influence the behavior of another*
- **Deceive (G1818):** exapatao ex-ap-at-ah'-o from 1537 and 538; to *seduce wholly*:--*beguile*, deceive.
  - **G1537:** 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)
    - “*Let no **man**...*”
  - **G538:** 538. apatao ap-at-ah'-o of uncertain derivation; to cheat, i.e. delude:--deceive.
  - Seduce:
    - to persuade to disobedience or disloyalty
    - to lead astray usually by persuasion or false promises
    - to carry out the physical seduction of : entice to sexual intercourse
  - Wholly: to the full or entire extent : completely/to the exclusion of other things.
  - Beguile: hoodwink; to lead by deception
    - Gen. 3:13
      - **Beguile (H5377):** nasha' naw-shaw' a primitive root; to lead astray, i.e. (mentally) to *delude*, or (morally) to *seduce*:--*beguile*, deceive, X greatly, X utterly.
        - Delude: to mislead the mind or judgment of :deceive, trick

- **Except (G3362):** ean me eh-an' may i.e. 1437 and 3361; if not, i.e. unless:--X before, but, except, if, no, (if, + whosoever) not.
- **Come (G2064):** to come or go (in a great variety of applications, literally and figuratively)
  - **aosb (7, 43):** See appendix I
- **Away (G646):** **apostasias** ap-os-tas-ee'-ah feminine of the same as 647; *defection from truth* (properly, the state) ("*apostasy*")!--falling away, forsake.
  - **G647: apostasion** ap-os-tas'-ee-on neuter of a (presumed) adjective from a derivative of 868; properly, something separative, i.e. (specially) divorce
    - **G868:** ahistemi af-is'-tay-mee from 575 and 2476; to remove, i.e. (actively) instigate to *revolt*; usually (reflexively) to *desist*, desert, etc.:--depart, draw (fall) away, *refrain*, withdraw self.
      - **Revolt:** to renounce allegiance or subjection (as to a government): rebel
      - **Desist:** to cease to proceed or act
      - **Refrain:** to keep oneself from doing, feeling, or indulging in something and especially from following a passing impulse
  - **Defection:** conscious abandonment of allegiance or duty (as to a person, cause, or doctrine): desertion
    - **Desertion:** the abandonment without consent or legal justification of a person, post, or relationship and the associated duties and obligations
  - **Forsake:** to renounce or turn away from entirely
  - 1 Tim. 4:1-3
- **That man (G444):** anthropos anth'-ro-pos from 435 and ops (the countenance; from 3700); man-faced, i.e. a human being:--certain, man.
  - **G435:** aner an'-ayr a primary word (compare 444); a man (properly as an individual male):--fellow, husband, man, sir.
  - Dan. 7:25; 1 John 2:18; Rev. 13:11
- **“be revealed” (G601): Apokalupto, ap-ok-al-oop'-to:** From G575 and G2572; to take off the cover, that is, disclose:- reveal.
  - asbp (7, 43, 33) – See appendices I
  - 2 of 3 elements are the same as “come”
- **Perdition (G684):** apoleia ap-o'-li-a from a presumed derivative of 622; ruin or loss (physical, spiritual or eternal):--damnable(-

nation), destruction, die, perdition, X perish, pernicious ways, waste.

- **G622:** apollumi ap-ol'-loo-mee from 575 and the base of 3639; to destroy fully (reflexively, to perish, or lose), literally or figuratively:--destroy, die, lose, mar, perish.
  - **G575:** apo apo' a primary particle; "off," i.e. *away (from something near)*, in various senses (of place, time, or relation; literal or figurative):--(X here-) after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with. In composition (as a prefix) it *usually denotes separation, departure, cessation, completion, reversal, etc.*
    - **Cessation:** a temporary or *final ceasing (as of action): stop*
  - **G3639:** olethros ol'-eth-ros from a primary ollumi (to destroy; a prolonged form); ruin, i.e. death, punishment:--destruction.
- John 17:12, 6:70; 13:18 (Gen. 3:15), 27

➤ Verse 4

- **Opposeth (G480):** antikeimai an-tik'-i-mahee from 473 and 2749; to lie, opposite, i.e. be adverse (figuratively, repugnant [hostile]) to:--adversary, be contrary, oppose. **SN:** *anyone who lies is an opposer of the truth.*
  - **G473:** 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.
    - **Requital:** something given in return, compensation, or retaliation
  - **G2749:** keimai ki'-mahee middle voice of a primary verb; to lie outstretched (literally or figuratively):--be (appointed, laid up, made, set), lay, lie. Compare 5087.
  - **ppt** (present participle (39)) – continuous or repeated action. Does not indicate the time of action. See appendix I.
- **Exalteth (G5229):** huperairomai hoop-er-ah'-ee-rom-ahee middle voice from 5228 and 142; to raise oneself over, i.e. (figuratively) to become haughty:--exalt self, be exalted above measure.
  - **G5228:** huper hoop-er' a primary preposition; "over", i.e. (with the genitive case) of *place, above, beyond*, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than:--(+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly),

for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

- **G142:** 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 [*make amends for*] sin:--away with, bear (up), carry, lift up, loose, make to doubt, put away, remove, take (away, up).
- **ppt** (present participle (39)) - See appendix I
- Isaiah 14:12-16; Ezek. 28:2, 6, 9
- **“Above all that is called God”**
  - Daniel 7:25; 11:36; Rev. 13:6
- **that is worshipped (G4574):** sebasma seb'-as-mah from 4573; something adored, i.e. an object of worship (god, altar, etc):--devotion, that is worshipped.
  - **G4573:** sebazomai seb-ad'-zom-ahee middle voice from a derivative of 4576; to venerate, i.e. adore:--worship.
    - **4576:** sebomai seb'-om-ahee middle voice of an apparently primary verb; to revere, i.e. adore:--devout, religious, worship.
    - **Venerate**
      - to regard with reverential respect or with admiring deference
      - to honor (an icon, a relic, etc.) with a ritual act of devotion
- **“sitteth in the temple of God”**
  - ainf (aorist infinitive (5, 25))
    - (5) a simple action; does not signify the time of the action
    - (25) a verbal noun (the subject is performing the action)
  - Temple (G3485): From a primary word (to dwell); a fane, shrine, temple. Compare to G2411.
- **Showing himself:** ppt (present participle (39)) - See appendix I
- Read notes in bible for Rev. 13:1-18
  - *There are two personalities mentioned in this chapter. The first is the Antichrist (v. 1-10). He will be the **political ruler of the world** at that time, bringing a false sense of peace (Rev. 6:2). Jesus warned his disciples of this deceiver. In John 5:43, the Lord said, “I am come in my Father’s name, and ye receive me not: if another shall come in his own name, him ye will receive.”*
  - *See notes on Daniel 7:7, 8; 9:24-27 and 2 Thess. 2:3-9 which deal with the Antichrist.*

- *The second beast (v. 11-18) will become the religious leader of the day and will be worshiped. Those people that receive the mark of the beast on their right hand or on their forehead will be cast into the lake of fire (Rev. 14:9-11).*

➤ Verse 5

- ipf (imperfect, 23): The imperfect tense is only used in the indicative mood and refers to continuous or linear action in past time.

➤ Verse 6

- **Withholdeth (G2722):** kat-ekh'-o; from G2596 and G2192; to hold down (fast), in various applications (literally or figuratively):—have, hold (fast), keep (in memory), let, × make toward, possess, retain, seize on, stay, take, withhold.
- **Time (G2540):** kahee-ros'; of uncertain affinity; an occasion, i.e. *set or proper time*:—X always, opportunity, (convenient, due) season, (due, short, while) time, a while. Compare G5550.
- God restrains/limits the reach of the anti-christs and Satan
- God moves on his time, not ours

➤ Verse 7

- **Mystery (G3466):** moos-tay'-ree-on; from a derivative of μύω mýō (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites):—mystery.
- **Iniquity (G458):** an-om-ee'-ah; from G459; illegality, i.e. violation of law or (genitive case) wickedness:—iniquity, × transgress(-ion of) the law, unrighteousness.
  - **G459:** an'-om-os; from G1 (as a negative particle) and G3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked:—without law, lawless, transgressor, unlawful, wicked.
    - **G1:** al'-fah; of Hebrew origin; the first letter of the alphabet; figuratively, only (from its use as a numeral) the first:—Alpha. Often used (usually ἄν án, before a vowel) also in composition (as a contraction from G427) in the sense of privation; so, in many words, beginning with this letter; occasionally in the sense of *union* (as a contraction of G260).
    - **G3551:** nom'-os; from a primary νέμω némō (to parcel out, especially food or grazing to animals); law (through the idea of *prescriptive usage*), genitive case (regulation),

- specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle):—law.
- **Work (G1754):** en-erg-eh'-o; from G1756; to be active, efficient:—do, (be) effectual (fervent), be mighty in, shew forth self, work (effectually in).
    - **G1756:** en-er-gace'; from G1722 and G2041; active, operative:—effectual, powerful.
      - **G1722:** 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 G1519 and G1537); "in," at, (up-)on, by, etc.
      - **G2041:** er'-gon; from a primary (but obsolete) ἔργον érgō (to work); toil (*as an effort or occupation*); by implication, an act:—deed, doing, labour, work.
    - **Active:**
      - Characterized by action rather than by contemplation or speculation
      - Producing or involving action or movement.
    - **Efficient:**
      - Productive of desired effects
      - Capable of producing desired results with little or no waste (as of time or materials).
      - (See also effectual)
    - **Fervent:**
      - Very hot: glowing
      - Exhibiting or marked by great intensity of feeling : zealous
    - **Operative:**
      - Producing an appropriate effect: efficacious
      - most significant or essential
      - exerting force or influence : operating
      - based on or consisting of an operation
        - **SN:** *That is to say that it is an intentional and strategic plan to accomplish an end goal*
    - Read James 5:16
    - 1 John 2:18; 4:3
  - **Letteth (G2722)** – See withholdeth
  - **Let:**
    - *to cause to:* make
    - to give *opportunity* to or fail to prevent

- used in the imperative: to *introduce a request or proposal* (let us pray)
- used as an auxiliary to *express a warning* (let him try)

▪ *Read notes in bible 2:6, 7; pg. 1491)*

➤ Verse 8

- **Shall\_be revealed (G601):** **ap-ok-al-oop'-to**; from G575 and G2572; to take off the cover, i.e. disclose:—reveal.
  - *Same as 1 Thess. 2:3*
  - **G575:** apo'; a primary particle; "off," i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative):—(X here-)after, ago, at, because of, before, by (the space of), for(-th), from, in, (out) of, off, (up-)on(-ce), since, with.
  - **G2572:** **kal-oop'-to**; akin to G2813 and G2928; to cover up (literally or figuratively):—cover, hide.
- **Wicked (G459):** an'-om-os; from G1 (as a negative particle) and G3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked:—without law, lawless, transgressor, unlawful, wicked.
  - *See also Iniquity (verse 7)*
- **Lord (2962):** koo'-ree-os; from κύριος kȳros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title):—God, Lord, master, Sir.
- **SEGWAY**
  - **(OT) LORD (H3068):** **yeh-ho-vaw'**; from H1961; (the) self-Existent or Eternal; Jeho-vah, Jewish national name of God:—Jehovah, the Lord. Compare H3050, H3069.
    - **Genesis 39:21**
  - **(OT) Lord (H136):** **'Adonay ad-o-noy'** am emphatic form of 113 [expresses emphasis]; the Lord (used as a proper name of God only):--(my) Lord.
    - **H113:** 'adown aw-done' or (shortened) adon {aw-done'}; from an unused root (meaning to rule); sovereign, i.e. controller (human or divine):-- lord, master, owner. Compare also names beginning with "Adoni-".
      - *Joshua 10:1 (Adonizedek)*
      - *2 Samuel 3:4 (Adonijah)*
      - *1 Kings 4:6 (Adoniram)*
      - *Ezra 2:13 (Adonikam)*
    - *Gen. 18:1-3*

- **(OT) lord (H113):** See (OT) Lord.
- **(NT) LORD (G2962):** *kurios koo'-ree-os from kuros (supremacy); supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title):-- God, Lord, master, Sir.*
- **(NT) Lord (G2962)**
  - *Matthew 22:44*
- **(NT) lord (G2962)**
  - *Matthew 24:45*
- *Read John 10:30*
- *Dan. 7:10, 11*

- **Spirit (G4151):** pnyoo'-mah; from G4154; 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 G5590.
  - Read: Job 4:9; Isaiah 11:4; Hos. 6:5; Rev. 2:16; 19:15, 20, 21
    - Eph. 6:17 (... , *and the sword of the Spirit, which is the word of God.*)
- **Brightness (2015):** ep-if-an'-i-ah; from G2016; a manifestation, i.e. (specially) the advent of Christ (past or future):—appearing, brightness.
  - 2 Thess. 1:8, 9; Heb. 10:27

➤ Verse 9

- John 8:37-44
- Eph. 2:2
- Rev. 18:23
- **Power (G1411):** dunamis doo'-nam-is from 1410; force (literally or figuratively); specially, miraculous power (usually by implication, a miracle itself):--ability, abundance, meaning, might(-ily, -y, -y deed), (worker of) miracle(-s), power, strength, violence, mighty (wonderful) work.
  - **G1410:** 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.
- **Signs (G4592):** semeion say-mi'-on neuter of a presumed derivative of the base of 4591; an indication, especially ceremonially or supernaturally:--miracle, sign, token, wonder.
  - **G4591:** semaino say-mah'-ee-no from sema (a mark; of uncertain derivation); to indicate:--signify.
    - **Signify:** to have significance : matter
- **Wonders (G5059):** teras ter'-as of uncertain affinity; a prodigy or omen:--wonder.

- **Prodigy:** something extraordinary or inexplicable
- **Omen:** an occurrence or phenomenon (see phenomenon) believed to portend a future event : augury
- Deut. 13:1-5
- Matt. 24:24
- Rev. 13:13-18; 19:20

➤ Verse 10

- **Deceivableness (G539):** apate ap-at'-ay from 538; *delusion*:--deceit(-ful, -fulness), deceivableness(-ing).
  - **G538:** apatao ap-at-ah'-o of uncertain derivation; to *cheat*, i.e. delude:--deceive.
    - **Cheat:** to deprive of something valuable by the use of deceit or *fraud*
      - **Fraud:**
        - Specifically: an act, expression, omission, or concealment calculated to induce another to part with something of value or to surrender a legal right
        - an act of deceiving or misrepresenting: trick
        - a person who is not who they pretend to be: impostor
        - one that is not what it seems or is represented to be
  - **Delusion**
    - a false idea or belief
    - (psychology): a persistent false psychotic belief regarding the self or persons or objects outside the self *that is maintained despite indisputable evidence to the contrary*
    - the act of tricking or deceiving someone : the state of being *deluded*
      - **deluded:** to mislead the mind or judgment of : deceive, trick
      - **SN:** *Someone who believes in something or someone without evidence to validate it.*
- **Unrighteousness (G93):** adikia ad-ee-kee'-ah from 94; (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act):--iniquity, unjust, unrighteousness, wrong.
  - **G94:** adikos ad'-ee-kos from 1 (as a negative particle) and 1349; unjust; by extension wicked; by implication, treacherous; specially, heathen:--unjust, unrighteous.

- “...them that perish...”:
  - 2 Cor. 2:15-16a
  - 2 Cor. 4:1-4
  - *Perish*: **ppt** (present participle (39)) – continuous or repeated action. Does not indicate the time of action. See appendix I
  
- **Received not (ao): aorist tense (9)**: simple, undefined action. Usually denotes a simple act that occurred in past time.
- **Love (G26)**: agape ag-ah'-pay from 25; love, i.e. affection or benevolence; specially (plural) a love-feast:--(feast of) charity(-ably), dear, love.
  - **G25**: agapao ag-ap-ah'-o perhaps from agan (much) (or compare 5689); to love (in a social or moral sense):--(be-)love(-ed). Compare 5368.
  - **SN**: Four types of biblical love identified:
    - **Eros: refers to romantic or sexual love. From it we get the word erotic**
      - Eros love is physical intimacy between a husband and wife in marriage. It's a gift from God. Genesis 2:18,24; Proverbs 5:18-19; Song of Songs 4:9-10. Eros intensifies with selflessness (agape love) and is diminished by selfishness.
      - Eros (pronounced AIR-ohs) is a Greek term from which the English word erotic derives.
      - The passionate, healthy, physical expression of arousal and sexual love between a husband and wife is the biblical meaning of eros love.
      - The connotation of the word became so culturally degraded by the first century that it was never once used in the New Testament.
      - Eros does not appear in Old Testament writings either because they are written in Hebrew (eros is a Greek term). But the concept of eros is clearly expressed in Scripture.
    - **Philia (G5368, etc)**: refers to friendship and comradery. This word is often translated as “friend” (one who is loved) in the New Testament. Once, in Romans 12:10, the New Testament uses the compound word philostorgos, which is translated in the NIV as “devoted . . . in love.”
    - **Agape (G25)**: used to speak of God’s love that He has for the world and that Christians are supposed to emulate. This is the word for “love” that is most commonly used in the New Testament.

- **G25.** *agapao* ag-ap-ah'-o perhaps from agan (much) (or compare 5689); to love (in a social or moral sense):--(be-)love(-ed). Compare 5368.
  - **G26.** *agape* ag-ah'-pay from 25; love, i.e. affection or benevolence; specially (plural) a love-feast:-- (feast of) charity(-ably), dear, love.
  - **G27.** *agapetos* ag-ap-ay-tos' from 25; beloved:-- (dearly, well) beloved, dear.
    - **Storge:** refers to familial love like that of a mother for her baby or of a brother and sister for each other. It is not used in the New Testament; however, the negative term astorgoi (“unloving”) is found in 2 Timothy 3:3 (G794), and a similar term, astorgous (“no love” in the NIV and “without natural affection” in the KJV), is found in Romans 1:31.
- <https://www.advancethefaithacademy.com/blog/types-of-love-in-the-bible-understanding-agape-phia-eros-and-storge-love>
- <https://garymillerministries.com/blogs/2018/11/3/the-4-types-of-love-in-the-bible>
- **Truth (G225):** al-ay'-thi-a; from G227; truth:—true, × truly, truth, verity.
  - **G227:** al-ay-thace'; from G1 (as a *negative particle*) and G2990; true (as *not concealing*):—true, truly, truth.
  - **G2990:** 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.
- **Might be saved (G4982):** sode'-zo; from a primary (contraction for obsolete, "safe"); to save, i.e. deliver or protect (literally or figuratively):—heal, preserve, save (self), do well, be (make) whole.
  - **aies** (articular infinitive with eis (11): The Articular Infinitive with the preposition eis, “unto”, is used with the accusative article and most *commonly denotes purpose*. Example: eis, “unto” to, the definite article in the neuter accusative, thanatosai, “to kill, “auton, “him: (Mark 14:55) would be translated, “*in order to* put him [Jesus] to death.”
  - **Might:** used to say that something is possible (*SN: Possible, but not certain*)
  - John 3:16 – 17
    - Ref: **asbp** (aorist subjunctive passive) (7, 43, 33)

➤ Verse 11

- **Send (G3992):** pempo pem'-po apparently a primary verb; to dispatch (from the subjective view or point of departure, whereas hiemi (as a stronger form of eimi) refers rather to the objective point or terminus ad quem, and 4724 denotes properly, the orderly motion involved), especially on a temporary errand; also to transmit, bestow, or wield:--send, thrust in.
- **Strong (G1753):** en-erg'-i-ah; from G1756; efficiency ("energy"):—operation, strong, (effectual) working.
  - **G1756:** en-er-gace'; from G1722 and G2041; active, operative:—effectual, powerful.
    - **G1722:** 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 G1519 and G1537); "in," at, (up-)on, by, etc
    - **G2041:** er'-gon; from a primary (but obsolete) ἔργον érgō (to work); toil (as an effort or occupation); by implication, an act:—deed, doing, labour, work.
    - **Ref.** Verse 2 (at hand); Verse 7 (work)
  - **Delusion (G4106):** plan'-ay; feminine of G4108 (as abstractly); objectively, fraudulence; subjectively, a straying from orthodoxy or piety:—deceit, to deceive, delusion, error.
    - **G4108:** plan'-os; of uncertain affinity; roving (as a tramp), i.e. (by implication) an impostor or misleader; --deceiver, seducing.
      - *Orthodoxy:* Christian belief
      - *Piety:* dutifulness in religion : devoutness
  - **Should believe (G4100):** pist-yoo'-o; from G4102; to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ):—believe(-r), commit (to trust), put in trust with.
  - Matthew 24:5, 11
    - Jeremiah 14:14; 23:21, 25
    - Matthew 24:24
    - John 5:43
    - Matthew 24:11
  - 1 Tim. 4:1

➤ Verse 12

- ...might be damned... (G2919):

 Side Note:

➤ **Scriptures pertaining to the antichrist**

- 1 John 2:18, 22
- 1 John 4:3
- 2 John 1:7
- 2 Thess. 2:3, 7 (Dan. 7:25; Rev. 13:11)
- 2 Peter 2:1

## 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).

|                                                                   |                                                                    |
|-------------------------------------------------------------------|--------------------------------------------------------------------|
| <b>aid</b> . . . . .articular infinitive with <i>dia</i> (10)     | <b>ft</b> . . . . .future tense (21)                               |
| <b>aie</b> . . . . .articular infinitive with <i>en</i> (12)      | <b>gc</b> . . . . .genitive case (22)                              |
| <b>aies</b> . . . . .articular infinitive with <i>eis</i> (11)    | <b>infg</b> . . . . .infinitive with genitive article (26)         |
| <b>aifp</b> . . . . .aorist infinitive passive (9,25,33)          | <b>ipf</b> . . . . .imperfect (23)                                 |
| <b>aim</b> . . . . .aorist imperative (4)                         | <b>m</b> . . . . .masculine gender (27)                            |
| <b>aime</b> . . . . .articular infinitive with <i>meta</i> (13)   | <b>n</b> . . . . .neuter gender (29)                               |
| <b>ainf</b> . . . . .aorist infinitive (5,25)                     | <b>nn</b> . . . . .noun (30)                                       |
| <b>aip</b> . . . . .articular infinitive with <i>pro</i> (14)     | <b>opt</b> . . . . .optative mood (31)                             |
| <b>aipp</b> . . . . .aorist imperative passive (4,33)             | <b>pf</b> . . . . .perfect tense (34)                              |
| <b>aipr</b> . . . . .articular infinitive with <i>pros</i> (15)   | <b>pfi</b> . . . . .perfect indicative (34,24)                     |
| <b>ajn</b> . . . . .adjectival noun (2)                           | <b>pfin</b> . . . . .perfect infinitive (34,25)                    |
| <b>an</b> . . . . .anarthrous (3)                                 | <b>pfip</b> . . . . .perfect indicative passive (34,24,33)         |
| <b>ao</b> . . . . .aorist (9)                                     | <b>ptp</b> . . . . .perfect participle (34,32)                     |
| <b>aom</b> . . . . .aorist middle (9,28)                          | <b>ptpp</b> . . . . .perfect passive participle (34,33,32)         |
| <b>aop</b> . . . . .aorist passive (9,33)                         | <b>pim</b> . . . . .present imperative (37)                        |
| <b>aosb</b> . . . . .aorist subjunctive (7,43)                    | <b>pin</b> . . . . .present indicative (41,24)                     |
| <b>aosi</b> . . . . .aorist subjunctive used as an imperative (8) | <b>pinf</b> . . . . .present infinitive (38,25)                    |
| <b>apt</b> . . . . .aorist participle (6,32)                      | <b>pinp</b> . . . . .present indicative passive (41,24,33)         |
| <b>aptp</b> . . . . .aorist participle passive (6,32,33)          | <b>pip</b> . . . . .present infinitive passive (38,25,33)          |
| <b>art</b> . . . . .article (definite) (17)                       | <b>pl</b> . . . . .plural (36)                                     |
| <b>asba</b> . . . . .aorist subjunctive active (7,43,1)           | <b>plpf</b> . . . . .pluperfect (35)                               |
| <b>asbm</b> . . . . .aorist subjunctive middle (7,43,28)          | <b>pp</b> . . . . .present passive (41,33)                         |
| <b>asbp</b> . . . . .aorist subjunctive passive (7,43,33)         | <b>ppp</b> . . . . .present passive participle (39,33,32)          |
| <b>cd</b> . . . . .comparative degree (16)                        | <b>ppt</b> . . . . .present participle (39)                        |
| <b>efn</b> . . . . .emphatic future negative (18)                 | <b>pred</b> . . . . .predicate (44)                                |
| <b>epn</b> . . . . .emphatic personal pronoun (19)                | <b>psa</b> . . . . .present subjunctive active (40,1)              |
| <b>f</b> . . . . .feminine gender (20)                            | <b>psmp</b> . . . . .present subjunctive middle passive (40,28,33) |
| <b>finf</b> . . . . .future infinitive (21,25)                    | <b>sg</b> . . . . .singular (42)                                   |
| <b>fm</b> . . . . .future middle (21,28)                          |                                                                    |
| <b>fp</b> . . . . .future 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 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: *zêtein*, "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.
51. 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).
52. The *Present Infinitive* (pint) refers to continuous or repeated action. It does not imply anything about the time of the action. See also Infinitive (25).
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.

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## Appendices

*Appendix I – Grammatical Codes to Grammatical Notations (KJV)*